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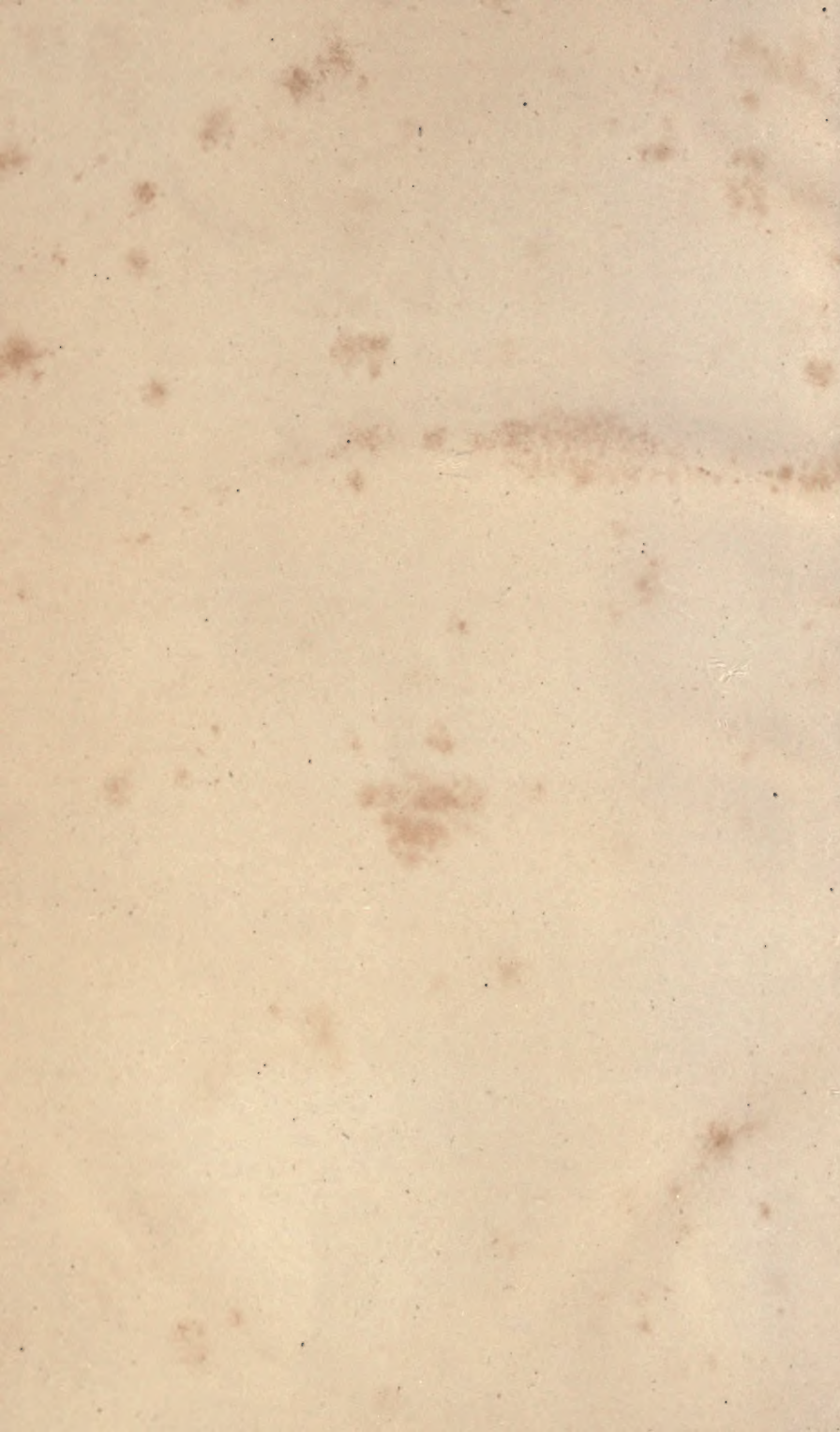














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OF THE TWELFTH VOLUME  
THE

**Theological and Miscellaneous**

**WORKS,**

*&c.*

OF

**JOSEPH PRIESTLEY, LL. D. F.R.S. &c.**

WITH

*NOTES,*

BY THE EDITOR.



**VOLUME XII.**

Containing

**Notes on the Old Testament.**

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# NOTES

ON ALL

## THE BOOKS OF SCRIPTURE,

FOR THE USE OF THE

**Pulpit and Private Families.**

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Si juxta apostolum Paulum Christus Dei virtus est, Deique sapientia, et qui nescit Scripturas nescit Dei virtutem ejusque sapientiam, ignoratio Scripturarum ignoratio Christi est.

*Jerome in Esaiam.*

[Northumberland, 1804.]

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# NOTES

ON THE

## OLD TESTAMENT.

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### EZRA.\*

THIS Book was evidently written by persons who were themselves present at the transactions recorded in it, the narrative being in the first person. It also bears upon the face of it every character of natural simplicity, and contains more particulars of time, persons and places, than could have been introduced by any other. But as the writer of the first six chapters was at Jerusalem in the reign of *Darius Hystaspis*, and that of the last four in that of *Artaxerxes Longimanus*, at the distance of sixty years, it is not probable that they were the same person. The latter was, no doubt, Ezra, and as he describes himself so particularly at the beginning of the seventh chapter, it is the more probable that what he wrote begins at that place, and that he copied the preceding part from some earlier writer.

CHAP. I. 1. That a person of the name of *Cyrus* was to deliver the Jews from their captivity, was foretold by *Isaiah*, (*Chap. xlv. 28 ; xlv. 1.*) long before *Cyrus* was born, and probably even while the Babylonians, who carried the Jews captive, were themselves subject to the Assyrians ; and it was now verified, as it had been foretold by *Jeremiah*, [*Chap. xxv. 12.*] *seventy years* after the Captivity, in the reign of *Jehoiakim*.

2. This decree of *Cyrus* was probably made in consequence of *Daniel* (who was in great favour with him) shewing him the prophecies of *Isaiah* and *Jeremiah* ; and *Daniel* himself might draw the form of it ; though two decrees of *Nebuchadnezzar*, and one of *Darius the Mede*, contain the same sentiments ; acknowledging the supremacy of the God of the Jews, as did *Hiram, king of Tyre*, in his letter to *Solomon*, and other Heathens, on various occasions ; and

this was not inconsistent with their worshipping inferior deities. Cyrus here ascribes all power in heaven and earth to the God of the Jews, that it was from him that he received his empire, and that it was his will that he should restore the Jews, and rebuild the Temple.

4. This was exhorting all his subjects to give every assistance in their power to the Jews, and indeed all the Israelites, wherever they were dispersed through his extensive empire; which comprehended *Assyria* and *Media*, whither the ten tribes had been carried captive. He did not doubt but that the richer Jews would contribute largely to the work.

7. These *vessels* had not been applied to any common use, but had been deposited in some temple, though *Belshazzar* had ordered them to be produced at his profane banquet.

8. *Sheshbazzar* is only another name\* for *Zerubbabel*, the prince of the Jews, as appears from *Chap.* iii. 18; v. 14, 16. *Daniel* and many other persons had new names given to them.

11. The vessels enumerated were only *two thousand four hundred and ninety-nine*.† But these might be those of a larger size. We find no such apparatus for the use of any Heathen temple; and this circumstance must have struck the Heathens of those times with great respect.

II. 1. This *province* was that which is called (*Chap.* v. 8) *the province of Judea*; for it was now a province of the Persian empire.

2. Had *Ezra* been of this number, his name would, no doubt, have been inserted. *Zerubbabel*, whose name stands the first in this catalogue, was the governor, and *Jeshua* was the high-priest. This *Mordecai* must have been a different person from the *Mordecai* in the book of *Esther*.

3. This is an account of the number of persons descended from some noted ancestor, who either actually returned, or gave their names as ready to return. There is another catalogue of them in *Nehemiah* vii.; but the names and numbers are sometimes different. Since, however, they are in general arranged in the same order, they were, no doubt, originally the same, as copied with some variations from the same original.

20. In *Neh.* vii. 25, it is *Gibeon*. They were probably

\* "The Persian name. Compare *Haggai* i. 14; ii. 2." *Wall*, II. p. 265.

† 5469, *Esdra* ii. 13. 5400, *Josephus*, B. xi. Ch. i. Sect. iii.



from that city; and this may be the case with respect to other names that occur in this catalogue, being those of places, and not of men. Some of them are evidently so.

35. All that have been hitherto enumerated, were of the tribes of *Judah* or *Benjamin*.

36. *Jedaiah* is mentioned, 1 *Chron.* xxiv. 7, as a principal person among the priests.

43. The number under each of these names is not mentioned; but the sum total is given *ver.* 58.

55. These were probably persons of different nations, who had been employed by *Solomon* in the building of the Temple, and his other works, whose descendants continued in the country on the same terms with the *Nethenims*, with whom they are classed (*ver.* 58). That they did not dislike their situation, is evident from the number of them that returned to it. They were more than the Levites and the singers.

59. These might be of *the ten tribes*, who had been so long from their own country, that they could not give a distinct account of their descent.

62. The priests were more particularly careful to preserve their *genealogies*, as they were entitled to peculiar distinction: but many of them must have been lost when Jerusalem was taken and burned, and they were hurried away in much confusion to a distant country. There were also some women whom the priests were not allowed to marry, and their offspring were accounted impure. All these were now rejected from the rank of *priests*, and probably classed with the Levites.

63. This *Tirshatha* was probably the same with *Zerubbabel*, the Jewish governor, under the king of Persia; since *Nehemiah* had afterwards the same title, (*Chap.* viii. 9; x. 1). He gave sentence that all those who could not clearly prove their descent from *Aaron*, should be excluded from the priesthood, till some one should arise who should be authorized by God to decide in the case. From this it is evident, that there was no such oracle to have recourse to at this time. Indeed, we do not find any answer given by *urim and thummim*, or in the presence of the high-priest clothed with the *ephod*, after the time of David. A divine interposition of this kind will be absolutely necessary at the return of the Jews from their present dispersion; their *genealogies* being now much more uncertain. And yet, according to *Ezekiel*, [xlvi. 13,] not only the priests, but the descendants of all

the tribes, will be distinguished, and separate portions of the country assigned them.

64. This was a small number, compared with that of those who remained dispersed in different parts of the Persian empire, though they were more than were carried away by *Nebuchadnezzar*. The amount also of all the preceding numbers is no more than *twenty-nine thousand eight hundred and eighteen*; but the rest were probably a mixed multitude of other tribes, and of those who could not prove their descent.

65. It appears from this, and as some think from 1 *Chron.* xxv. 5, 6, that the *women*, as well as men, were employed as *singers* in the Temple.

67. It is evident from these circumstances, that the generality of those who returned were of the poorer sort. They who were at their ease, though in a foreign country, would be more inclined to continue where they were.

70. There were probably some of all the twelve tribes present; and it appears from *Chap.* vi. 17, that they offered *twelve he-goats* at the dedication of the Temple.

III. 1. It appears from *Chap.* vii. 9, that the journey from *Babylon* to *Jerusalem* took them four months. They probably, therefore, set out in the spring; and so the *Feast of Tabernacles*, [*ver.* 4,] which is in the *seventh month*, would be the first that they could assemble to celebrate.

3. The first thing necessary to be done, was the erecting of the altar; for after this the daily sacrifices, which was the most essential part of the national religion, might commence. This, therefore, they immediately set about, notwithstanding their apprehension of disturbance from the neighbouring nations. It was probably erected on the situation of the former altar; since the new Temple stood in the same place with the old one, and the foundation of the eastern wall, built by Solomon, from the bottom of the valley that separated it from the Mount of Olives, existed in the time of *Josephus*, who gives a particular description of it.

6. As there was no temple, nor, as far as appears, any tabernacle, erected, they could not regularly observe the day of expiation, which required the high-priest to go into the holy of holies.

10. They had not probably at this time any other instruments than *cymbals*.

11. *They sung* the psalm which has this *response*, and in this probably all the people joined.



12. The old people perceived that this new temple would never equal the magnificence of the old one, and therefore lamented; while the young people rejoiced in the prospect of their erecting such a structure as they were able to do. What then will be the joy of the nation at the erection of the temple described by *Ezekiel*, [xl.—xliii.] which in richness and magnificence will far exceed that of *Solomon*?

IV. 2.\* These were the *Samaritans*, and I do not see any thing apparently unreasonable in their request. Some of these people were certainly of Hebrew extraction, and they all professed to worship the same God with the Jews, and wished to do it in the same manner, and at the same place. Indeed, there is no evidence that at this, or in any future time, any of them were idolaters, any more than the Jews themselves. But whether the Jews acted properly or not in this business, their conduct has answered the most excellent purpose in the plan of Divine Providence; for, as from this time the Jews had *no dealings with the Samaritans*, but were perpetually at variance with them, and they had separate places of worship, the *Samaritan* copy of the *Pentateuch* must have been that which they were then possessed of, and therefore that which they had from the time of *Josiah*. And though it differs in nothing that is essential from that of the Jews, the variations are so many, that it is evident from the most cursory inspection that it was not taken from any Jewish copy since the Babylonish Captivity, and which Christians have received from them.

3. They certainly were not in general of the same nation with themselves; but many persons of other nations, even of the seven devoted ones, had been incorporated with the Hebrews. If there was any thing insidious in the proposal, it does not appear.

5. This was certainly unjustifiable; but it was the natural effect of resentment for the indignity that was offered them. It is not said what they alleged to cause this obstruction; but it was probably the same that they had urged before, viz. that the Jews were a people who were very likely to revolt, and endeavour to become independent.

6. This *Ahasuerus* was probably *Cambyses*, as he followed *Cyrus*, and preceded *Darius Hystaspis*, in whose reign the Temple was actually built.

7. If this was a person different from *Ahasuerus*, as is

\* For *Esar-haddon* should probably be read *Salmanasar*. See *Jos. Antiq. B. xi. Ch. ii. Sect. i.; Com. and Ess. I. p. 223.*

most probable, it must have been *Smerdis the Magian*, though he reigned only seven months. Along with this *letter* of general complaint, they probably sent a more particular account of their reasons for writing it.

9. These were people who had been removed from their native countries to *Samaria*, or to places in that neighbourhood.

14. The writer was an officer under the government.\*

16. There was, no doubt, much plausibility in this. The Jews had been a considerable nation, and therefore might become so again.

19. It appears from this, that records were preserved in the Persian court, not only of transactions within the country, but of those of neighbouring nations, by which they could judge of their conduct in any preceding time.

24. There cannot be any reasonable doubt of this being *Darius Hystaspis*, whose *second year* was the eighteenth from the first of Cyrus. On the supposition of its being *Darius Nothus*, both *Zerubbabel*, the governor, and *Jeshua*, the high-priest, must have lived, and have retained their offices and power to the age of one hundred and eighty years. And though this might be admitted with respect to a single person, that it should be the case of two persons acting together in a public capacity, is altogether incredible.

V. 1. He must have been the grandson of *Iddo*; for his father's name was *Berachiah*.

3. These were persons in authority under the king of *Persia*, but more reasonable than *Rehum* [Chap. iv. 9] and his associates.

4. In the LXX. and other ancient versions, it is, *they say*, which makes a more consistent sense. They naturally inquired both by what authority they were building, and who they were that superintended the work. That this was part of their address, is evident from *ver.* 10.†

16. They never entirely ceased to build, though they did not do much, so as to draw any great degree of attention to them, till this time.

17. Nothing can be reasonably objected to the conduct of these governors. They made proper inquiries, they made a fair report of the answer, and only wished to know whether what the Jews alleged was true.

VI. 2. *Achmetha* is supposed to have been *Ecbatana*, the residence of the kings of Media.

\* See *Harmer*, IV. pp. 458, 459.

† See *Wall*, II. p. 269.



3. It was probably the *length* of the building that was *sixty cubits*. They had leave to make it of these dimensions, though they exceeded those of the Temple of Solomon. But *Josephus*\* says, that this second Temple was not so high as the former by sixty cubits.

8. In addition to the favour shewn them by *Cyrus*, he ordered that they should be assisted out of his own revenue in those countries.

9. This was a provision for the expense of the morning and evening sacrifices; and he had been rightly informed concerning what was requisite for that purpose.

10. Here it appears that each person's sacrifice was accompanied with a prayer, and also that sacrifices and prayers were frequently presented in the name of Heathens. This was, no doubt, an acknowledgment of the power of the God of Israel, whatever they might think of that of other deities.

12. Whatever might be *Darius's* own practice, he could not have used this language if he had not believed in the great power of the God of the Jews, a power of destroying all kings and all people.

14. It was completed before the accession of the successor of *Darius*, who was *Xerxes*; and this prince might add to the ornaments of the Temple. The next king of Persia, *Artaxerxes Longimanus*, shewed the Jews great favour, as we shall see.

15. As *Darius* reigned thirty-six years, the Temple was finished thirty years before his death.

17. *The dedication* of a place of worship consisted in nothing but the application of it to its intended use. The number of sacrifices was greatly short of that of *Solomon* on a similar occasion. But that of *a hundred cattle*, or a *hecatomb*, was always considered by the Heathens as a very magnificent offering, and was seldom exceeded. Though not many of *the ten tribes* returned, they considered themselves as representing the whole of the nation, and called themselves *the twelve tribes*.

21. As it is evident from this that they admitted proselytes from *Heathen* nations, I see no reason why they might not have admitted the *Samaritans* to join them.

22. The king of Persia is here called *the king of Assyria*, as the kings of Babylon sometimes were. The three empires of *Assyria*, *Babylon* and *Persia*, were nearly the same, though

\* *Antiq. B.* xv. Ch. xi. Sect. i.

the metropolis was changed. However, in the Arabic version, it is, *the king of Persia*.

VII. 1. From this place it is evident that *Ezra* was the writer; and as mention is made of the *thirty-second year* of this king, (*Neh.* v. 14; xiii. 6,) it could not be *Xerxes*, but probably his successor *Artaxerxes Longimanus*, who reigned thirty-nine years. *Ezra* was probably the *grandson* of *Seraiah*, who perished when Jerusalem was taken.

3. Between *Azariah* and *Meraioth*, six generations are omitted. They may be found in 1 *Chron.* vi. 6.

6. *Scribes* were persons skilled in the law, and generally teachers of it, as they were in the time of our Saviour. What power the king gave him, appears in the letter which he carried with him, a copy of which is given *ver.* 12—26.

7. This was a second company, who returned after they had heard that the Temple was built.

12. *The God of Heaven* was the character that designated the God of the Hebrews in the decrees of *Cyrus* and *Darius*, and the same was adopted by *Artaxerxes*.

14. He was authorized to enforce *the laws of Moses*, and to exact the penalties enjoined in that law, in case of the transgression of them; so that the Jews were exempted from all foreign jurisdiction.

15. Both the king and his chief officers added to what had been given before, for the use of the Temple.

23. From this it is evident, that the king had a real dread of the power of the God of the Jews.

24. This was a privilege not granted by any former king.

26. That is, the laws of the Jews are now enforced by the royal authority.

VIII. 2. By *sons* in this place, are evidently to be understood descendants in general.

10. *Of the sons of Baani, Shelomith.\**

13. *The last sons* probably mean those of the family who went at this time; the former being those who went in the time of *Zerubbabel*.

15. This was some *river* that runs into the *Euphrates*. They were all *priests*, and not merely Levites.

17. There was a city called *Caspi*, in Parthia, perhaps the same with this. *Iddo* seems to have been a Levite, who conducted some kind of public worship among the Jews, with whom he resided, perhaps the same with the syna-



gogue worship, which probably came into general use at this time.

26. The *six hundred* is the number of *vessels*. The number denoting the weight is wanting.\*

Every one of them, was *a talent*.

27. This must have been some mixed metal of more value than mere *copper*, perhaps *brass*, which would bear a fine polish; and the manufacture of it being then difficult, it might bear a great price.†

36. It is impossible to read this account, without being struck with the most unquestionable marks of genuineness in it. None but a person actually present at the transactions could have written in this manner, and have mentioned so many particulars.

IX. 1—3. As there was no prohibition of marriage with women of any nation that became proselytes, such as that of *Boaz* with *Ruth*, and of *Solomon* with the daughter of *Pharaoh*, these must have been marriages contracted without any regard to that circumstance; and therefore there was great danger of the introduction of idolatry among them by this means; and from this time the most effectual measures were taken to prevent what they were now thoroughly sensible had been the cause of all their late calamities.

8. This is an allusion to the large *nails*, or pins, by which tents are fastened to the ground; ‡ and therefore the meaning is, that they had now obtained a firm settlement in the country.

14. Such had been the forbearance of God towards them, that there ought to have been nothing impure left among them.

X. 4. He had a knowledge of the law, and authority from the king of Persia to correct all abuses.

9. It was about *three months* after the arrival of Ezra.

26. *Jehiel* was *Shechaniah's* father, and yet he was not favoured by his son, who was one that superintended this business.

44. As no mention is made of putting away any children, it may be concluded that they were circumcised and retained; though the women, not choosing to become proselytes, were dismissed.

\* *Conj. Houbigant. (P.)* See *Wall*, II. pp. 272, 273.

† See *Chardin MS.*; *Harmer*, II. pp. 490, 491.

‡ See *Isaiah xxii. 28*; *Pilkington*, p. 200.

## NEHEMIAH.

THAT *Nehemiah*, whose name this Book bears, and who was cup-bearer to *Artaxerxes Longimanus*, was the author of it, there cannot be any reasonable doubt; the whole of it being written in his name, and, what had not been common, it is written in the first person. He arrived at Jerusalem thirteen years after *Ezra*, with the rank of governor of the province, with authority to forward the building of the wall, and in every other way to promote the welfare of his country.

CHAP. I. 1. *The month Chisleu*, answers to part of November and December. It was *the twentieth year* of *Artaxerxes*. *Ezra* had arrived *in the seventh year* of the same king, (*Ezra* vii. 7). *Shushan* was the *Susa* of the Greeks, where the kings of Persia resided in the winter.

3. The walls remained in the same state in which the Chaldeans left them, after burning the city.

11. He meant *the king*, of whom he had a request to make in favour of his country.

II. 4. He prayed silently that *the king* might give him a favourable hearing.

6. It does not appear to have been usual for *the queen* to be seen by any stranger. But perhaps he was an eunuch, and such usually attended on the women of the palace, and were their guards. It was probably a short *time* that he fixed, not much more than a year, which made him hasten the building of the wall. After this, he came as governor of the province for twelve years.

8. This might be *Lebanon*, from which he might want timber. The buildings that were wanted were those that adjoined to the Temple, which were all that had hitherto been erected. It also required to be surrounded with a strong wall and gates. It is called a *palace*, as being a magnificent structure. There was also wanting a proper house for the governor.

10. *Horonaim* was a city of note in the land of Moab, from which this *Sanballat* might have his appellation of *Horonite*. *Tobiah*, being called a *servant*, was probably an officer under the king. From this it appears, that the Moabites and Ammonites had been restored to their country, as well as the Jews, if they had been removed from it; but



this does not appear to have been the case. Both these nations, as well as the Edomites, were afterwards conquered by the *Maccabees*.

13. These two *gates* probably led to the valley through which the brook *Cedron* ran.

14. This was probably on the west side of the city, near *the fountain of Siloe*, or *Gihon*. *The king's pool* was probably that which had been made by *Hezekiah*, who changed the course of the water, and might make a reservoir for it.

15. This was *the brook Cedron*.

19. *Geshem* may have been the king's deputy in some part of *Arabia*, or an Arab chief, independent of the king of Persia, but in friendship with some of his officers.

III. 1. *Eliashib* was the grandson of *Jeshua*. *The sheep-gate* is supposed to have been on the south side of the city, through which the sheep that were to be sacrificed were brought; and on this account the priests might undertake to build it, and when they had done, to pronounce a solemn benediction upon it. Religious ceremonies were common in Heathen nations, at the building of cities and public structures. What is here rendered *meah*, which signifies *a hundred*, is very variously translated in the ancient versions.

5. The reason of this neglect is not mentioned. Perhaps the meaning may be, that the chiefs could not make them (the common people) submit to the work that was enjoined them.

6. This is supposed to have been a *gate* of the *old* city, as built by the *Jebusites*.

7. The rendering of the latter part of this verse is very uncertain. It is not probable that the Persian governor, to the west of the Euphrates, resided in Jerusalem. He might, however, have a house appropriated to his use when he visited the place.

13. This is *the valley* through which ran the brook *Cedron*, between the city and the Mount of Olives.

16. This [*pool*] was probably made by *Hezekiah*, and mentioned 2 *Kings* xx. 20. *The house of the mighty* may mean the guard-house.\* But this is very uncertain.

26. It appears from this, that *the Nethenims* lived all together in this *tower*, or citadel, of *Ophel*.

32. It was justly deemed very meritorious to exert themselves, as these people did, to repair the walls of their metropolis; and therefore *Nehemiah* took care to have what

\* Wall, II. p. 276.

each company did, left upon record; and none but a person present at the work, and particularly attentive to it, would have described it in this manner. These are most unquestionable marks of authenticity. To us, however, who are not acquainted with the city, much of the description is necessarily unintelligible.

IV. 2. He thought it absolutely impossible that they should accomplish what they had undertaken.

3. *Jackals* are common in this country, and roam about houses and walls, chiefly in the night.

5. This is the language of strong resentment, and perhaps not justifiable according to the spirit of the gospel, which teaches us not to render evil for evil, but to return blessing for cursing.

6. They had raised it from the foundation to half of its intended height.

7. Some of these people had not been mentioned before, but were now probably drawn by *Sanballat* into the confederacy against the Jews.

12. *From all places where they dwell, they will advance against us.\**

They had frequent information, from Jews in the neighbourhood of their enemies, of their designs against them.

16. These were the proper attendants of *Nehemiah*. They had the charge of such weapons as those who were employed in building could not carry themselves.

18. Their swords, being girded to their sides, did not hinder their working.† Other persons also stood near the workmen to encourage them.

23. *Every one went with his weapon for water,‡ or, every man his weapon in his right hand.§*

We see here how much the zeal of one man may accomplish. *Nehemiah* found the city in ruins, and without any defence; but in a short time he excited all the people to exert themselves, and in spite of much opposition, and a state of constant alarm, it was completed.

V. 1. Though *the Jews* were cured of their addictedness to idolatry in the Babylonish Captivity, they were by no means become in other respects a virtuous nation. It appears that the rich had taken an undue advantage of the poor, to purchase, no doubt, at a low price, the little property they were possessed of; and by lending them money

\* *Conj. Com. and Ess.* I. p. 347. (P.) See *Wall*, II. p. 276.

† See *Wall*, II. p. 277.

‡ *Marg.* (P.)

§ *Conj. Com. and Ess.* I. p. 348. (P.)



at a high interest, had reduced them to a state of servitude. This was a great subject of complaint in the early periods of the Roman history, and occasioned serious convulsions in their state. But the Jews had excellent laws to prevent this, which the Romans had not; *Nehemiah* enforced those laws, and set a noble example in doing more for the poor than the law required. We find no such character among the Romans.

2. *We give our sons and daughters in pledge.\**

3. Having numerous families, they had been obliged to *mortgage* their property for a subsistence.

5. This was a most pathetic expostulation. They and their children were naturally of equal value with their richer brethren; and yet the one were *masters*, and the other *slaves*.

7. He excited the indignation of the people in general against these oppressors; so that they were probably afraid to proceed as they had begun.

8. He and his friends had expended their money to *redeem* their brethren from *the Heathens*; and yet these richer Jews were so far from acting in the same generous manner, that they had contrived to reduce them to slavery to themselves. Must I, says he, redeem them a second time from you, as I have done from their Heathen masters?

11. *A hundredth part*, paid monthly, which is more than 12 *per cent. per annum*, was the usual interest of money in ancient times.

14. He received no salary as *governor*, but lived on the produce of his own estate, and perhaps his allowance as *cup-bearer* to the king of Persia, in which situation he had probably received many presents, and had become rich.

15. Other *governors* had not only exacted of *the people* more than their regular salaries, but had connived at the exactions of those who were under them.†

16. He did not take the advantage that others had done of the wants of the poor, who had been ready to sell their estates for small sums of money.

18. The salary of *the governor* had been paid by a tax on the people. This he remitted to them.

19. There is something very pleasing in this natural expression of his wish for a reward from God for what *he had done for his people*, though it may have the appearance of being mercenary. But to do good without the expecta-

\* *Conj. Houbigant. (P.) See Wall, II. p. 277.*

† See *Harmer, III. pp. 233—235.*

tion of any reward, here or hereafter, though it may be attained by a confirmed habit and practice of virtue, as other disinterested pursuits are, is not to be proposed to mankind in the first instance. It even requires great comprehension of mind, and a strong sense of piety and virtue, to look for a reward beyond the grave. Our Saviour himself prayed for the glory that was destined for him in the eternal councils of God; and, *for the joy that was set before him, endured the cross*. We see in this history of *Nehemiah*, the great influence of an example of generosity, on other persons.

VI. 2. *Ono* was in the tribe of *Benjamin*, (*Ch. xi. 35; 1 Chron. viii. 12*).

5. In the East, letters of respect are always sent in bags, or purses, of value. To send a *letter* without any covering of this kind, as in this case, implied contempt.\*

10. He was one of those who had the character of a prophet, but was in the interest of *Sanballat*, and pretended fear, as if to express by significant actions that there was just cause of fear for *Nehemiah*. This he did with a view to discourage him.

14. The conduct of persons falsely pretending to prophesy in the name of God, is not a little extraordinary. They must have arrived at a great degree of impiety.

15. † There are in history other instances of equal expedition in accomplishing great works, when many hands, and great zeal, have been employed about them.

17. Many Jews of note were in the interest of *Sanballat*, whose daughter had married into the family of a priest.

19. *Moreover, his words they reported before me, and my words they carried to him.* ‡

VII. 2. He was the person who had come from Jerusalem to *Shushan*, and had informed *Nehemiah* of the state of the city and country. *The palace* was the residence of *Nehemiah*, as governor, and this *Hananiah* was the principal steward.

5. This he probably did, that those who belonged to the city might be induced to reside there for its better defence.

6. This was a copy of the same catalogue that we have in *Ezra ii.*, but with some variations. That in *Ezra* seems to have been taken in *Babylon*, and this at *Jerusalem*; and on this account the numbers of the particulars are sometimes greater in this, though the sum total is the same; the parti-

\* See *Harmer*, II. pp. 129—131.

† "Two years and four months." *Jos. Antiq. B. xi. Ch. v. Sect. viii.*

‡ *Conj. Com. and Ess. I. p. 348. (P.)*



culars having been corrected by subsequent accounts, without comparing them with the sum total.

10. In *Ezra* ii. 5, it is, *seven hundred and seventy-five*. There are many other differences between the accounts in this chapter and the corresponding one in *Ezra*, but they only relate to names and numbers.

72. This is a more detailed account than that given by *Ezra*, and the differences are in some respects too considerable for it to have been copied from the same original.

73. In this *seventh month*, was the first great festival that occurred after the building of the wall. This was the festival at which the law was appointed to be read to the people, every seventh year.

VIII. 1. This *street* is mentioned *Chap.* iii. 26. It was, no doubt, very spacious, so as to contain more people than the court of the Temple. *Ezra*, not having been mentioned before, is thought to have been absent since his first arrival, but to have returned at this time.

2. This was beginning earlier than the law required.\*

4. It was a stage, on which several persons might stand, probably like the *pulpits* in the Jewish synagogues.

8. They, no doubt, explained in the vulgar dialect what was first read in pure *Hebrew*.† In *ver.* 3, it is said that *Ezra* read to *those that could understand*. Now there could not be any difficulty in understanding *the law*, provided they understood the language in which it was read to them. And it is certain that after the return from Babylon, the popular language of the Jews was much changed, and more nearly resembled the *Chaldee*; at the same time it was not in such a state as to induce the prophets *Haggai*, *Zachariah*, or *Malachi*, to write in it. But in all similar cases of the corruption of languages, persons do not usually write in it till it has acquired a fixed and reputable character, in consequence of being spoken by people of condition. The better educated Jews, no doubt, were capable of conversing, as well as of writing, in pure *Hebrew*; and they would either write in this, or in pure *Chaldee*. Thus, both the languages are found in great purity in the books of *Daniel* and of *Ezra*, and not the dialect spoken by the common people.

9. They were naturally much affected at this solemn reading of *the law*, after it had been so much neglected.

14. They would, no doubt, read to the people the manner of observing the particular festival which they were about to celebrate.

\* See *Wall*, II. pp. 279, 280.

† *Ibid.* p. 280.

17. The more pious kings of *Judah* had neglected several of the ceremonials of their religion, even the general observance of *the Passover*: for otherwise such notice would not have been taken of the Passovers of *Hezekiah* and *Josiah*; and the living in booths at *the Feast of Tabernacles* had perhaps been neglected altogether. It is certain they had frequently sacrificed at other altars than the great national one in the Tabernacle, though this was expressly forbidden in the law. Perhaps, however, all that we can infer from this circumstance is, not that this rite had been entirely neglected, but that before this time it had not been so generally celebrated, or with so much festivity, as on this occasion.

IX. 1. They did not return to their mourning till after *the twenty-third day*; because this day was from the present time observed as a festival, on account of their having finished the reading of the law. It was, therefore, called *the Festival of the Law*, and was observed with joy like other festivals.

2. Though this had been done by many persons before this time, it appears not to have been done universally, but was now made at least more general.

5. This begins a most pathetic summary of all the dealings of God with the Israelitish nation, which shews that their preceding history was well known to them, and that they had a just sense of the iniquity of their fathers.

22. \*The *corner* of a sofa is the place of honour in the East, and here is thought to be an allusion to it; the Divine Being having distinguished his people, by giving them the most honourable places.

37. They paid a heavy tribute to the kings of Persia.

38. They renewed their *covenant* with God, and promised to observe it better than before, in hopes that, in his due time, he would shew them more favour. To make the engagement more solemn, a writing was drawn up, expressing this, and they set their names and seals to it; a thing that had never been done before.

X. 1. Nehemiah, the governor, set the example of *signing and sealing*. The name of *Ezra* not being found in this place among those of the priests who signed the writing, has excited much surprise. But he might have been absent at the time; and an inventor of the history would not have omitted his name.

29. They who did not sign the writing, laid themselves under the same obligation by words.

\* "LXX. 'didst divide *nations* to them.' *Vulg.* 'didst divide *lots* to them.' Either of these is more likely than dividing them into corners." *Wall*, II. p. 281.



31. The more burdensome obligations of the law are here particularly mentioned, as those to which the greatest objections might have been made.

34. From this arose a kind of festival, mentioned by *Josephus*,\* in which wood was carried to the Temple with great joy on the *twenty-second of Abib*.

XI. 1. The people coming from a state of captivity, and being in general poor, many of them would find it difficult to subsist, except by the culture of their lands; so that only the richer sort could conveniently live in the city, which, however, as their metropolis, and the place of their national worship, required to be inhabited and defended. A competent number of inhabitants, therefore, were settled there by lot.

3. *Israel* in this place must signify the common people of all the tribes, as distinguished from the priests, and the classes that are recited immediately after them.

4. *The children of Perez* means the descendants of Perez, the son of Judah. If these names be compared with those of the persons who came from Babylon with *Zerubbabel*, recited in the next chapter, it will be found that they were in the fourth and fifth generations from them, which is thought to be an argument in favour of the *Artaxerxes* in this book being not *Longimanus*, but *Mnemon*. But many of the names in this chapter must have been inserted even after the time of Nehemiah.

23. This must have been *the king of Persia*, who directed a particular allowance to be made to these singers, though for what reason it is not easy to say.

24. He probably decided in all causes between *the king of Persia* and *the people*, as in those relating to the revenue.

36. In 1 *Chron.* ix. 3, it is said, that some of the tribes of *Ephraim* and *Manasseh* dwelt at this time in Jerusalem.

XII. 1. This is an account of *the priests and Levites* from before the time of Nehemiah, going back as far as the return under *Zerubbabel*, and therefore must have been filled up by those who copied it afterwards. This could not have been the *Ezra* who was contemporary with Nehemiah. The difference in the names in this catalogue, and some others, is hardly worth notice; as it was no uncommon thing for the same person to have more names than one. The radicals also are sometimes the same, when in other respects they are very different. All that we can infer from such differences

\* *War*, B. ii. Ch. xvii. Sect. vi.

as these, is, that the catalogues were not copied from the same, but from different originals, which, however, were materially the same.

11. *Jaddua* was high-priest in the time of *Alexander the Great*,\* and nothing later than this is mentioned in any book of the Old Testament.

12. Having given an account of the chief of the priests in the time of *Jeshua*, he now does the same of those who officiated in the high-priesthood of his son *Joiakim*.

22. This was probably the *Darius* who was conquered by Alexander.

23. *Jonathan the son of Jehoiada, the son of Eliashib*.†

As there had been registers of the Levites in the public records from Joshua to *Johanan*, some think this refers to 1 *Chron.* ix. 14, &c.

24. That is, serving in their turns.

30. This must have been by sprinkling them with water, as emblematical of purification; for this was an idea familiar to the Jews, and therefore no surprise was expressed at the baptism of *John*, or of *Jesus*.

38. — *Went to the left*,‡ to correspond to those who went to the right, (*ver.* 31).

40. Having first met in one place, they divided themselves into *two companies*, one with *Nehemiah*, and the other with other persons; and having made a progress round the city, with hymns and music, they all met at the Temple, where the two choirs joined.§

45. *Both the singers and the porters* performed their respective duties; the former singing in their courses, and the other keeping unclean persons from the place.

46. It is probable from this, that all, or most of the hymns that were sung in the Temple, were composed in the time of *David*, as his regulations with respect to the singing were enforced by Solomon.

47. The people gave their tithes to the *Levites*, and the Levites gave theirs to the priests. The tithe is called *holy*, because it was appropriated to a pious use, according to the ordinance of God.

XIII. 1. This could not be, as we should naturally conclude, on the day of the dedication mentioned in the preceding chapter, but after his return from Persia, whither he had been to wait on the king, (*ver.* 6). He had left every thing in the most promising state, but now many abuses

\* See *Jos. Antiq. B.* xi. Ch. viii. Sect. iv. † *Conj. Houbigant.* (P.)

‡ *Conj. Houbigant.* (P.)

§ See *Lowth.* (Lect. xix.) II. p. 25.



were introduced. He left *the Levites* well provided for, but now found them much neglected, (*ver.* 10,) and there were other irregularities to correct.

Notwithstanding this exclusion of *the Moabites and Ammonites* from the *congregation* of Israel, marriages, as I have observed, had been made with them, without any notice having been taken of their being irregular. *Ruth*, from whom David was descended, was a *Moabite*; and at this time it is not probable that women from those countries refused to conform to the Jewish religion. But before this time, examples of such marriages had been rare, so as to have been attended with no inconvenience; whereas now they appear to have been very numerous, so that if no check had been put to it, there would have been a great confusion of the different nations, and the Jews would have been no more Jews than the Samaritans were Israelites. It was on this account, perhaps, thought necessary to enforce the laws of Moses with greater rigour.

4. *Eliashib the priest gave Tobiah a place in the courts of the house of God.\**

This was probably the high-priest mentioned *Chap.* iii. 1. His grandson, called by *Josephus*, Manasseh, had married the daughter of *Sanballat*, called a *Horonite*, the friend of *Tobiah*, and the great enemy of the Jews.

5. This was a shocking abuse, and so soon after the dedication of the new Temple, and the appropriation of *the chambers* of it to religious uses, it is most extraordinary that any thing of the kind should have been tolerated. Several of the rooms had probably been made into one for the better accommodation of this *Ammonite*.

14. He naturally hoped that this exemplary zeal would not go unrewarded, and he will not be disappointed.

15.† It is remarkable, that though these great abuses prevailed so much at this time, they were more than corrected in the time of our Saviour. Their attention to *the Sabbath* was then become superstitious, though they were more degenerate in other respects.

22. He thought he could depend upon *the Levites*, as well as upon his own servants, who might be wanted elsewhere.

23. This had been done, notwithstanding the correction of the same abuse before.

25. He denounced the curses of God on such violations

\* *Conj. Houbigant. (P.)*

† See *Harmer*, IV. pp. 118—121.

of his law. The *plucking off of hair*, and especially that of the beard, was always considered as the greatest indignity, and consequently it was a severe punishment in the East.

28. *Eliashib* probably died before *Nehemiah's* return from Persia, and his son *Joiada* had succeeded him. It was a son of this *Joiada*, called by *Josephus*, *Manasseh*, that had married the daughter of *Sanballat*. For this he was probably not only disqualified for being high-priest, but banished from the country by *Nehemiah*.

30, 31. He again enforced the regulations that had been made before his return to Persia, (*Chap. x. 34*). He concludes with the same pious prayer that he had more than once used before. This natural language of a pious heart is an abundant proof of the genuineness of the book, and consequently of the truth of the facts recorded in it. And if these be true, there unquestionably existed *a law of Moses*, that was respected as authentic, by the Jewish nation, though in many respects so much disliked, that it was little observed till enforced by this pious governor, and others. And they had no personal interest to serve by it, but would have been much more popular if they had connived at the abuses. But they looked for their reward not from the people, or in this world, but from God alone in another.

## ESTHER.

THE writer of this Book is not known, but having always been received by the Jews as an authentic history, and an annual custom having been observed in commemoration of the transactions recorded in it, from the time that they took place, there cannot be any reasonable doubt of their truth. The transactions relate to the time of one of the kings of Persia, probably of *Artaxerxes Longimanus*, the same that reigned in the time of *Ezra* and *Nehemiah*.

CHAP. I. 2. To this place, which was situated in Persia, and called *Susa* by the Greeks, Cyrus removed the seat of empire from *Babylon*.

3, 4. By the king's *servants*, are to be understood officers employed by him in the affairs of government, distinct from the princes, who had no public employment. The occasion of this *feast* is not mentioned. But it could not have been an annual festival on any account, since it continued *six months*.



6. It is only in open courts, surrounded by buildings, that any great number of people can be assembled at any house in the East; and as the direct rays of the sun would render such a situation very incommodious, it is customary to have *hangings*, which can be extended over the whole area, fastened to the *pillars* which surround it.\*

8. It appears from the history of Alexander, that it was the custom in Persia to encourage hard drinking. To restrain this excess, and to preserve decorum, the king on this occasion made a rule to prevent it.†

12. It is reckoned very indecent in all the Eastern countries for any woman of condition to be seen by any person besides her husband and the family; though we meet with other instances in history of foolish husbands boasting of the beauty of their wives, and producing them before their friends.

13. *Knowing the times*, must mean being acquainted with the custom of former times, and with what other persons had done in similar cases.

14. Mention is made of *seven counsellors* of the king of Persia, in *Ezra* vii. 14. Few persons were admitted into the presence of these kings, who expected to be more revered on that account.

18. *And from this day will the ladies of Persia and Media, who have heard of the transaction of the queen, speak to the princes of the king* (i. e. their husbands) *with too much contempt and heat, or petulance.*‡

19. It appears from the history of *Daniel* [vi. 8, 15], that *the laws of the Medes and Persians* were never changed, and that even particular decrees, or orders of the court, were never revoked. This must have been intended to impress the minds of the people with an idea of the great wisdom of the court, as if all the laws and orders had been so well considered, and were so just and reasonable, that no alteration could be necessary. But the Persian wives would only laugh at this decree of their own husbands, and would admire, and probably imitate, the spirit of *Vashti*.

22. It is not probable that a decree made in this manner, in the height of resentment, inflamed by drinking, would make any permanent change in the manners of a nation. To make men masters in their own houses, cannot be effected by the decrees of any court, but by the spirit and good sense

\* See *Harmer*, I. pp. 189, 190.

† See *Le Cene*, pp. 277, 278; *Essay*, 1727, p. 286.

‡ LXX. *Conj.* (P.) *Com. and Ess.* I. p. 348.

of the husbands, and the willing submission of the wives. There was something hazardous in this advice, as it was probable that the king would repent of so rash a resolution against a wife whom he admired, and who had shewn such a spirit as might make him admire her still more.

II. 1. No doubt he repented of his hasty *decree*, and therefore the courtiers took the following measure to remedy, in the best manner that they could, what it was impossible to undo.

3. *Hegai* was no doubt an eunuch; for such are to this day the guards of women in the Eastern harams.

6. Some ancestor of *Mordecai* had been carried captive at this time.

11. *Mordecai* had probably some office about *the court*; for all that were carried captive at the same time with his ancestor, were persons of condition. (2 *Kings* xxiv. 14; *Daniel* i. 3.)

12. We cannot easily form an idea of the use of such a long course of purification. But the luxury and delicacy of persons of high rank in the East, exceeds any thing that was ever known in the West.

13. She had whatever she fancied could set her person off to advantage.

15. She, knowing him to be her friend, and a person of experience, was directed by him in every thing.

16. She seems to have had some distinction from the first, having apartments in the king's *royal house*; whereas the rest were in *the second house of the women*, under the custody of the chamberlains, though it was a long time before she was advanced to the dignity of queen.

17. She became his principal wife, or *queen*, while the rest remained in the condition of concubines, or wives of a secondary order, no person being allowed to marry any of them.

18. As a mark of his favour, he remitted some of their taxes, and made presents to the grandees of the nation.

19. There had probably been a collection of young women when *Vashti* was made queen, and this being the first, that at which *Esther* was chosen was *the second*; and at this time, as well as afterwards, *Mordecai* had some office which required his attendance at the gate of the palace.

21. *Mordecai's* station being at *the gate*, might give him a good opportunity of discovering a plot against the life of the king. These two chamberlains must have frequently passed by him, and he might have overheard what they said.



23. In *Persia*, as well as in the kingdom of *Judah*, and *Israel*, there must have been persons whose office it was to make a record of all public transactions. But these records being for the use of the court only, and probably no copies being allowed to be taken, it is no wonder that in the subversion of the states they were lost.

III. 1. This, as appears from *ver. 7*, was five years after. This *Haman* is supposed to have been descended from the royal family of the *Amalekites*. The nation of the *Amalekites* was ordered to be extirpated, but so were the seven nations of the land of *Canaan*; and yet many individuals of these nations were advanced to stations of honour and power even under the best of the kings of *Israel*.

2. The reason of *Mordecai's* refusing to pay *Haman* the respect that others in his condition did, especially as the king had commanded it, does not appear. If it was even prostration, it was considered in those countries as nothing more than a mark of civil respect, and implied nothing of religious homage.

4. It was perhaps some amusement to them to see a contest between the pride of the one, and the obstinacy of the other. Though *Mordecai* had said *he was a Jew*, it does not appear that he made the declaration with a view to justify his behaviour to *Haman*.

6. Whatever offence *Mordecai* had given, it was far from justifying this degree of resentment.

7. Add the following necessary clause from the LXX.—*from month to month (to destroy in one day the race of Mordecai; and the lot fell upon the thirteenth day of) the twelfth month, that is, the month Adar.\**

It was customary with the Heathens, who were great observers of times, as favourable or unfavourable to particular undertakings, to take notice of various omens, as prognostic of the issue, and also to cast lots in order to find the time that best suited their purpose. *Haman's* object was not merely the ruin of one man who had offended him, but the extirpation of a whole nation, dispersed through all the Persian empire. It does not, however, appear, that he took any measures to know whether the undertaking itself was proper, but only what was the proper time for carrying it into execution. Rather than be disappointed, he was willing to exercise much patience; for though the lots were cast in the first month, it so fell out that he must wait till the last

\* Kennicott, (*Remarks*, 1787,) pp. 150, 151. (P.)

in the year before any thing could be done. This was, no doubt, so directed by Providence, to give time for defeating this horrible scheme.

This was *in the twelfth year of Artaxerxes*; and if it was the same king that favoured the Jews in the time of *Ezra* and *Nehemiah*, it was five years after the commission of the former, which is certainly some objection to its being the same prince, and in favour of its being, as some suppose, *Artaxerxes Mnemon*, who reigned after him. But after five years a king of Persia might have forgotten the affairs of such a province as *Judea* then was; and though he made the decree in favour of the Jews, he might not have given much attention to it even at the time; things of the greatest consequence being often done at the suggestion of ministers, and the orders merely signed by the prince, perhaps little informed of the nature of them. This was sufficiently the case with respect to the decree of this same prince, procured by *Haman*, for the extirpation of the Jews.

8. Not the Jews only, but probably all other nations, were at this time allowed to have their own religions and laws, while they were tributary to Persia. But those of the Jews were, no doubt, fundamentally different from those of all other nations; whereas those of all the Heathen nations had many principles in common.

9. This was to compensate for the diminution of the public revenue, which might be the consequence of the measure.

13. No reason is given for this violent resolution; but those who were to execute it being allowed *to take the spoil*, would tend to insure its being effected.

15. Many persons, no doubt, besides the Jews, were alarmed at such a measure as this; and many, being in habits of friendship with them, must have been more particularly shocked at it.

IV. 5. As in the East, women generally live secluded from all society, she might have remained for some time in ignorance of the cause of this deep mourning; otherwise, no doubt, she would have been alarmed too. Though she had not said of what nation she herself was, it might have been discovered.

11. This could not have been by any contrivance or influence of *Haman*, for he did not know of what nation she was; but the king having many wives, must occasionally have neglected some of them, even those who were generally his favourites.



14. He was justly confident that God would not permit his people to be destroyed; so that if she had not the merit of being the means of delivering them, some other person would.

16. This *fasting* was not a scrupulous abstinence from all food, but having no regular, and but scanty meals, and chiefly in the evening.

V. 2. This being a hazardous step, he must have been sensible that the occasion of it was something very uncommon.

3. This seems to have been a customary phrase to express great liberality. It was the same language that *Herod* used to the daughter of *Herodias*.

8. It was prudent not to urge her request immediately: the delay would raise the king's expectation; and appearing to proceed from diffidence, would tend to prepossess him in her favour.

13. The greater was the favour shewn to him by the king and the queen, the keener would be his mortification for any contempt or insult from his inferiors.

14. How little do men often foresee the consequences of their own actions; and how often do the evils they intend to bring upon others, fall upon themselves!

VI. 1. If ever there was a particular providence, as no doubt there is in every thing, it was in the indisposition of the king to sleep on this night.

3. It is evident that *Mordecai* had not petitioned for any favour or reward; and the king, who, no doubt, intended to reward his fidelity at this time, had neglected to do it.

7, 8. A procession very like this is described by *Pitts*,\* as the usual manner in which the Mahometans shew honour to those who embrace their religion, mounting them on horses, and parading with guards, &c. through the streets.

9. This had probably never been done to any person before; but imagining himself to be the subject of it, he would make it as splendid as he could.

10. There is not perhaps in the whole compass of history an instance of greater disappointment and mortification than this must have been to *Haman*; yet such is the simplicity of the narrative, that no remark is made upon it, any more than on some of the most affecting incidents in the history of *Joseph*, in Egypt. This, however, does not make it the less, but the more, affecting to the reader.

\* *Account*, pp. 197—199. See *Harmer*, II. pp. 101—103.

13. This was a very natural inference, and amply verified in the event.

VII. 4. Nothing could be more moderate, or reasonable, than this request; and it must have struck the king in the most forcible manner, that his favourite queen should have occasion to beg for her own life. She likewise probably hinted at the loss which the king's revenue would sustain by the measure.

5. The cruelty and injustice were the very same, had the decree respected any other nation; but being that of the queen, and of a man who had rendered him so important a service as *Mordecai* had done, he now saw it in a different and just light.

6. The case being now life for life, she does not spare *Haman*, though he was present, and a favourite of the king's.

7. It shewed great command of temper in the king to retire in this manner, in order to consider what was most proper to be done; though, no doubt, his resentment would be sufficiently visible. *Haman* probably laid his hands on the queen's knees, as she was sitting on a sofa, as is the custom in the East, such a posture being a mode of earnest supplication.

8. The king could not suppose that any thing indecent was intended by *Haman* in these circumstances; but he chose to give it this colour to justify his resentment. *They covered his face*, no doubt, on a signal given by the king; and it was probably meant to signify that he was not to see the king any more, being condemned to die.\*

9. This must have been *said*, officiously, by those who wished to heighten the king's indignation against *Haman*. That he should be hanged on the gallows that he had prepared for another, was natural and just: but the king does not seem to have considered his own guilt in consenting to the violent measures proposed by *Haman*, though it was certainly equal to that of *Haman* himself. Few persons see their conduct with the same eyes with which they view that of other men; and who can punish *kings* for their manifold crimes, but *the King of kings*?

There is a wonderful combination of circumstances in this short history, which makes it highly affecting and instructive; shewing the secret conduct of Divine Providence in the affairs of men. And this drama, which is comprised in

\* See *Harmer*, II. pp. 63, 95—97.



a short compass, is but a sample of the great drama, which comprehends this and every other event: for at the great catastrophe we shall, no doubt, see every instance of virtue rewarded, and every act of wickedness punished, in as exemplary a manner as in the case before us; and the wisdom and justice of the Supreme Director of the whole will be as apparent.

VIII. 1. By his *house*, is probably to be understood all his property.

4. She had before asked her own life, and that of her people; but the decree against them remained in force. She now requests that something may be done to counteract it; and for this purpose she had ventured to go into the presence of the king, as she had done before.

11. This shews the absurdity of irrevocable decrees. All people were still allowed to plunder and destroy Jews, and there was no method of preventing it but by giving the Jews liberty to defend themselves, and destroy their enemies, (which the first law of nature would have given them, in their necessary defence,) and this was authorizing a civil war in the country. However, the king's pleasure being by this means known, might be the means of preventing any great mischief.

17. From this time to that of our Saviour, many persons of various nations, and some whole nations, as the *Edomites*, and perhaps the *Moabites* and *Ammonites*, became proselytes to the Jewish religion; and many more were led to think favourably of their religion; which, if they were persons of any reflection, we cannot wonder at; so absurd and abominable were the rites of the Heathen religions, and so decent those of the Jews. And in the doctrines of the Jews there was the same manifest superiority over those of the Heathens.

IX. 10. They would certainly have done themselves greater credit by their forbearance, than by this cruel revenge, though, no doubt, there was great provocation for it. It appeared, however, that what they did, was not from avarice, though leave was given them to plunder, as well as to kill their enemies.

12. It should seem that *the king* was not pleased with this slaughter, nor could he be with the unsated revenge of *the queen*.

14. As *the sons of Haman* were hanged only after they were dead, it is probable that *Haman* himself was not exposed in this manner till after he was put to death.

16. There must have been a great number of Jews dispersed through all the provinces of the empire, for them to have been able to kill so many of their enemies, without fear of retaliation. They would, no doubt, have sold their own lives very dear, if the decree of Haman had been executed.

28. Accordingly, this festival is observed by all Jews to this day; and the whole of *the book of Esther* is constantly read through upon it.

31. As they had in the beginning of the year, when the decree against them was promulgated, ordered *a general fast*, so they now ordered the observance of *an annual festival*.

X. 1. These *isles* were those of the *Archipelago*, which had been conquered by the king of Persia.

3. He had the office of *prime-vizier*, as it is usually called in the East, directing all the most important affairs of the nation under the king.\*

## J O B.

THIS Book of *Job* is one of the oldest and most extraordinary productions that are now extant. The author is wholly unknown,† but the scene of the transactions mentioned in it, is in some part of *Arabia*, and the time is that

\* "The sepulchre of Mordecai and Esther stands near the centre of the city of Hamadan. Sir Gore Ouseley, late ambassador to the court of Persia, kindly favoured me with the following translation of a Hebrew inscription, which he found on the dome over their tombs: 'Thursday, fifteenth of the month of Adar, in the year 4474 from the creation of the world, was finished the building of this temple over the graves of Mordecai and Esther, by the hands of the good-hearted brothers, Elias and Samuel, the sons of the deceased Ismael and Kashan.' From this date (which is in numerical letters, and accords with the Jewish chronology) the dome must have been built 1100 years. The tombs, which are of a black-coloured wood, are evidently of very great antiquity: but the wood has not perished; and the Hebrew inscriptions, with which it is covered, are still very legible. There are the following verses, with the alteration of one expression, from the book of Esther, (xi. 5): 'Now in Shushan, the palace, there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shemei, the son of Kish, a Benjamite.'" Sir John Malcolm's "History of Persia," 1815, Ch. vii. l. p. 260. *Note*.

"The town of Hamadan, once so famous, under its ancient name of Ecbatana, has few beauties to attract the attention of the traveller. The small dome which canopies the remains of Mordecai and Esther, and the modest tomb of the celebrated physician Avicenna, stand near the centre of this city. The former continues to be an object of veneration to the Jews." *Ibid.* II. p. 524. See *Gray*, p. 227.

† See "Queries and Observations, concerning the author of the Book of *Job*, in order to determine whether he was an *Arabian*, or a *Hebrew* prophet," *Theol. Repos.* I. pp. 70—73, republished by the writer (Mr. Thomas Scott) in his *Job*, Ed. 2, 1773, pp. 429—431. Also *Lowth*, (Lect. xxxii.) II. pp. 347—371; *Gray*, pp. 240—248, and the *Notes*; *Kennicott*, p. 152; Mr. J. M. Good's *Translation*, 1812, *Introd. Dis.* Sect. iv. pp. xlv.—lxiii.



of the ancient patriarchs. As there is an *Eliphaz* and a *Teman* among the descendants of *Esau*, [*Gen.* xxxvi. 10, 11,] the first his son, the second his grandson, and the *Eliphaz* introduced into this work is called a *Temanite*, it is conjectured that he was of the family of this *Teman*; and if he was his son, he must have been contemporary with *Amram*, the father of *Moses* and *Aaron*. And as there are in it no certain allusions to any events so late as the emancipation of the Israelites from their servitude in Egypt, it is probable that the writer was at least as ancient as *Moses*.

That *Job* was a real person, may be inferred from the commendation of him, in conjunction with *Noah* and *Daniel*, by the prophet *Ezekiel*, [xiv. 14, 20,] and also from the names of his three daughters, their qualifications, and other particular circumstances, which are of no use in a fictitious story. That *Job* was very wealthy, that he was a man of the most exemplary piety and virtue, that he met with the most severe afflictions, but afterwards rose to a state of greater prosperity than he had ever known before, were probably facts well known at the time. It is not improbable also that the three friends of *Job*, and also *Elihu*, since their families are mentioned, were known to have been of his acquaintance, and to have visited him in his affliction. But it is not certain that their conversation was of the cast that is here given to it; and still less that each of the speakers argued in the manner that is here represented.\* On this foundation, however, the writer has exercised his ingenuity to great advantage, representing the sentiments of different persons on the great subject of Divine Providence in conducting the affairs of men, introducing a more impartial person to decide among them, and lastly, the Divine Being himself addressing them all, and correcting their false judgments.

There is among the *Hindoos* a tradition very similar to this, but mixed with their absurd theology, and far less instructive. Since, however, it could not have been borrowed from this book, it affords some confirmation of the truth of the general history.

Several words and phrases in this book having a great affinity to the *Arabic*, it is thought by some, that the author of it composed it in that language, and that it was translated

\* "The speeches and expressions are in a strain of rhetorical and poetical hymns; such as do not use to be spoken *extempore*, on any sudden occasions. Especially men in great agonies of dejection, vexation and melancholy, do not use to expatiate in such eloquent expressions as *Job* uses here." *Wall*, l. p. 275. See *Good*, pp. xiii.—xvii.; *Kennicott*, p. 153.

by *Moses*. But had this been the case, we might have expected to find some reference to it in the writings of *Moses*, especially in his frequent reproaches of his countrymen for their impatience and obstinacy. Whoever was the author of it, it is probably the oldest artificial composition of much extent that has come down to us, and of which we have any account; and considered in this light, both the plan and the execution of it have great merit. The two songs of *Moses* may perhaps be preferred to any thing in this work, but they are short, and require little judgment, taste, or ingenuity, compared to what we find in this book of *Job*.

As there are no allusions to this book in any part of the early history of the Israelites, some have been of opinion that it was brought to *Solomon* by the queen of *Sheba*; but all that can be said of the author, or the time of its being known to the Israelites, is wholly conjectural. As there does not appear to have been any regular collection of canonical books of Scripture before the return of the Jews from the Babylonish Captivity, this book was probably classed with them at that time, on account of its antiquity, and the moral instructions with which it abounds.

CHAP. I. 1. There were three persons of the name of *Uz*, from whom this country might be denominated. One of them was the son of *Nahor*, the brother of *Abraham*, who is thought to have settled in *Arabia Deserta*, near the *Euphrates*; and it is the more probable that this was the country of *Job*, as he would there be exposed to injury by the *Sabians* to the south, and the *Chaldeans* to the north of him. If *Job* was the son of this *Uz*, he must have been the nephew of *Abraham*, and contemporary with *Isaac*; and his religion, and the great length of his life, make this not improbable.\*

3, 4. This very great wealth of *Job*, and the feasting of his sons, may be an exaggeration of the writer, to give the highest idea that he could, of a state of great prosperity. He here gives the idea of a feast of seven days' continuance, each of the brothers entertaining the rest in their turns.

5. The religion of *Job* was that which is commonly called the patriarchal, in which the Divine Being was approached

\* In all the additions of the LXX., except the *Complute*, is the following account at the end of the book of *Job*:

"He is signified in the *Syriac* book to have dwelt in the land of *Uz* (*עֲזַר* *Avetzi*), upon the confines of *Edom* and *Arabia*. His name before was *Jobab*. He had an *Arabian* woman to his wife. He had a son, whose name was *Ennon*. His father's name was *Zare*, (or *Zareth*), a descendant of the sons of *Esau*: his mother's name was *Bosorrah*; so that he was in the fifth generation from *Abraham*." *Wall*, I. p. 276. See *Scott*, pp. 1, 2; *Good*, p. 1; *Gray*, pp. 233, 234.



and supplicated by sacrifices. Purification consisted in abstaining from food, and from commerce with women, and also in ablutions, which were always considered as emblematical of moral purity.

6. This must be considered as a parable, in which the Supreme Being is represented as keeping a court, such as was kept by an earthly prince, when the great men of the kingdom waited upon him to give him intelligence, and to receive his commands.\* It was an opinion universally prevalent in the early ages, that there are orders of intelligent beings superior to man, and of very different characters, some good, and others bad; and at the head of the latter they placed one superior to the rest, whom they considered the original author of all evil. And when the patriarchal religion began to be corrupted, and it was thought that no one being could of himself administer all the affairs of the world, without the aid of subordinate agents, it is no wonder that, while the Supreme Being was considered as benevolent, the author of all *good*, notwithstanding which there was much *evil* in the world, they should conclude that *this* had some other author, though subject to the controul of the Supreme Being. This evil-intentioned being they usually called *Satan*, which signifies *adversary*, thinking him to be unfriendly to men, and constantly employed in opposing the benevolent designs of God.

Other persons, however, might use this language without thinking that there existed any such evil being, acting in this hostile manner; using the term *Satan* to denote *the principle of evil, in general*, personifying *evil* as we sometimes do *fortune, life, death, diseases*, and other things which we know to be only qualities, and no real beings, but merely for the convenience of discourse, when we prefer figurative to plain language. It is even probable that the writer of this book had this idea, because, though in the opening of the work he speaks of *Satan* as a real person, presenting himself before God along with the holy angels, yet in the course of the work he always represents the evils of life as having the same author with the blessings of it. He constantly refers all to God, and makes no more mention of *Satan*, which is inconsistent with the idea of the interference of any malevolent intelligent being in the government of the world, even

\* "See *Zech.* iii. 1, 2; vi. 4—7; and various passages in the *Revelations.*" *Good*, p. 9.

acting by commission from the Supreme Being, and much more opposing his benevolent intentions.\* Thus *Milton*, after describing *Death* and *Sin* as real persons, makes no farther use of them in his poem, but considers sin as the criminal act of men, and death as the punishment inflicted for it by God.

15. These are thought to have been the descendants of *Abraham*, by *Keturah*; but among the *Arabs* there were several tribes which had this appellation.†

19. This was a sudden hurricane, such as are pretty frequent in hot climates. They not only unroof and overturn buildings, but even tear up the largest trees, and change the whole face of a country. But this violence is generally confined to a small space. Each of these calamities separately taken might have happened in the manner that is here described; but that the whole train should have taken place in this manner, only a single person escaping from each of them, and another arriving just as he had finished his narrative, is highly improbable. The design of the writer was to represent the heaviest calamities that could befall any man, and in such a manner as would most tend to overwhelm him. They are, therefore, great, numerous and sudden.

22. This shews the most exemplary patience and resignation. He ascribes every thing to God, taking it for granted that all his dispensations are right and good, though he had evidently no hope, or expectation, of any change in his favour.

II. 7. Nothing more could be done to a man who was suffered to live. He was reduced to extreme poverty, and moreover afflicted with a loathsome disease.‡

8. It was among the *ashes* of the *hearth* that Job seated himself. This was considered as a sacred place, the asylum of the afflicted, and proper for a person in deep affliction, petitioning for relief. Ashes were deemed sacred by the ancients, and on this principle they sometimes swallowed them, and mixed them with their bread.§

\* "Job himself, and the other human speakers in the poem, constantly represent his calamities as the immediate act of God. They, therefore, had no idea of this evil being, nor of his agency in human affairs. He is never once mentioned throughout the poem." *Scott*, p. 4. See also "An Inquiry into the Scripture Meaning of the Word Satan," 1772, p. 30.

† See *Wall*, l. p. 277; *Pilkington*, pp. 158, 159; *Good*, pp. 13, 14.

‡ See "On the Disease of Job," *Mead's Medica Sacra*, Ch. i., 1755, pp. 1—11; *Scott*, p. 8; *Good*, p. 22.

§ *Martin*. (P.) See *Scott*, p. 9; *Good*, pp. 23, 24.



9, 10. By *the foolish* may be meant *idolaters*, as in *Psalm lxxiv.* 18; and it is well known that they were used to revile their gods, and even beat their images, when they were displeased with them.\*

This language of Job's wife is incapable of a good meaning.† What she suggested expresses impatience, and indignation, at the injustice of God. She wishes him to express these sentiments to God himself, and then let him take his life, which was now all that he had to lose. However, he justly reproves her for it. He considered all his sufferings as coming from the hand of God, and that they had been fully compensated by the good which he had received before; so that he had no just reason to complain: for if it had pleased God to take from him every thing that he valued most, it was only what he had before given. The enjoyment of them had been a real favour, deserving his gratitude, and the deprivation of them was no injustice. These sentiments of pious resignation indicate very extraordinary attainments, such as could only arise from habitual devotion, respecting the hand of God in every thing, and ascribing to him nothing but what we ought always to be thankful for.

11. *Eliphaz*, as was observed before, is supposed to have been a descendant of *Esau*. Of the other two persons nothing probable has been conjectured. They were all *Arabs*, professing the patriarchal religion, the friends of *Job* in his prosperity, and who, with the best intentions, were come to visit and comfort him in his adversity.

13. That they should continue so long in this situation

\* See *Scott*, p. 9.

† See *Le Cene*, pp. 718—720; *LXX.* in *Wall*, I. p. 277; *Scott*, p. 9. "The two Greek versions of *LXX.* and *Theodotion*, as also the *Syriac* and *Arabic*, and the Latin of *St. Ambrose*, concur in introducing the following passage in this place, which, however, has no foundation in the *Hebrew* text."

\* And after much time had elapsed, his wife said unto him,

How long wilt thou persevere—and exclaim

Lo! yet a little while will I wait,

Still expecting the hope of my recovery?

Behold! thy memory hath forsaken thee,

The sons and the daughters,

The toils and the sorrows of my womb,

With these have I struggled to no purpose,

Even thou thyself sittest amidst loathsome worms,

Passing the night in the open firmament;

While I, a wanderer and a drudge,

From place to place, and from house to house,

Watch the sun till his going down, that I may rest

From the toils and affliction that now oppress me.

Utter then some blasphemy against the Lord, and die.'

*Good*, p. 24.

exceeds all probability.\* They must have eaten, and also have slept, in this time, as well as *Job* himself. But it was intended to be a representation of the deepest affliction, and the best mode of sympathy, not to interrupt the feelings of the afflicted person, but to soothe him by mourning with him. This behaviour, however, is more agreeable to the oriental manners and customs than to ours. To have spoken first would have been deemed a violation of decorum.

III. 1. The two preceding chapters are merely historical, and in prose. But the speeches, which begin with this chapter, are in that sententious form in which the peculiar excellence of oriental poetry consists. Whether this mode of composition requires any regular arrangement of syllables, as into long and short, &c., or consists in having any certain number of them in a verse, is uncertain. This chapter is truly poetical, containing very striking images, and the same idea is placed in a great variety of strong lights. *Job* prefers death to life, and earnestly wishes he had never been born. It is the natural language of grief and despair, and by no means of a piece with his former language of resignation; but though not justifiable, it is the more natural after some experience of his afflictions, than at the commencement of them.

7. This is sometimes rendered, *Lo, that night, may it be fruitless*, “that is, let there be no births in that night.”†

It appears probable from this, that there were at this time persons whose imprecations were thought to have some effect, like those of *Balaam*, who was sent for by *Balak* to curse Israel.‡ Or he might only allude to the hired women; wishing they might lament over this day, as they did on other mournful occasions.

8. To stir up *Leviathan*, [Marg.] is represented, *Chap. xli. 8*, to be inevitable destruction.§

14, 15. Things of great value were often buried with persons, in ancient times. The sepulchres of the kings of Israel were said to contain much treasure.||

23. ¶ This is comparing his condition “to that of a man

\* It “was the customary space of time for mourning. *Ecclus. xxii. 12*. Compare *Gen. l. 10*.” *Scott*, p. 10. See *Good*, p. 28.

† *Schultens* and *Heath*. See *Scott*, pp. 13, 14; and *Jer. xx. 14, 15*, compared by *Lowth*, (Lect. xiv.) l. pp. 314—316; also p. 319.

‡ See *Good*, pp. 37—39.

§ *Scott*, p. 14. See *Good*, p. 39.

|| “This beautiful panegyric on the grave, contains a fine oblique satire on ambition and avarice.” *Scott*, p. 16

¶ Well might it befit the man whose way is sheltered,  
And whom God hath surrounded with a hedge.

*Lowth*, l. p. 320.



shut up in a strong and dark prison, out of which there is no possibility of escape.”\*

26.† The purport of this speech of Job is to lament his wretched situation, and to wish for relief by death,

IV. 1. In the conduct of this drama, as this work may be called, each of the three friends of Job address him in their turns, each three times, first *Eliphaz*, then *Bildad*, and lastly *Zophar*; and Job replies to each of them. After this, *Elihu*, a younger person, who had not been mentioned before, addresses Job, and lastly the Divine Being himself interposes, and decides between the parties.

5. Though he had instructed others, he now wanted instruction himself. He who had formerly exhorted others to patience, was himself become impatient.

6.‡ Depending on his virtue, and his favour with God, he had expected nothing but prosperity.

10. Be the wicked ever so powerful, the providence of God can bring them down.

13—17. *Eliphaz* appears to have seen, or to have thought that he had seen, a *vision*, but the occasion of it does not appear, nor is the instruction he pretends to have derived from it, of much importance. What he means is, that he was taught by this vision that if God afflict any person, it must be taken for granted that the dispensation was just, and therefore that the sufferer was wicked.

18. Even the wisest and the best of created beings are subject to vice and folly, the *angels* themselves, and much more men.

V. 1. The phrases *call* and *answer* are said to be “law terms; the first denoting the action of the complainant, (or *plaintiff*;) the other the part of the defendant.”§

He appeals to the opinion of the wisest and best of men, as the same with his.

2. If any man suffer, it must be for his folly, his violence, his envy, or some other evil propensity. The anger of God will not fall on any other. For the truth of this he appeals to his own observation.

7. Since all afflictions come by order of Divine Provi-

\* Scott, p. 18.

† “Mr. Heath’s translation, *I have no more ease, my tranquillity is clean gone, neither have I any more rest: but terror cometh*, is more just to the meaning of the sacred poet.” *Ibid.* p. 19.

‡ Should not thy piety be thy confidence?

And the uprightness of thy ways, thy hope?

*Ibid.* p. 20. See Good, p. 48.

§ Scott, p. 26.

dence, and men are subject to them, they must be deserving of them.

8. He therefore recommends to Job a frank confession and repentance, as a sure way to recover the Divine favour, and a return of prosperity; it being in the power of God to do whatever he pleases.

24.\* Wherever he pitched his tent, he should, after wandering ever so far, readily find it again. And in some parts of the deserts of *Arabia*, where there are no paths but such as are soon obliterated by the wind removing the sand, the wandering about, unable to find a man's house, may be a serious inconvenience.

VI. 1. In this reply of Job he repeats his lamentation, and complains of the want of sympathy in his friends.

3. *Therefore my words are vehement*, "a metaphor from boiling water that runs over."†

4. The art of *poisoning* arrows appears to have been of great antiquity.‡

5. If brute animals do not complain without reason, much less will men; and they do not complain when they are fed to the full.

6. What you say is not to the purpose. It is insipid, and heard with disgust.

7. I reject what you say as I would disgusting food. I cannot admit the propriety of it.

8. He again expresses his wish to die.

10. I have never disobeyed the orders of God, but have submitted to them all, and so should I to this, if he would even be pleased to take my life.

13. Is it not now evident that I have no resource left in body or in mind?

14. He that denies compassion to his friend in affliction, has not the fear of God.§

15.|| Many *streams* and rivers in *Arabia* are dry in summer.

\* *Shalt not miscarry*. "The original word is a metaphor from skilful slingers, who never miss the mark. *Judges* xx. 16." *Scott*, p. 32. † *Ibid*. p. 34.

‡ "The *Chaldee* paraphrast on *Psalms* lxiv. 4, alludes to this practice." *Ibid*. p. 35.

§ An emendation of the text has been proposed, which gives the following version and "a sense quite agreeable to the complaint which follows:"

As for him who removeth (or withholdeth) mercy from a friend,  
He (*that man*) will also forsake the fear of the Almighty.

*Com. and Ess.* l. pp. 349, 350.

|| "A comparison manifestly taken from the rocky parts of *Arabia*, and adorned by many images proper to that region." *Lowth*, (*Lect.* vi.) l. p. 134. See also (*Lect.* xii.) p. 275; *Scott*, p. 38; *Good*, pp. 76, 77.



16. The meaning of this verse is extremely uncertain. If there be *ice* and *snow* in Arabia, it is probably a rare phenomenon, (though it might be common in the time of Job,) and would hardly conceal rivers or make them useless; whereas the allusions from *ver.* 15 to 20, are to water that is not to be found in the place where it was expected by caravans, in their usual journeys.\*

21. When you see my afflictions, do you not fear lest the like should befall yourselves?

22. Did I ask any favour or relief from you? I expect to sink under my affliction.

24—26. In this he challenges his friends to shew him what he had done to deserve so heavy a judgment. Whereas their only object seems to have been to add to his affliction, and drive him to despair, by contradicting him.

28. Consider my case, and you will find that there is reason in what I say.

30. If I have said any thing that was improper, could not I have *discerned* as well as you?

VII. 1.† He here laments the condition of men in general, as if they had all as much reason to wish for the end of their lives, as slaves the end of the day, which terminates their labour.

9. After all the labour and sorrow of life, his only resource was in the grave, which would put an end to his trouble.

12. Am I so furious and formidable that I must be guarded against, like the *sea*, or a wild beast,‡ when I am one of the most helpless of creatures? Was it necessary to humble such a one as I by these afflictions?

The animal intended in this place may be a *crocodile*.

\* The following is Bishop Lowth's version (in the translation of Dr. Gregory) of "that most elegant comparison of Job:"

My brethren have dealt deceitfully like a torrent,  
As the torrents of the valleys they are passed away;  
Which are concealed by means of the frost,  
The snow hideth itself in their surface;  
As soon as they flow, they are dried up,  
When it is hot they are consumed from their place;  
The paths of their channels are diminished,  
They ascend in vapour, and are lost.  
Look for them, ye troops of Tema;  
Ye travellers of Sheba, expect them earnestly.  
They made no haste; because they depended on them;  
They came thither, then were they confounded.

Lowth, (Lect. xii. *ad fin.*) I. pp. 278, 279.

† "Is not the life of man upon earth a very *bataile*?" Tyndal. See Good, p. 82.

‡ See Harmer, IV. pp. 286—293; Scott, pp. 46, 47; Good, pp. 89, 90.

When they are discovered, they are carefully watched, in order to destroy them. In *Isaiah* xxvii. 1, the word is rendered *the dragon that is in the sea*.\*

14. Even in the night I have no quiet repose, but am haunted with frightful *dreams*.†

17. Why should God, as it were, contend with so insignificant a being as man?

20. It should rather be, *thou observer of men*,‡ the inspector and judge of their conduct.

If I had sinned, what could I do against God, so as to be a proper object of his indignation? This is the sense of the LXX. and other ancient versions.

21. If, therefore, I be an offender, let me alone as an insignificant being, and suffer me to die quietly.

VIII. 1. *Bildad* endeavours in this chapter to enforce the arguments of Eliphaz, and exhorts Job to repentance, with an assurance of pardon and favour.

3. Would God punish a man who was guilty of no offence against him?

11—13. As *rushes*, which flourish only where they have much water, are most subject to wither, as well as to be cut down before they wither; so uncertain is the flourishing state of hypocrites, such as he took Job to be. But it should rather be *the profligate*, or openly impious man, *a profane scoffer*, as in *Psalms* xxxv. 16, and *Jer.* xxiii. 15.§

17. Rather *about the springs*. So the word is translated, *Cant.* iv. 12.

18. If *it* (i. e. the sun) *destroy it*.

He compares a wicked man to a tree whose roots are among rocks, so that it seems to be safe from any accident; yet it shall be so effectually rooted up, that the very place where it grew, if it were inquired of, would deny that it had ever been there, which is a peculiarly strong figure of speech.

IX. 1. *Job*, in answer to *Bildad*, acknowledges the power of God, and the unsearchableness of his ways, but complains of his confounding the innocent with the guilty, and still wishes for death.

3. I acknowledge the power of God; but let a man be ever so innocent, how can he plead his cause before him?

\* "Compare *Ezek.* xxxii. 2." *Scott*, p. 47. See *Good*, pp. 89, 90.

† "The effects of his inflammatory disease." See *Scott*, pp. 8, 47.

‡ "LXX. Thou that knowest the heart of man." *Wall*, l. p. 281; *Scott*, p. 49; *Good*, p. 94.

§ See *Scott*, pp. 52, 53; *Good*, pp. 97—99.



If a man urge ever so many things in his vindication, he will not condescend to make any reply.\*

4. It is in vain to resist his will, whatever be his designs.

9. It is uncertain what these stars, or constellations, were. That which is translated *Orion*, is supposed to mean those stars which chiefly appear in the winter, and the *Pleiades* those which usher in the spring.†

11, 12. Mr. Scott translates these verses as follows :

*Lo, he fell upon me ; but I saw him not ;  
He struck me also, but I understood him not.  
Behold, he seized ; who can make him restore ?  
Who shall say unto him, What hast thou done ? ‡*

This is a sublime description of the power of God, ascribing all the operations of nature to him.

13. If God do not voluntarily restrain his indignation, *the proud* and the powerful can give a man no assistance.

15. If I were ever so *righteous*, it would be in vain for me to plead it before him. I would only supplicate for mercy.

16. If I had asked for any favour, and had obtained my wish, I should not think it was owing to any regard he had for me, or to my entreaty.§ I am too insignificant for his notice.

20. If I should justify myself before him, he would pay no regard to it. I should still be treated as a sinner. He makes no distinction of characters.

23. Rather *it will laugh*, viz. *the scourge*, or public calamity,|| will spare none.

24. If God do make the distinctions which you say he does, between the righteous and the wicked, how does it appear ?

*To cover the face*, means to condemn to death, as was done to *Haman*.¶——If it be not God who does this, who is it that does it ?

25. Travelling in caravans, with *camels*, is very slow ; but on *dromedaries*, equipped for expedition, a rider, carrying messages, goes with the greatest speed.

26. Literally, *ships of cane*, probably light vessels made of *papyrus*, and used on the Nile.\*\*

28. I am in dread of every evil.

\* See Hallett, l. p. 346 ; Good, p. 104.

† See Scott, pp. 58, 59 ; *Ibid.* p. 106.

‡ See *Ibid.* p. 60 ; *Eccles.* viii. 4 ; *Dan.* iv. 35 ; Good, p. 107.

§ See *Ibid.* p. 61 ; Good, p. 107.

|| See *Isaiah* xxviii. 18 ; Scott, p. 63.

¶ See *Esther* vii. 8 ; *supra*, p. 28 ; Scott, p. 64.

\*\* See *Isaiah* xviii. 2 ; Scott, p. 65 ; Good, p. 110.

29. *If I be wicked, why am I not dead, (so the LXX.) as I wish to be?*

30, 31. Were I ever so innocent, I should be treated as if I were guilty.

33. The word, in the original, “doth not signify *an umpire*, but *an authorized judge*.”\* In *Amos* v. 10, it is rendered, *him that rebuketh*.

35. I have no opportunity of getting a fair hearing from him; but if he would withdraw his hand, which is now heavy upon me, and allow me to plead for myself, I would do it without fear, and with some hope of success; but I am not in that situation.

X. 1. Job continues his expostulation with God, for having brought him into being, merely to make him miserable. Being without hope, he still wishes for death.

4. Dost thou take such methods as men are obliged to do in order to judge of characters, and therefore tryest me in this cruel manner?

5, 6. Art thou like a short lived man,† envious of my prosperity, and taking advantage of every slight offence, for the sake of punishing me?

7. But though thou knowest my integrity, I am wholly in thy power.

8. Have I been formed with this curious structure, and am I, after all, to be thrown away as of no use?

9. As I must soon die in the common course of nature, why put me to this unnecessary pain?

10. Have I not been brought by thee from the most imperfect to the most perfect state, giving consistence and strength to my bodily frame? This is supposed to be an allusion to the formation of man in the womb.‡

13. With this thou art perfectly acquainted.

“By *these things*, he means his calamities, and insinuates that God had given him being, with a secret purpose to make him miserable.”§

15. If I be guilty, I suffer; and if I be innocent, it does not avail me.

17. This may be rendered *thou repeatest thy weapons*, or attacks, preserving an allusion to a chase.||

\* Scott, p. 67. See *Proverbs* xxiv. 25.

† “The translation of St. Jerome is altogether in point, *et anni tui sicut humana sunt tempora*? The whole, from ver. 4, is a beautiful *periphrasis*, descriptive of the blindness of man’s penetration, the brevity of his experience, and the fickleness of his actions, contrasted with the penetration, the knowledge, and the immutability of the Almighty.” Good, p. 117.

‡ See Scott, pp. 70, 71; Good, pp. 118, 119.

§ *Ibid.* p. 71.

|| See Scott, pp. 73, 74; Good, pp. 123, 124.



Notwithstanding my innocence, thy anger is unabated. I am as it were attacked by a host of troubles.

21, 22. All that can be inferred from this language is, that in the state of death man has no sense or knowledge of any thing. In this we see the idea that was at this time generally entertained of the state of the dead.\* It was certainly inconsistent with any enjoyment or with sense.

XI. 1. In this chapter, *Zophar* takes up the same argument with his companions, blaming Job for presuming to vindicate himself, and assuring him of pardon on his repentance. There was a city called *Naamah* on the borders of Idumea, (*Josh. xv. 41.*) of which this *Zophar* might be an inhabitant.

4. This may be rendered *my conscience*. The LXX. has *my works*. He had said nothing about his *doctrine*.†

6. He perhaps meant that the wisdom of God is twice as great, that is, much greater, than he conceived it to be. *Houbigant* renders it thus: *He could tell thee to thy face the secrets of thy craftiness, for they are double to thy real worth.*‡

12. *That the proud may be made wise,  
And the colt of the wild ass become a man.*

It is an Arabian proverb, the wild ass signifying a man, who is intractable like that animal.§

In all this he reproves Job for complaining of the ways of God, as if he did him injustice. For though his dealings are incomprehensible, they are, no doubt, just. He then proceeds to urge Job to an ingenuous confession and repentance.

XII. 1. Job, in answer to what his friends had urged, tells them that he knew as well as they, all that they had advanced concerning the great power of God, and the unsearchableness of his councils; but that, notwithstanding his sufferings, he could defend his integrity in the presence of God himself.

4. *You only mock me when you exhort me to call upon God, and say that he will answer;* meaning, that if I will make confession of my sin, he will restore me.||

\* See *Scott*, pp. 74, 75; *Good*, pp. 124—126, and his *Introd. Dis.* p. lxxxiv.

† *Ibid.* p. 76. See *Good*, p. 127.

‡ *Ibid.* p. 77; *Ibid.* pp. 127—129.

§ *Ibid.* p. 79; *Ibid.* pp. 131, 132.

|| "The original is,

The derision of his friend am I,  
He calleth to God, and let him answer him:

The just upright man is a derision.

The derision, or insult, is contained in the middle clause." *Scott*, p. 84. See *Good*, pp. 137—139.

5. The meaning of this verse is very uncertain. According to *Le Clerc* it is, *Ye despise the lights that are given to me by God, and are secure, ready to fall upon any one that stumbles.*

“The literal version of the Hebrew will be,

*For calamity, contempt is ready,  
In the thoughts of him who is at ease;  
For them who slip with their feet.*

*Calamity* is here put for the *calamitous*,—*them who slip with their feet, the fallen.*”\*

7. From this place *Job* imitates his friends, extolling the great power and wisdom of God; shewing them that he knew as much of this subject as they did, so that they had no occasion to enlarge upon it as they had done.

16. God overrules all the vices of men, and all the mischief they do, to answer his wise purposes.

18. He destroys their binding power, putting an end to their authority, and makes them captive to others, who bind them in chains, and carry them away.†

XIII. 7, 8. Will you take the part of God against me, and do me injustice?‡

9. *Do ye flatter him*, at the expense of truth? for so the word may be rendered.§

14. Why am I reduced to this miserable state?

A thing held in the *hand* may easily slip out of it. The phrase, therefore, implies that he would risk his life, though with little prospect of preserving it, in the defence of his innocence.||

15. Let him treat me ever so cruelly, I am confident that I can maintain my innocence before him.¶

19. *For now I will be silent, and will die*, i. e. if an accuser appear, and prove his charge against me, I will be silent, and die content.\*\*

21. Do not overawe me by mere power, but attend to my reasons.

26. If my sufferings be the punishment of my sins, they must be those of *my youth*, which ought to be overlooked and forgotten.

\* *Scott*, pp. 84, 85. See *Good*, pp. 139, 140.

† *Ibid.* p. 88; *Good*, p. 144.

‡ *Ibid.* pp. 93, 94; *Good in loc.* and p. 151.

§ *Ibid.* p. 94. “Thynke ye to begyle him, as a man is begyled.” *Tyndal.* See *Good*, p. 151.

|| See *Scott*, pp. 95, 96; *Good*, p. 153.

¶ “Quand il me tueroit, je n’attendrois pas autre chose.” *Le Cene*, p. 720. See *Scott*, p. 96; *Good*, pp. 153, 154.

\*\* *Ibid.* p. 97; *Ibid.* p. 155.



27. Thou observest all my actions with too severe an eye, not making reasonable allowance for mere frailties. Some ignominious punishment is, no doubt, referred to; probably that of slaves, but what it was is uncertain.\*

28. This verse seems to be misplaced, and will come better after his description of the lamentable condition of man in the next chapter.

XIV. 1. *Job* laments the condition of man in general, as subject to much *trouble*; pleading that it is hard to add to this, and to make him more miserable by heavy judgments.

3. The word denotes *looking angrily*. In *Zech. xii. 4*, *In that day, saith the Lord, I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.*†

4. Absolute perfection is not to be expected of man

5, 6. From the consideration of the shortness of life, and the miserable condition of man in it, he pleads for compassion from God.‡

11—15. If it were possible I would wish to be *hidden even in the grave*, till the storm of divine indignation be passed; and then, when all should be calm, I might plead my cause with more success.

The most obvious inference from the whole of this passage is, that in the state of death man has no sense or knowledge of any thing; but that when *the heavens are no more*, i. e. in some future and very distant period, the dead will be raised. God will then *call*, and he will *answer*.§

16. But at present I have no favour shewn me: every trifling offence, if I do not suffer for them, is kept in remembrance, and magnified.

\* “Mr. Heath’s translation is,

Thou puttest my feet also, in a clog,

Thou watchest all my paths,

Thou settest a mark on the soles of my feet.

“These expressions, he thinks, allude to the custom of putting a clog on the feet of fugitive slaves, with the owner’s mark, that they might be traced and found.” *Scott*, p. 99.

† *Ibid.* p. 101.

‡ Bishop Lowth thus renders *vers. 1, 2, 3, 6*, which contain “complaints replete with an affecting spirit of melancholy:”

Man, the offspring of a woman,

Is of few days, and full of inquietude;

He springeth up, and is cut off like a flower;

He fleeth like a shadow, and doth not abide:

Upon such a creature dost thou open thine eyes?

And wilt thou bring even me into judgment with thee?

Turn thy look from him, that he may have some respite,

Till he shall, like a hireling, have completed his day.

(*Lect. xxxiv.*) ll. pp. 424, 425.

§ See different senses of these verses, *Scott*, pp. 103—105; *Good*, pp. 161—165.

18. Things that bid the fairest for permanency fail in a course of time; and weak man is much more easily reduced, and at length brought to death.

21. When he is dead he knows nothing of the condition of his posterity.

22. But while he lives he is continually subject to pain of body and anguish of mind.\* Such is the wretched condition of man.

XV. 1. *Eliphaz*, returning to the charge, expresses great indignation against Job for his contempt of him and his friends, and enlarges on the insecurity of the wicked, though to appearance they be ever so prosperous.

6. His own language in arraigning the conduct of Providence, was a proof of his impiety, and of the justice of God in punishing him.

11. *Dost thou make light of the indignation of God; or hast thou some secret charm?* This is the sense that *Houbigant* gives to this verse, but it is very uncertain.

12. *To wink with the eyes* was an expression of contempt.

15. This he had observed before, (*Chap.* iv. 18).

18, 19. Not only men of great wisdom, but of so much power that *no stranger* could enter into their territories.

20. This is a fine description of the terrors of a guilty conscience. This to *ver.* 35 seems to be a quotation from some old poems or proverbs.

22. He cannot expect to live till morning.

28. He had by oppression driven away the former inhabitants.†

XVI. 1—6. Job complains of a want of compassion in his friends, a compassion which he would have shewn them, if they had been in his situation. He repeats the protestation of his innocence, and his desire to plead with God.

7. He has deprived me of the consolation that I expected from my friends.‡

8. Mr. Scott renders this as follows :

*Thou also hast apprehended me (as a malefactor).*

*He is become a witness against me :*

*Yea, he that beliieth me, riseth up against me.*

*He accuseth me to my face.§*

15. A horn signifies honour.||

18. If I speak this falsely, may the earth not cover my

\* See Scott, p. 108; Good, pp. 166—168.

† See Scott, p. 118.

‡ See *Ibid.* p. 123; *Ibid.* pp. 185, 186.

§ Job, pp. 123, 124; *Ibid.* pp. 186, 187.

|| See Scott, p. 127; *Ibid.* pp. 190, 191.



blood,\* but let the dogs lick it up. This was reckoned a great misfortune.

22. Mr. Scott translates—

*For my few years are come to an end,  
And I go the way whence I shall not return.†*

XVII. 2. The meaning of this verse is very uncertain, especially of the last clause. It may be that he could not sleep for their provocations.‡

3. He intreats that God would bear witness to his integrity.

To *strike*, or shake *hands*, seems to have been a sufficient ratification of the most solemn engagement. The meaning may be, “Who shall undertake the part of plaintiff in this cause; or be advocate for God, to justify the ways of his providence towards me?”§

4. According to the *Syriac* version, the meaning is,

*For thou hast hid their heart from understanding,  
Therefore thou wilt not exalt them to a part;*

“in this cause, i. e. of being parties, or advocates, on the behalf of God. So *Elihu* uses the very same words, *Chap.* xxxii. 17, *I will also answer my part.*”||

5. This is a very difficult verse; *Le Clerc* gives the following sense: “*They are ready to inform against me, if they can gain any thing by it; and their children are full of envy.*” By removing the word that begins this verse to the end of the preceding, the sense will be,

*He uttereth malicious things,  
And the eyes of his children shall fail.¶*

8. In the latter part of this verse he may speak ironically.

9. Good men will be astonished at my afflictions, but will still persevere in virtue. This sentiment, however, does not seem to arise naturally in Job’s state of mind.

12. My *thoughts* will not suffer me to sleep even in the night. Mr. Scott renders it,

*Night is appointed to me for day,  
Light is near from the face of darkness;*

“That is: Henceforth the *day* which I am to enjoy is the *night* of death, and the *light* which is ordained for me is the darkness of the tomb.”\*\*\*

\* “The blood shed by me.—But why does *Job* exculpate himself from the crime of murder? Who had accused him of it? *Eliphaz* had done so, virtually, by representing him as a tyrant: for who ever heard of an unbloody tyrant?” *Scott*, p. 123. See *Good*, pp. 193, 194.

† *Job*, p. 129; *Ibid.* pp. 194, 195.

‡ “See *Chap.* xvi. 4, 5;” *Scott*, p. 131.

§ *Scott*, p. 131. See *Good*, p. 196.

|| *Scott*, p. 132. ¶ *Ibid.* See *Good*, pp. 197, 198.

\*\* *Ibid.* pp. 135, 136. See *Good*, pp. 200, 201.

XVIII. There is nothing in this reply of *Bildad* but a contempt of what Job had advanced, and an exaggerated description of the judgments of God upon the wicked.

9. "The translation should be, *and the entangling cord holds him fast: he is now caught*. This verse, therefore, as Mr. Heath remarks, should be placed after the next. It finisheth this branch of the description."\*

13. *The first-born of death*, means the child of diseases.†

XIX. *Job* complains of the want of sympathy in his friends, as a great addition to his sufferings, which he describes in the strongest language, but expresses his hope that God would finally appear in his favour.

13—19. It is evident from this, that the preceding narrative could not be a literal account of transactions; for according to it, *Job*, on receiving the full measure of his sufferings, placed himself in a posture of mourning, on the ashes of the earth, [*Chap. ii. 8.*] and there his friends found him; and, after continuing *seven days* in the same place, began their conference with him. But here he refers to incidents which this account does not admit of. They imply an intercourse with the world, as well as with his own family, in which he met with the most unworthy and opprobrious treatment.

20. This may refer to the custom of some barbarous conquerors in the East, who cut off the lips of their captives, which might be called *the skin*, or covering of *the teeth*.‡

24. Writing on *lead*, Pliny informs us, was of great antiquity, and came into use next after writing on the bark and leaves of trees, and was used to record public transactions. He was so far from retracting any thing that he had said, that he wished his words were engraven on a *rock*, and in such a manner as never to be obliterated.§

25. This verse, and those which immediately follow,|| have been the subject of much controversy; Christians in

\* Scott, p. 142. See Good, p. 205.

† See *Le Cene*, p. 747. "Denoting the most miserable death;" Lowth, (Lect. xiii.) l. p. 288. See Scott, p. 144; Good, p. 208.

‡ See Wall, l. p. 288; Good, p. 218.

§ See Harmer, ll. pp. 142—148, 167—169; Scott, p. 155; Good, p. 221.

|| Scott gives the following as "a literal translation of this famous passage:"

' For I know my redeemer is the living one,  
And he, the last, will o'er the dust stand up;  
And my skin, which is thus torn, shall be another;  
And in my flesh I shall see God.  
Whom I shall see, even mine eyes shall behold  
On my side, and not estranged:  
My reins are consumed within me.'"

*Job*, p. 156. See Good, pp. 221—227; and his *Introd. Dis.* pp. lxxxii., lxxxiii.



general, from the earliest times, maintain that Job declares his faith in a happy resurrection at the last day, and this, I have no doubt, is the right construction; but others think that he only hoped for a temporary deliverance. Dr. Kenicott thinks that he did not refer to either, but only to God's appearing in favour of his innocence before his death, which he actually did;\* but of this Job could not have had any reasonable expectation, and much of his language is inconsistent with it. His wishing so often for death, as the end of all his troubles, shews that he had no expectation of any temporal deliverance. For a more particular account of this text, and of the subject in general, I refer the reader to my *Inquiry into the Knowledge of the Ancient Hebrews concerning a Future State*.†

29. This is reasoning so much on the principles of his adversaries, concerning divine judgments following crimes, that it looks like an argument *ad hominem*, as if he had said, since you expect temporal calamity as a punishment for wickedness, dread it for yourselves, on account of your cruel persecution of me, in adding to my affliction.

XX. There is nothing in this speech of *Zophar*, but an exaggerated account of the various miseries, and final destruction that await all wicked men.

17.‡ *Butter* is generally liquid in the hot climates of the East, and in order to prevent it they melt and clarify it, and then keep it in jars for a future use.

27, 28. Mr. Scott proposes to place these verses after *ver.* 21, “as explanatory of the means by which the dissipation of his fortunes shall be accomplished. The means are the operations, both of the heavens and the earth.”§

XXI. *Job*, in this part of his reply, shews how much his adversaries had mistaken the ways of Providence; since it was evident to observation, that all wicked men were not punished as they had represented, but lived all their lives in great prosperity.

\* *Remarks*, pp. 166—168. “LXX. ‘For I know that he is eternal that will deliver me; to raise up upon the earth my skin (*Alex.* my body) which endureth these things: for by the Lord these things are perfected to me, which I am conscious to myself of; which mine own eye hath seen, and not another; but all was fulfilled in my own bosom.’ For the last clause *Vulg.* has, ‘this my hope is settled in my bosom.’” *Wall*, I. pp. 288, 289.

† 1801, Sect. v. This pamphlet was published in England, with a preface by Mr. Lindsey.

‡ “LXX. ‘He shall not see the milking of his ewes, the food of honey and butter.’” *Wall*, I. p. 289. See *Harmer*, III. pp. 175—177; *Scott*, pp. 162, 163; *Good*, pp. 240, 241.

§ *Job*, p. 169.

4. My appeal and complaint are not addressed to you, but to God; and I do not complain without reason.

15. This being the known language of wicked men, *Job* argues from it, that there are some facts in the conduct of Providence, which seem at least to authorize it.

16. That is, I am far from thinking that they argue justly, or that their resolution in favour of wickedness is a reasonable one; for they are often disappointed in their expectations. But according to the LXX., it should be rendered negatively, *Is not their good in their own hands?*

17. By this interrogation may be understood that it is seldom *put out*,\* which is agreeable to Job's argument.

18—20. In this, Job seems to question what his friends had said concerning the calamities of the wicked, and therefore we should render it interrogatively.

21. As to what befalls his children when he is dead, he has no interest in it, and it cannot affect him in any way.

23—26. Some wicked men live happily, and some good men miserably, and are alike subject to death.

31. Who even dare to censure this prosperous wicked man, or revenge the injuries that he does?

To this verse from *ver.* 28, Job repeats what his friends had advanced of judgments awaiting the prosperous wicked.

32. Notwithstanding his wickedness, he will be buried with great pomp, and his sepulchre remain undisturbed.†

XXII. In this third and last speech of *Eliphaz*, he charges *Job* with his supposed wickedness in a variety of respects, and exhorts him to repentance, with a prospect of his restoration.

4. In order to reprove Job for his frequent appeals to God, he represents him as a Being too high, and too independent to regard him. As having no interest in his virtue, and having nothing to fear from Job, he has no occasion to justify his conduct to him.

8. The *Vulgate* gives a sense to this verse the most agreeable to the context: *By the strength of thy arm thou possessest the earth; and being more powerful, dost seize upon it.*

16. This seems to allude to the general deluge.‡

21. This is by some rendered, *Submit thyself to him, or humble thyself before him.*§

24. Rather, *Count the fine gold as dust, and the gold of*

\* See *Scott*, p. 177; *Good*, p. 253.

† *Scott*, p. 184; *Good*, p. 259.

‡ See *Good*, pp. 263, 264.

§ *Scott*, p. 194. See a different sense, *Good*, p. 266.



*Ophir as the stones of the brooks* : \* that is, they shall be of no more account with thee, they shall be so plentiful.

30. Mr. Scott renders it,

*The innocent shall deliver a country,  
And it shall be delivered by the pureness of his hands.*†

XXIII. In the two following chapters, *Job* repeats his earnest wish for an opportunity of pleading with God ; and he maintains that the wicked often escape unpunished.

7. I should then be acquitted at his tribunal, though not at yours.

13. Whatever his purpose may be, he will execute it, notwithstanding my innocence.

17. I am still kept alive, notwithstanding all my sufferings.

XXIV. 1. This verse is very obscure. The LXX. has, *Why are the seasons unknown to God, and the wicked transgress all bounds?* That is, Why does not God make the distinctions that circumstances require, in consequence of which the wicked are encouraged in their ways?

5. Rather, “*for meat, or eatables, Prov. xxxi. 15; and giveth meat to her household.*”‡

6—8. The complaint in these verses turns upon the barbarous treatment of the labouring poor, who work in the fields and the vineyards. *They reap every one a field which is not his own*, agreeable to the LXX. and the *Chaldee*. §

11. *Who labour in the vineyards at noon-day*; which was great oppression in a hot climate. ||

12. i. e. God takes no notice of it, does not punish them. ¶

18. I cannot make any good sense of this verse. *Le Clerc* does not attempt to paraphrase it. Mr. Scott supposes this to be an account of the punishment that overtakes the wicked, especially the adulterers ; and thinks it may be rendered,

*Let him be as a light thing upon the water :  
Let their portion in the earth be accursed :  
Let him not behold the way of the vineyards :*

“That is, such transgressors ought not to enjoy any felicity.”\*\*

\* Scott, p. 196. See *Good*, p. 266.

† *Job*, p. 198. See *Hallett*, II. p. 10. “None but *English Translation* have any mention of an island.” *Wall*, I. p. 292. See *Good*, p. 263.

‡ Scott, p. 206.

§ *Ibid*. p. 207. See *Wall*, I. p. 293; *Harmer*, IV. p. 356; *Good*, p. 278.

|| Scott, pp. 208, 209. See *Castalio* in *Wall*, I. p. 293; *Harmer*, I. pp. 456, 457.

¶ “LXX. ‘Why does not he take cognizance of these?’ *Vulg.* ‘And he does not suffer them to go unpunished.’” *Wall*, I. p. 293. See *Com. and Ess.* I. p. 351.

\*\* Scott, p. 213. “LXX. ‘He is light upon the face of the waters: their portion is cursed on the earth: their plants appear dry upon the earth.’ *Tremellius* has

19. *Drought and heat* cause water to evaporate silently and quietly; so the wicked go to their graves in peace, without any violent deaths.

24. They are gathered into the grave, as corn, fully ripe, is reaped in time of harvest.

XXV. 1. In this reply of *Bildad*, he expresses great contempt for Job's protestation of his innocence before such a Being as God.

2. He reigns uncontrouled, even in heaven.

XXVI. *Job*, in contempt of what *Bildad* had said concerning the power of God, enlarges on the same subject, to shew them that his ideas of the majesty and power of God were at least as high as theirs.

4. From whom had you this information?

5. Here Job begins to speak of the power of God, instancing in the larger animals, especially those in the sea, for the word [*dead*] may be rendered *giants*, and therefore probably huge creatures of any kind.

Mr. Scott thinks that this is an account of the power of God in *Sheol*, and renders it,

*The giants are in anguish under the waters,  
together with their families.*

*Sheol is naked before him, and destruction has no covering.*

The *Rephaim* are synonymous with *Nephelim*, and *Emim*, men who, on account of their huge bulk, were "a terror to all others." Hence tyrannical princes are so called, *Ezra* xxxii. 21, 23; and *Isaiah* [xiv. 9], speaking of the king of Babylon, says, *Hell (Sheol) from beneath is moved for thee,—it stirreth up the dead (Rephaim) for thee.\**

12. This, Mr. Scott says, should be,

*He quieteth the sea by his power,  
When by his understanding he hath dashed the proud  
waves together.†*

13. *By his wind the heavens become serene.‡* By the slaying of *the bar-serpent*,§ seems to be meant his dashing the sea monsters against the rocks, and destroying them in a storm.

a very different translation; and says there is an elegant allegory in the words. I think it had been better to say, he did not understand them. 'Tis probable that the words, in all the copies, are mutilated. And so I think they are, to the end of the chapter." *Wall*, l. p. 294. See *Com. and Ess.* l. pp. 351, 352; *Michaelis* in *Lowth* (Lect. ix.) l. p. 10, *Note*; *Good*, pp. 281—284.

\* *Job*, p. 221. See *Wall*, l. pp. 295, 296; *Good*, p. 288.

† *Job*, p. 226. See *Good*, pp. 292, 293.

‡ *Scott*, p. 227; *Good*, p. 293.

§ "His hand slayeth the bar-serpent." *Scott*, p. 228. See *Good*, pp. 293—296.



This is thought to refer to the constellation called *the Serpent*, in the heavens.

XXVII. The friends of *Job* making no farther reply to him, he proceeds in a strain of triumph, renewing his complaints, asserting his innocence, and withal expressing his high idea of the power of God, and the unsearchableness of his ways.

13. The last part of this chapter, from *ver.* 13, contains sentiments so much the reverse of those which were before expressed by *Job*, and so much the same with those of his opponents, that it is very probable, as Dr. Kennicott\* supposes, it was originally a speech of *Zophar*, who otherwise replies only twice; whereas his two companions reply three times. It also begins with a sentiment which he had expressed at the close of the last speech, (*Chap.* xx. 29,) *This is the portion of a wicked man from God, and the heritage appointed unto him by God.* Here he begins with the repetition of this, and then proceeds in continuation.

22. The agent in this place is the East wind; *It shall cast itself upon him, and not spare.*†

23. The agent is still the East wind:

*It shall clap its hands at him,  
And it shall hiss, &c.*‡

XXVIII. I see no reason why this whole chapter may not be considered as a continuation of the speech of *Zophar*, especially as *Chap.* xxix. begins with the mention of *Job's* resuming his discourse.

3. "*He searcheth to every extremity the stones of darkness, &c.* He follows the vein of metallic ore as far as it goes."§

4. *He breaketh up the valley near the bottom of the mountain:*

*They are forgotten of the foot;*

*They sink down; they wander from men.*||

5. "Its caverns abound with inflammable minerals, for instance, sulphur."¶

9. "Breaking in pieces and dislodging, in order to come at the ore, the hardest flint or marble."\*\*\*

10. "They carry aqueducts over the valleys, and sometimes through the rocks."††

\* *Remarks*, pp. 169—171.

† *Scott*, p. 238.

‡ *Ibid.* p. 239.

§ *Ibid.* p. 242. See *Wall*, l. p. 297; *Good*, p. 307.

|| *Scott*, pp. 242, 243. See *Com. and Ess.* l. p. 352; *Good*, pp. 307, 308.

¶ *Scott*, p. 244.

\*\*\* "Which are the roots, that is, the foundation of the mountain." *Scott*, p. 245.

†† *Ibid.* (*Plin. H. N.* xxxiii. 4.) p. 246.

12. After observing that there is a certain place for every natural production, he says, that men have not yet found out the place for *wisdom*, as they have for gold, and other things of value.

By *wisdom* in this place, may perhaps be understood a knowledge of the general plan of Providence. And the inference from the whole is, that, instead of prying into mysteries which we cannot understand, it is the duty of man to adore his Maker, and practise his commands.

13. From this it is evident, that by *this wisdom*, in this place, is not meant *religion*.\*

28. This account of the source of *wisdom*, and of the great value of it, is truly poetical, and the conclusion is admirable. But it suits the purpose of *Zophar* better than that of *Job*, as he might mean to insinuate that *Job* had not the fear of God before his eyes, having given himself up to wicked courses. With this, all the speeches of *Job's* friends terminate. But though there are three of them, there is no considerable difference in their arguments or characters; and for each of them speaking just three times, and *Job* answering them all separately, there does not seem to have been any good reason. They might have began where they ended, or have ended where they began. The same may be said very nearly of *Job's* replies. They all speak to the same purpose, and *Job* replies in the same manner. They all, and *Job* as well as they, introduce noble descriptions of the power and wisdom of God, and constantly ascribe the creation of all things, and the disposal of all events, to him.

XXIX. 1. *Job's* three friends having advanced all that they thought proper, he resumes his discourse, without referring to them; complaining as at the first, comparing his present abject state with his former prosperous one, and asserting his innocence as before.

3. The tents of princes in the East are frequently illuminated; so the meaning here may be that my tent was illuminated, and I passed the night by the light of it.†

4. That is, when I was in great favour with God, as if he had been my intimate friend, had frequently visited me, and concealed nothing from me.

7. Courts of judicature were held in open spaces near the gates of cities, and there *Job* had sat and been highly

\* Scott, p. 247.

† See Harmer, II. pp. 133, 134; Good, p. 317, 348.



respected. *Chardin* says, that it is customary in the East for persons of distinction to have cushions placed for them on benches in the open street.\*

“God hath destroyed my authority. The phrase seems equivalent to that in *Chap. xii. 18*, ‘he looseth the bonds of kings.’”†

12. This is a fine description of an intelligent and upright man, a blessing to the country in which he lived, and proportionably respected by all persons.

XXX. 1. He makes the contrast between his former and his present condition, in which he was insulted by the meanest wretches.

4. For *juniper*, the *Chaldee* has a kind of broom.

11. He has, as it were, *loosed the cord*, by which my tent was fastened to the ground, and others insult me without restraint.

15. *Terrors were turned upon me :*

*They pursued my dignity as wind.*‡

18. His many sores had made it difficult for him to change his dress.§

24. The sense of this verse is very uncertain. *Le Clerc* supposes him to mean that he would not have complained of his ill treatment, if he had shewn as little compassion for others as they shewed for him. And what follows is in this strain. Mr. Scott conjectures, that it might have originally been to this purpose, *Oh that there might be, in his destroying stroke, an alleviation of these (pains)!* praying “for a gentle death.”||

29. In this place it is thought that *tannim* may signify *jackals*, “which make a hideous howling in the night.”¶ The word rendered *owls* in the *text*, and *ostriches* in the *margin*, is literally *daughters of vociferation*; and ostriches make a frightful noise in the night.\*\*

XXXI. *Job* enumerates all the more considerable crimes of which men were guilty, and declares his innocence with respect to them all.

\* See *Chardin*, MS. *Harmer*, II. p. 59; *Scott*, p. 256.

† *Scott*, p. 266. See *Good*, pp. 347, 348.

‡ *Scott*, p. 268. A conjectural emendation has been proposed, “from which the passage might be more properly translated :”

My eminence is dissipated like the wind ;

And my prosperity is passed away like a cloud.

*Com. and Ess.* I. pp. 352, 353. See *Good*, pp. 351, 352.

§ See *Scott*, pp. 270, 271; *Good*, pp. 353, 354.

|| *Job*, p. 274. See *Good*, pp. 357, 358.

¶ *Job*, p. 276. See *Harmer*, IV. p. 299, Note.

\*\* *Scott*, p. 276. See *Good*, pp. 359, 360.

2. I could not have expected any favour from God if I had indulged impure desires.

3. He does not deny that God, in his providence, punishes *the wicked*; but thought that he did not always spare the righteous.

8. Job had now no children, but it may be rendered "*Let my produce be rooted up*; by floods, or other causes of desolation."\*

10.† Let my wife be reduced to the most abject servitude; the grinding of corn being the office of female slaves.

14. Probably judges stood up when they pronounced sentence, and this is an allusion to human judicatures.‡

18. If it was a female that he befriended, it was probably a widow, as mentioned above; but the ancient versions in general do not make the object of his compassion a female.§

22. He wishes, that if his arm was held up to threaten, or abuse an orphan, it might be broken.

28. It may be rendered, *It were an iniquity*, my judges appealing to God.

This well describes the first state of idolatry, in the worship of the heavenly bodies, as the voluntary causes of good or ill to men; and it seems that, in the country of *Job*, this was considered as a crime exposing the offender to punishment, at least it was a thing almost universally condemned; for the word in the original does not necessarily imply any more, as Dr. Kennicott has shewn.

33. Here is a plain allusion to the history of *Adam*,|| such as is related in the first book of Moses; but it does not follow that this book was then written. The history of *Adam* was probably at that time as well known by tradition, to mankind in general, as it was to Moses himself.

34. Was I ashamed of my conduct, and durst not go abroad, lest I should incur indignation and contempt?¶

35. It is evident that the art of writing was supposed not to have been unknown in the time of *Job*. And there was

\* *Scott*, p. 281.

† "LXX. 'And let my children be brought low.'" *Wall*, I. p. 299. See *Scott*, p. 282; *Good*, p. 362.

‡ *Scott*, p. 283. See *Good*, p. 363.

§ *Scott*. *Good*, pp. 364—366.

|| "If *Adam* were to be here translated as a proper name. But nobody translates it so, as I can see, but *Castalio* and *English*. *Vulg.* is, *humano more*: so *Tremellius*, in *Marg. Eng.* 'after the manner of men.'" *Wall*, I. p. 299. See *Good*, p. 370.

¶ "LXX. seems the true reading. 'For I did not fear a great multitude, so as not to confess it before them, if I suffered a poor man to go out of my door with an empty lap.'" *Wall*, I. p. 300. See *Scott*, p. 289.



not only writing, or engraving, on stones, which was before alluded to, but on portable materials.

36. Badges of honour were carried on the shoulder in ancient times.\* Sir Thomas Roe says, that when the great mogul sends letters to any governor, as soon as he sees them he alights from his horse, falls down upon the earth, and, taking them from the messenger, lays them on his head, and there binds them fast. He then retires to read and answer them.

35—37. These verses, Mr. Scott† thinks, ought to close the chapter.

38—40. These verses should be placed after *ver.* 25. Mr. Grey, and *Durell*, consider *ver.* 40 as an interpolation.

40. The word translated *cockle*, signifies some offensive weed, but of what kind is uncertain.

XXXII. It appears from this chapter, that several persons were supposed to have been present at this interview between *Job* and his friends, and among them *Elihu*, who is thought to have been descended from *Nahor*, the brother of *Abraham*, because *Ram*, of whose kindred *Elihu* was, was his second son. Being younger than *Job*, or any of the three who had spoken before, he waited till they were silent, and then, after making a proper apology, addressed them all. But though he censures them all, it does not appear from what he says that there was much reason for it, with respect to *Job's* friends; for all that he says coincides very nearly with their observations concerning the power and supremacy of God, and his righteous administration. Like them also he exhorts *Job* to an acknowledgment of his sins, assuring him of pardon and favour, though he does not, like the three, suppose that he had been a very wicked man.

9. They had not proved him to be guilty of any particular crime.

12, 13. They had not given any proof of their superior knowledge by answering his arguments. God had humbled him, but not they.

15. This seems to have been addressed to a mixed company, who were present at the conference.

XXXIII. 12. *Job* did wrong to complain of the dispensations of Divine Providence, though he suffered from them; and since God is unquestionably both just and good, he ought to have concluded that there was some good

\* *Martin.* (P.) See *Good*, p. 373.

† *Job*, p. 291.

reason for his afflicting him, though he was not conscious of any sin.

14. This verse is variously rendered. It may signify that, though God give sufficient admonition by his providence, men do not give due attention to it. The *Vulgate* has, *God speaketh once, but he does not repeat the same thing a second time.\**

17. God gives to man what knowledge he pleases, and in what manner he pleases, sometimes in visions of the night; but his object is ever the same, viz. to correct men's vices, and especially to abate their *pride* and self-sufficiency.

18—22. He likewise teaches men by his providence, and both by prosperous and adverse events.

23. There is much uncertainty in the translation of this verse. The LXX. has, *If there be a thousand evil angels against him, not one of them shall hurt him. If he turn unto God with all his heart, and make his complaint to him, he will deliver him from death.†*

27, 28. This is preaching repentance, as no doubt in *Elihu's* idea, suiting the case of Job.

30. Elihu does not treat Job as a wicked man, but “speaks of these divine rebukes, as applied to the cure of faults which are not inconsistent with general goodness.”‡

XXXIV. 8. This is exactly the language of the friends of Job.

9. Job had not said this; but his complaint of God's dealings with him, though an innocent man, might be construed to have that meaning.

15. This is only a description of the great power of God, in disposing of the world, and of men, as he pleases, which had been before advanced by the friends of Job, and by Job himself.

18. Even an earthly prince would not bear the language that Job addressed to God.

19. If earthly princes are not to be censured, much less is the Almighty.

29. It should be rendered, *When he hideth the face, who can behold it? Hiding the face, means to condemn;§* and if God do this, no person can save him that is condemned.

\* Scott, p. 305.

† See Wall, I. p. 301; Good, pp. 389, 390.

‡ Scott, p. 311. (P.)

§ “To treat as a condemned malefactor. See *Esther* vii. 8;” Scott, p. 321. See *supra*, pp. 28, 41; Good, p. 400.



30. This should have been a *profligate*, not a *hypocrite*;\* and the same sense may be put upon the word, in other parts of the Scriptures.

31. This language suits a person, who, though in the main good, might suspect that there was something in him at which God might be offended. *Elihu* always supposes affliction to be corrective.

Mr. Heath renders it, *I lift up* (my hands), *let me not be destroyed*. In *Isaiah xxxvii. 4*, we read, *lift up thy prayer*.†

32. Men ought to take it for granted that when they suffer by the hand of God, they have deserved it, whether they be sensible of any crime or not.

33. This is a very difficult verse.‡ The most probable sense seems to be, that we must not expect to be dealt with as we wish. God will determine as he thinks proper, without consulting us.

XXXV. 2. He had not said this; but it might be inferred from his justification of himself, when God afflicted him.§

10. Notwithstanding the great power of God, so that he is incapable of receiving good or harm from men, as they are from him, they do not look up to him. It is in his power, however, to turn their affliction into joy. But the latter clause of the verse is variously rendered; i. e. Though they complain of oppression, they do not sufficiently humble themselves before God. *In the night*, means *in the time of calamity*.||

13. They complain when they are oppressed, but not in such a manner as that God might regard them.

14. In the *Syriac* it is, *Thou sayest thou shalt not praise him*. It is evident that *Elihu* did not suppose *Job* to expect temporal deliverance.¶

Though thou complainest that thou hast no opportunity of pleading thy cause before him, he will do whatever he thinks proper, and thou must acquiesce in it.

15, 16. There is much uncertainty in the translation of this passage. It may be, *Because thou, Job, hast not shewn this disposition, God has continued to afflict thee, and thou art still obstinate*. Mr. Scott proposes to translate as follows:

\* Scott, pp. 53, 322. "LXX. *Vulg. Castalio*, 'He sets up a wicked hypocrite for king, for the wickedness of the people.'" Wall, l. p. 302. See Good, p. 401.

† Scott, p. 323.

‡ See Scott, p. 324; Good, p. 402.

§ "LXX. 'Thou saidst I am righteous before God.'" Wall, l. p. 302. See Scott, p. 326.

|| Scott, p. 328. See Good, p. 404.

¶ Scott, p. 329. See Good, p. 406.

*But now, because his anger hath not visited, neither has noticed great excesses, therefore doth Job open his mouth.\**

XXXVI. 4. *My words shall not be false*, for my knowledge of this subject is complete.

13. This is accusing Job of not repenting and humbling himself before God, which had been the language of all his three friends.

20. † Do not confide in secrecy, any more than in riches. God can destroy them all.

By *night* may be meant *death*, which Job had wished for.

24. This verse begins a new subject, viz. "the incomprehensible wisdom and power of God,—to convince Job of his ignorance of the ways of Providence, by his ignorance of the works of creation." ‡

32, 33. Mr. Scott translates as follows :

*He holdeth the lightning with both his hands,  
And giveth it commandment concerning him that prayeth.  
His thunder announces concerning him, jealousy and anger  
against the impious.§*

XXXVII. 7. In such seasons as these, the labours of men are suspended.

9. Mr. Savary says, that the South wind in Egypt fills the air with a subtle dust that almost stops respiration, and is sometimes attended with whirlwinds that are fatal to travellers.

\* *Job*, p. 330. See *Good*, p. 407.

† "Perhaps it might be translated, and more exactly to the original, *Desire not the night to invade the people in their place or within themselves*, that is, *in their own habitations*; referring to the night incursions of the Arabians, and insinuating a suspicion that *Job* himself had been concerned with them in such predatory expeditions. *Elihu* goes all along upon the supposition that *Job* had been guilty of some heinous crimes, as the only way of accounting for his uncommon affliction." *Com. and Ess.* I. p. 353. See *Good*, pp. 413, 414.

‡ *Scott*, p. 338. See *Good*, p. 416.

§ *Scott*, p. 342. See *Good*, pp. 423, 424. "This passage, with its context, appears to me to contain poetic beauties, which the critics have overlooked, and which will be more perceptible, when considered in their connexion with each other; the latter part of this chapter being very improperly divided from the beginning of the next, which is but a continuation of the same subject:

'He hideth the sun with the hollow of his hand,  
And layeth his restraint upon it by the interposing cloud:  
The shepherd presageth concerning it;  
The cattle also (presage) the rising storm.  
My heart also trembleth at it,  
And is thrown into commotion.  
Hark! attend to the clangor of his voice,  
The muttering peals, which issue from his mouth,' &c.

"In how natural, and in how lively a manner, does *Elihu* describe the rise and progress of the thunder storm! He represents it, as if it was actually before him, and by the energy of his expression makes us imagine that we see and hear it too." *Com. and Ess.* I. pp. 354, 355.



10. This should be rendered, *And the broad waters become hard.\**

13. A small transposition will make the sense clearer:

*Whether for correction, or for mercy,  
Verily for his earth he causeth it to come.†*

19. It is supposed that a great darkness announced the approach of the Divine Being, who soon after appears.‡

22. Instead of *fair weather*, it should be, *the golden sun cometh forth.§*

24. *Let men, therefore, fear him, who beholdeth all the wise in heart, as a nothing.||*

The purport of all that *Elihu* advances in this chapter, is to repress the arrogance of Job, by describing the wonderful and incomprehensible works of God, which had been the object of the greatest part of what he and the friends of Job had advanced before.

XXXVIII. The author of this work having introduced *Elihu* as an impartial judge between Job and his friends, and having put into his mouth a general account of the greatness of God, and the unsearchableness of his ways, now introduces the Divine Being himself, as taking up the same copious argument, and enlarging on several striking particulars in the works of creation and providence, all far exceeding the power and comprehension of man; from which it was to be inferred, that his treatment of men was not to be questioned by them. There is much eloquence, and especially sublimity, in some of these descriptions.

2. *Who is this that judgeth in the dark, and whose words are without knowledge?¶*

4—7. “The sentiment conveyed in these pungent interrogations is, that only he who made the world—is capable of judging how it ought to be governed.”\*\*

14. “Mr. Norden says, that when the corn granary at Grand Cairo is full, the inspectors, having shut the door, put on their seal, upon a handful of clay, which they make use of, instead of wax.”††

The meaning of this obscure verse may be, that the earth

\* Scott, p. 349. See *Good*, pp. 435, 436.

† Scott, p. 351. See *Com. and Ess.* I. p. 356; *Good*, pp. 438, 439.

‡ “Mr. Heath’s remark.” Scott, p. 355.

§ Scott, p. 356. “LXX. ‘Out of the north come clouds of a golden colour: and there is in them a terrible brightness and glory of the Almighty.’” Wall, I. p. 303.

|| Scott. (P.) See Wall, I. p. 303.

¶ Scott, p. 360. Wall, *ibid.*

\*\* Scott. See *Good*, pp. 446, 447.

†† Scott, p. 365. See Wall, I. p. 303; Harmer, II. p. 458.

is managed by God as easily as men manage clay, which takes the impression of any seal. He also changes it with as much ease as men change their garments.

28. *Who is the father of the rain?* \*

31. Here the *influence* of the stars upon the earth seems to be taken for granted. It was a very early opinion, and led the way to idolatry.

32. These are the names of particular constellations, but which of them was intended, is uncertain. *Mazaroeth* is supposed to mean the twelve signs of the Zodiac. †

34—38. These verses might perhaps be made to follow *ver.* 27; as “this division of the speech would be closed with more propriety and dignity by verses 31—33, which mention the course of the sun, and those constellations which were thought to produce rain and all the other variations of the weather.” ‡

36. *Schultens* translates,

*Who put wisdom in wild motions?*

Or, *Who hath given to a phenomenon, understanding?* §

XXXIX. These speeches of the Divine Being contain a description of several of the more remarkable animals, as his wonderful production, but it might with as much propriety have been put into the mouth of *Elihu*, or any of the preceding speakers.

1, 2. This does not mean “mere *knowledge*, but providential care, and protection.”

This [*wild-goat*] is the *ibex*, which frequents the highest rocks, leaping from one to another. *Canst thou number*, means, “Canst thou appoint the number.” ||

3. “The difficulty with which these creatures bring forth their young, is taken notice of by *Pliny*.” ¶

4. *They grow up in the desert*, which makes “their preservation the more wonderful.” \*\*

5. This is a description of the *zebra*, a beautiful animal, but very difficult to be tamed.

9. This, according to some, is the *rhinoceros*, a large animal, and of prodigious strength. But Mr. Scott supposes this to be the *wild bull* of the Syrian and Arabian deserts. The Arabian poets, he says, are full in the description of this animal, and borrow many images from his swiftness, his

\* Scott, p. 372. See Good, p. 354.

† Scott, pp. 373, 374. See Good, pp. 454—457.

‡ Scott, p. 375. § Ibid. p. 376. See Good, pp. 456, 457.

|| Scott, pp. 379, 380; Good, p. 460.

¶ “H. N., L. viii. 32,” as *Grotius* remarks. Scott, p. 380.

\*\* Scott, p. 381. See Good, p. 460.



strength, and the loftiness of his horns. He is exceedingly fierce and untameable.\*

13. Rather, *the wing of the ostrich is triumphantly expanded.*†

14—16. She does not forsake them purposely, but is often driven from them.

Though the ostrich may *leave her eggs* to be hatched in the sun, it does not follow that she deserts them, or that she takes no care of her young when they are hatched.‡

20. *The strength of his snorting is terrible.*§

22. Horses are not naturally courageous, but rather timid. They may, however, with care, be trained so as to answer the purpose of the warrior.

22, 23. These verses will, with more advantage, close the description. The others represent the horse as preparing for the battle, these as actually engaged in it.||

24. He is represented as rejoicing so much at the approach of a battle, that he will hardly believe that an event so pleasing to him will take place.¶

\* Scott, pp. 383, 384. See Wall, I. p. 305; Pilkington, p. 85; Good, p. 462.

† "Mr. Heath," Scott, p. 385. See Harmer, III. pp. 287—292; Good, pp. 462—465.

‡ See Scott, pp. 387, 388; Good, p. 465.

§ "Mr. Heath," Scott, pp. 391, 392.

|| See Scott, p. 393. "The description of the war-horse, in the thirty-ninth chapter of the Book of Job, is perhaps without a rival in fire and sublimity; but the present situation of the twenty-second and twenty-third verses, throws the whole into confusion. The preceding and subsequent verses represent this noble animal in his rank, and shewing every sign of impatience for the battle; whereas these two verses in question paint his intrepidity in the engagement, in the midst of its surrounding terrors. These verses, therefore, ought, in propriety of order, to close the description. I can scarce entertain a doubt that the sacred author's arrangement was as follows:

"Hast thou given the horse courage?  
Hast thou clothed his neck with thunder?  
Dost thou make him to leap as a locust?  
The majesty of his snorting is terrible.  
He paweth in the valley,  
And rejoiceth in his strength:  
He would go out to meet the armed men.  
He swalloweth the ground with fierceness and rage:  
Neither believeth he that it is the sound of the trumpet.  
He saith, when the trumpet soundeth long, Ha, ha;  
And he smelleth the battle afar off,  
The thunder of the captains and the shouting.  
He mocketh at fear, and is not affrighted;  
Neither turneth he back from the sword.  
The quiver rattleth against him,  
The glittering spear and the lance."

Scott in *Theol. Repos.* I. pp. 219, 220. See also "the translation in verse," *ibid.* p. 220; and Scott, pp. 390—393.

¶ See Scott, p. 393; Good, p. 470.

26. This language clearly indicates that the questions in this speech do not relate to mere knowledge, but to power and providential care.\*

XL. The *fourteen* first verses of this chapter should undoubtedly be placed, as Mr. Heath first shewed, after the *sixth* verse of the *forty-second* chapter. Here they interrupt the description of the animals, and there they have a proper place.

4. That is, I am a low, contemptible creature, and must submit to the reproof of my Maker. He does not, however, say that he was guilty of any crime.

8. Dost thou censure my administration of the affairs of men, as necessary to thy justification?

9. This is a challenge on the part of God, demanding of Job if he could do what was in the power of God only: but this is what Job never pretended to. I therefore do not see the propriety of the sentiment.

15. This is probably the elephant.†

This should follow the conclusion of the preceding chapter.

17. By the *tail*, Mr. Scott supposes to be meant the organ of generation. The same is thus expressed in other languages.‡

20. None of these descriptions suit the *hippopotamus*, but apply well to the *elephant*.§

21, 22. "The elephant is fond of retiring to marshy and *shady* places in the heat of the day. He loves the banks of rivers, and standing waters in the sandy deserts."||

XLI. 1. The *Leviathan* is, no doubt, the crocodile;¶ and as caravans from Arabia frequent Egypt, the Arabs could not but be well acquainted with the productions and the animals of that country.

13. This verse is very obscure, and may be rendered, *who can uncover his mailed face*;\*\* alluding to coats of mail on the faces of war horses, which might be taken off; whereas the natural scales on the head of the crocodile could not.

18. The *eyes* of the crocodile are so remarkable, that the

\* Scott, p. 394.

† *Ibid.* pp. 400, 401; Wall, I. p. 305; Pilkington, p. 84; Good, pp. 473—476.

‡ Job, p. 403. See Good, p. 477.

§ Scott, pp. 404, 405. See Harmer, II. pp. 320—323.

|| Scott, p. 405. See Good, p. 478.

¶ Scott, p. 408; Good, pp. 479, 480.

\*\* Scott, p. 413. See Pilkington, p. 85; Good, p. 483.



Egyptians make them the *hieroglyphic* to represent the morning.\*

21. This is an hyperbolical account of the force with which he draws his breath.†

34.‡ Notwithstanding this, men who are accustomed to the visits of crocodiles are not now more afraid of them than of any other animals. They hunt and kill them without difficulty.

XLII. 6. This verse Dr. Kennicott translates as follows: *Wherefore am I become loathsome, and am scorched upon dust and ashes?* This was the very question that he wished to propose to God; and it does not appear that he ever acknowledged himself to be *vile*, in a moral sense, i. e. guilty of any heinous crime. After this verse come the *fourteen* first verses of *Chap. xl*.

7. They had always spoken of God with the greatest reverence. What they were to blame for was, their condemning Job as a great sinner merely because he was a sufferer; so that they formed a wrong judgment of the Divine administration. On the contrary, *Job* had maintained that God might afflict even the most innocent.

“*Elihu's* speech is neither praised nor censured by the Almighty. He is not commended, because he was, in the main, of the same opinion with the three friends concerning the course of Providence. Neither is he blamed, because he had not condemned Job for a wicked man, but censured only his behaviour *towards God*, in his affliction.”§

10—17. These particular circumstances favour the opinion of there being a foundation in fact for the history of Job, and that only the speeches introduced into the book are the invention of the writer.|| The work bears no character of divine inspiration, but it is exceedingly curious, as being written in the patriarchal times, as it shews the state of opinions among pious persons, and some oriental customs, with much sublime description both of natural subjects and of the attributes of God, as his infinite power, consummate wisdom, perfect rectitude, and the mysteries of his providence. But the language in which Job expresses his submission to the will of God in his great affliction, in the historical part of the book, is alone of more value than many

\* Bochart's *Hieroz.* (Pt. ii. p. 781); *Scott*, p. 415. See *Good*, pp. 483, 484.

† See *Scott*, p. 415; *Good*, p. 484.

‡ “LXX. ‘Over all the creatures in the waters.’” *Wall*, l. p. 306. See *Scott*, p. 320; *Good*, p. 489.

§ *Scott*, p. 425.

|| See *Michaelis* in *ibid.* p. 426.

volumes. Though there is much tautology, and but little of clear reasoning in the work, and though there is no great ingenuity, or good judgment, shewn in the conduct of the several speakers, it is of much more value than any writing that the Heathen world ever produced.

## PSALMS.

THIS Book is a collection of poetical compositions of a devotional nature, composed by different persons, but chiefly by *David*, on a variety of occasions, some of which are mentioned in the titles, and others may be discovered by comparing them with the history. But many of them are of a general nature, celebrating the Divine perfections and providence, and were sung by the Levites in the temple service. Many of this tribe had no other business besides performing this service, and training others to it. Some sung the words of the psalm, while others accompanied them with instruments of music of various kinds.

These psalms are alone sufficient to shew the infinite superiority of the *Hebrew* religion to that of the Heathens. There are extant many hymns of theirs, composed by the best of their poets, in honour of the Heathen gods, but how poor are they, in sentiment and corresponding language, compared with these! The Heathens had not the just and the sublime ideas of the power and providence of their gods that the Hebrews had of theirs, and with which it is evident that the minds of pious Israelites were habitually impressed. These psalms were probably collected and arranged, as we now have them, by *Ezra*.

PSALM I. This *psalm* is a kind of preface to the whole collection, expressing the duty and the happiness of man, as arising solely from his keeping the commands of God. Happy is the man who does not take evil courses, who at least does not persist in them, and least of all make a mock of religion. There is a beautiful gradation in the expressions, describing different degrees of depravity.\*

5. Here seems to be a plain reference to a future judgment, such as frequently occurs in the book of *Ecclesiastes*. This doctrine, and that of the *resurrection*, were familiar to the Jews in our Saviour's time, and therefore must have been

\* See *Pilkington*, p. 149; *Kennicott*, p. 222; *Geddes's New Translation*, 1807, p. 1.



known in the time of David; for there was no intermediate revelation on the subject; though it must be acknowledged that the references to it are few and obscure. It can never be supposed that this great doctrine, the foundation of all practical religion, should have been revealed to the Hebrew nation between the time of *David* and that of the *Maccabees*, when it cannot be denied to have been well established, and that there should be no account of the communication. That such doctrines, especially that of the resurrection of the dead at a future period, should have been discovered by man, is absolutely impossible. The Heathen world knew nothing of it except by obscure and uncertain tradition.

II. 1—6. On the accession of *David* to the throne of Israel, there was a combination of all the neighbouring powers except the *Tyrians*, against him, the *Philistines* on one hand, and the *Edomites*, *Moabites*, *Ammonites* and *Syrians* on the other, and he conquered them all, and made them tributary to him. On this occasion, no doubt, he composed this psalm.\* But because it contains many expressions that may without any force be applied to the establishment of Christianity, notwithstanding the opposition of all worldly power, and the apostles quote it in this sense, it is thought by many to have been composed in the spirit of prophecy, and that this was its original meaning. But it is not probable that *David* had any thing in view beyond himself and his own times.†

7. This is explained by the declaration of God to David by *Nathan*, when, after having subdued all his enemies, he formed the design of building a temple for the national worship, instead of the Tabernacle that had been constructed in the Wilderness, when he promised to establish the kingdom in his family, and called his son his own son, saying, (2 Sam. vii. 14,) *I will be his father, and he shall be my son.* This David applies to himself, *Psalms lxxxix. 26, 27: He shall cry unto me, thou art my father, my God, and the rock of my salvation. Also I will make him my first-born, higher than the kings of the earth.*

8. This might be inferred from *Psalms lxxxix. 27*, just quoted; and though it was not literally fulfilled in David himself, it will, no doubt, be so under the *Messiah*, who is to be descended from him after the return of the Jews from their present dispersion. The kingdom of God, in which

\* Kennicott refers it to "Solomon's Inauguration." *Remarks*, p. 222.

† See the Author, *Theol. Repos.* IV. pp. 98—103.

the Messiah will preside, is represented by the little stone cut out of the mountain without hands, which is destined to fall upon, and to break in pieces the metallic images of *Nebuchadnezzar*, all the remains of the four great monarchies, and to fill the whole earth.

12.\* One mode of *kissing*, especially the knees, the feet, or the garment, was a token of reverence or submission. 1 *Kings* xix. 18: *All the knees which have not bowed unto Baal, and every mouth which hath not kissed him.* *Hosea* xiii. 2: *Let the men that sacrifice, kiss the calves.* To kiss the hand had the same signification, as in *Job* xxxi. 26, 27: *If I beheld the sun when it shined, or the moon walking in brightness: and my heart hath been secretly enticed, or my mouth hath kissed my hand.*

III. From a very early to the latest period of his life, David must have had a pious turn of mind, acknowledging God in all his ways. In the midst of all his difficulties he found a resource in the favour of God, and having had much experience of it, he, on this trying occasion, expresses the most perfect confidence in it.

IV. The occasion of this *psalm* must have been very similar to that of the former, the sentiments being the same in both. He composed this in some season of distress, but with confidence of deliverance. It was given by the author to be recited in the temple service by the Levites, who were appointed by him for the purpose, to be accompanied with musical instruments, but of what kind is not said.

V. This *psalm*, like the two preceding it, seems to have been composed by David in a time of great distress, perhaps in his persecution by *Saul*, or his son *Absalom*. He expresses his joyful confidence in God, and his firm persuasion that in due time he would be delivered from all his difficulties. This *psalm* was to be sung in the Temple, accompanied, as the term *Nehiloth* probably signifies, with dances.

7. The Hebrews were directed to worship with their faces *towards the temple*, where was the symbol of the more immediate presence of God, as the king and governor of the nation. The Heathens in general worshipped with their faces towards the East, the sun, which rises in the East, being the principal object of their worship.†

VI. This *psalm* seems to have been written during some bodily indisposition, of which we have no account in the

\* LXX. and *Vulg.* "Receive instruction, lest the Lord be angry and ye perish." *Wall*, II. p. 3. See *Pilkington*, pp. 165, 166.

† See *Potter* (B. ii. Ch. ii.) l. p. 189; *Young*, I. pp. 231, 232.



history of David. It was delivered *to the chief musician*, or the director of the band of singers in the Temple, to be accompanied with music, on an instrument of eight strings, as it is thought the terms *Neginoth upon Sheminith*, imply.

5. It is plain from this passage, that David had no idea of being in a capacity to praise God when he was dead. *Death* he considered as a state of silence and insensibility. According to the whole tenor of the Scriptures, both of the Old and the New Testaments, our capacity for praising God, and of future happiness, will take place at the resurrection of the dead, and not before. Then, and not before<sup>1</sup>, will Christ return, and take all his faithful followers to himself, that where he is, they may be also. In the mean time they are said (1 *Thess.* iv. 14) to *sleep in Jesus*; their life being as it were (*Col.* iii. 3, 4) *hid with Christ in God*. But *when Christ, who is our life, shall appear, then*, though not before, will all his faithful followers *appear with him in glory*.

VII. This *psalm* was probably composed by David during his persecution by *Saul*; and the more immediate occasion of it seems to have been some false accusation, perhaps of an intention to take the life of Saul, or to raise a rebellion against him, by one *Cush, the Benjamite*; perhaps a particular adherent of Saul, who was of the same tribe. This composition is entitled *Shiggaion*, which is thought to denote a hymn of consolation.

4. This may allude to his having twice saved the life of *Saul*, when it was in his power, once in the cave of *Engaddi*, and again when he found him sleeping, and took the spear from his head, without doing him any injury.

11. *God judgeth the righteous*,\* but is not *angry* all the day long, or for ever.

VIII. This is thought by some to have been a psalm composed by David on his killing *Goliath*. But there is only one verse that can lead to such an opinion. In general it is a hymn of praise to God for his distinguishing goodness to man, notwithstanding the magnificence of his other works, which at the first view might seem to be more worthy of his attention, and likely to engross it. It is directed *to the chief musician upon Gittith*, but the meaning of the word *Gittith* is altogether uncertain.

2. Our Lord quotes this passage [*Matt.* xxi. 16] to silence the Scribes and Pharisees, when they were offended at the populace, and the children among the Jews, receiving him

\* LXX. and Tyndal, "God is a righteous judge." Wall, II. p. 5.

on his entrance into Jerusalem with *hosannas*, and other joyful acclamations.

6—8. The author of *the Epistle to the Hebrews*, quotes this passage as a proof that all things were subjected to *Christ*, who is frequently styled *the son of man*. But this is not the obvious sense of the passage, and the psalmist by enumerating *sheep and oxen*, and other brute animals, evidently confines his meaning to mankind in general, to whom God originally gave the dominion over all the other creatures.

In 1 *Corinthians* [xv. 27, 28] the apostle seems to allude to it, when he speaks of all things being made subject to Christ, by God his Father, at the same time that he reminds us who it was that *put all things under him*, and informs us that, at the consummation of all things, Christ will resign his delegated authority, and God himself will *be all in all*.\*

IX. *Muthlabben* is probably the same with *Alamoth*, and this is thought by some to mean the young women, who joined the band of singers in the temple service.

In this *psalm* we find David in some distress, of which we have no particular account in his history. On this occasion he recollects former instances of divine appearances in his favour, and expresses a cheerful confidence in God's protection and blessing. Whatever success David met with, he rejoices in God as the author of it; and when he is in adversity he humbles himself as under his hand, thus acknowledging God in all his ways. Such sentiments as these occur in almost all the psalms of David, and it is in vain that we look for any such in the most admired compositions of the Heathen writers.

X. The sentiments of this *psalm* are general, but the occasion on which it was composed was probably particular, though it cannot now with any certainty be traced. It expresses the pride and self-confidence of the wicked in their prosperity, their utter disregard of God, and their insolence to the righteous. At the same time, however, it expresses the firm confidence of the righteous in the protection of Divine Providence, and an earnest prayer that God would at length appear more manifestly in their favour.

15. That is, break *the power of the wicked*, which does not imply any wish of positive evil to them.

XI. This *psalm* was probably composed by David during his flight from the persecution of *Saul*. He expresses his

\* See *Heb.* ii. 8; 1 *Cor.* xv. 27; *Mede* (Dis. ix.), p. 37; *Wall*, II. p. 5; the Author, *Theol. Repos.* III. pp. 194, 195.



firm confidence in the Divine favour and protection, rather than in any other means of security that were recommended to him.

3. There is great uncertainty in the interpretation of this passage, of which we probably have not the true original reading. It may mean that if those laws which are the foundation of all government, be violated, as they probably had been in his case, (*Saul* having promised not to molest him, and yet having broken his promise,) there is nothing left on which any man can depend. But God, who knows the injustice, will revenge it.

Almost all the ancient versions render this verse, *They* (i. e. the wicked) *have destroyed what thou hast done*. They have opposed thy designs. *But the righteous, what has he done; what evil is there in him?*

5. We see here, as on many other occasions, that the word *soul* does not necessarily mean any distinct part of a person, but is synonymous to *himself*; for certainly God is not a compound being, and here and in other places mention is made of the soul of God. But it can only mean God himself. So also when David speaks of his soul, he means only himself; as when, expostulating with himself, he says, (*Psalm* xlii. 11,) *Why art thou cast down, O my soul? Why art thou disquieted within me?* &c.

XII. This *psalm* was to be sung accompanied with an instrument of eight strings, as the word *Sheminith* signifies. It seems to have been composed by David in some distress, in which he suffered by the perfidy of professed friends; but the particular circumstances are not known. He prays that God would appear and confound the insolence of his enemies, and he expresses his expectation that he would do so.

6. Here *the words of the Lord*, probably mean the promises of God in favour of the righteous.

8. The wicked are distressed, and do not know whither to go, when those whom they despised are advanced to honour.

XIII. The situation of David when he composed this *psalm*, seems to have been similar to that in which he composed the preceding; for there is little difference in the sentiments he expresses in them.

XIV. This *psalm* is a kind of general complaint of the wickedness of the age, in which good men were oppressed and ridiculed, but was, no doubt, composed on some par-

ticular occasion; some suppose during his flight from *Ab-salom*.

3. After this verse *Paul* quotes six others which are not found in our present *Hebrew* copies, but are in the *LXX*.\* (See *Rom.* iii. 10—12.)

7. By *captivity* in this place can only be meant absence from Jerusalem, or in some foreign country, if it was written by David.

XV. It is not improbable that this *psalm* was composed by David on some occasion of returning to Jerusalem after the ark of God was there, as in it he describes the happiness of living near to God, and enjoying his favour. We see here the excellent moral object of the Hebrew religion, and how far the Israelites were from imagining that their God, like the gods of the Heathens, was content with sacrifices and other modes of external worship. With them every thing of this kind was subservient to morals.

5. The Hebrews, not being encouraged in foreign commerce, were not allowed to take any interest [*usury*] for the money they lent to each other, though they might for money lent to strangers.

XVI. In this *psalm*, David, the author of it, expresses in the strongest manner his attachment to the worship of the true God, in opposition to the gods of the neighbouring nations. It seems to have been composed under a sense of some recent instance of the goodness of God to him, and in the full persuasion of the continuance of the protection of his providence.

Ainsworth supposes that *Michtam* signifies golden. A collection of Arabian poems was called *Al Mohahebet*, which signifies the same, and they were written in letters of gold. This *psalm*, then, may have had its title from the same circumstance.

I cannot help thinking, also, that in the close of it he expresses his confidence in the favour of God even after death. This was certainly the faith of the Jews in our Saviour's time, and therefore probably in that of their oldest ancestors: for we have no account of any revelation of so much importance as that of a general resurrection, between the time of *David* and that of *Christ*. To account for the firm belief of a doctrine, which could never have been dis-

\* "LXX., *Alex*, *Aldus*, *Complute*, are free from that interpolation. And there is evidence that it was not in the *Hexapla*." See *Wall*, II. pp. 5, 6; *Pilkington*, pp. 55, 56.



covered by human reason, appears to me a far greater difficulty than that which arises from the want of more frequent references to it in these psalms, and other books of the *Old Testament*.

4. This may be rendered, *though their idols be multiplied, or, let others multiply their idols, as for me, I will not so much as mention their names, &c.\**

The Heathens made great use of blood in the rites of their religion, as in their sacrifices, solemn contracts, consecrations, magical ceremonies, &c. They sometimes partook of the blood of their sacrifices, as feasting together with some of their gods, whose proper food it was supposed to be.†

9. Even death will not cut off my *hope* in God.

10. In the New Testament [*Acts* ii. 31; xiii. 35] this is applied to *Christ*, in particular; but it must originally have been meant of David himself, and of all good men without exception.‡ It is evident that David had no expectation of any kind of happiness while he was in the grave. He says, *Thou wilt not leave my soul in the grave*. But it could not be supposed that *souls*, immaterial substances, were confined in the grave along with the dead body. By *soul*, therefore, he meant himself. *Thou wilt not leave me in the grave*.

XVII. This *psalm* seems to have been composed by David under some false charge advanced against him, perhaps at the court of *Saul*. He appeals to God for his innocence, and expresses his persuasion that he would defend and appear for him.

13. Notwithstanding David's just indignation against his enemies, he never loses sight of this great truth, that a wise and righteous Providence overrules all things; and therefore that whatever men may design or do, they are only instruments in his hand. With this persuasion he had even the presence of mind to say concerning *Shimei*, when he was literally reviling him in his distress, [*2 Sam.* xvi. 11,] *Let him curse, for the Lord hath bidden him*.

15. In this I cannot help thinking that David expresses his confidence of the Divine favour even after death; meaning that, let what would befall him in this life, where he had so many enemies, he would acquiesce in it, secure of happiness in the Divine favour hereafter.

XVIII. This *psalm* appears to have been composed by David when he was fully established in the kingdoms of

\* *Univ. Hist.* (P.) † *Spencer*, p. 614. (P.) L. ii. C. iii. Sect. iv.

‡ See the Author, *Theol. Repos.* IV. pp. 113, 114.

Judah and all Israel, and also after he had triumphed over all his personal enemies, and those of his nation. His personal enemies were *Saul* and his adherents, by whom he was cruelly persecuted many years. After he was chosen king in *Judah*, and reigned in *Hebron*, which was the chief city in that tribe till the taking of Jerusalem, he had wars with the *Philistines*, the most inveterate enemies of his nation, and after that with the *Moabites*, *Ammonites* and *Edomites*, the last of which was then a wealthy and populous nation, who seem to have joined in confederacy with the *Amalekites* and *Syrians* against him.

We have many psalms composed by David during his distresses, but this may be called his *Te Deum*, sung on occasion of his victories. It appears from this, that he retained the same pious disposition, ascribing all events to God, both in prosperity and adversity. There is a copy of this psalm, with some variations, in 2 *Sam.* xxii. The composition is truly sublime, abounding with the most striking images, as was shewn in the *Notes* on that chapter.\*

12. In 2 *Sam.* xxii. 13, it is, *coals of fire were kindled*. These words have probably been omitted here by the transcriber, so that we should read as follows: *At the brightness before him his thick clouds passed. They kindled into coals of fire.*†

XIX. This is a truly excellent composition on a general subject, viz. the instruction that God imparts to man in the works of nature and in his revealed will.

3. *Though they have no speech, or language, neither is their voice heard, &c.*

7. *Refreshing the soul.*

10. Honey in the *comb*, with white young bees in it, is, in the East, reckoned the most delicious eating.‡

13. Perhaps, *from the proud, or presumptuous.*§

XX. This *psalm* seems to have been composed by David when he was going on some warlike expedition, and after the ark was removed to Jerusalem. It was, as appears from the title, sung in the Temple, and therefore part of it is in the form of a prayer for him. In the course of it David expresses his confidence in the Divine protection and assistance.

XXI. This seems to have been a psalm of thanksgiving

\* See Vol. XI. pp. 409, 410.

† Kennicott. (P.)

‡ See "*Phil. Trans.* ; Dr. Halley in *Miscel. Curios.* III. p. 382; Harmer, I. pp. 301, 302."

§ LXX. "from strange" (*gods*). "*Vulg.* is as LXX. *ab alienis*, without any substantive. So *Deut.* xxxii. 16; 2 *Chron.* xiv. 3." Wall, II. p. 8.



after a victory, perhaps in the expedition referred to in the preceding psalm.

XXII. This *psalm* is addressed *To the chief musician upon Ajeleth Shahar*, which means *the hind of the morning*. It was, perhaps, some particular company of performers so called, but for what reason it is in vain for us to conjecture. It was probably composed by David after his deliverance from some great difficulty, and while the remembrance of it was fresh upon his mind. The first verse of this psalm was pronounced by our Saviour as he hung on the cross, which has led many persons to think that it was prophetic of his character and situation; and it is not a little remarkable that what David says in a figurative manner of himself, was literally true of our Saviour. But this is no proof of any original reference to his case. Its containing sentiments suitable to his situation was sufficient to lead our Saviour, to whom the Scriptures were familiar, to repeat it, speaking the first verse aloud, and probably the rest in a lower tone, or only mentally.\*

8. This was literally fulfilled in our Saviour, whose enemies insulted him in this manner as he hung on the cross. [*Matt.* xxvii. 43.]

15. This is the description of a man in extreme torture, in which they always suffer much from thirst.

16. This was only figuratively true of David, but literally of Christ.

18. That is, my enemies consider all my prospects as over, and that every thing that I have will be taken from me, and even my garments divided among them. This he might say without thinking that it would be literally his case. It was so, however, of our Saviour. [*Matt.* xxvii. 35.]

25. It is evident from this, that this *psalm* was composed by David when he was delivered from his troubles, or at least in a firm faith that his sufferings would redound to his advantage, and the glory of his Deliverer.

XXIII. This *psalm* was probably composed by David after he had been brought out of some distress. All the images are drawn from pastoral life, and David having been a shepherd, they would be familiar to him. Indeed, they are sufficiently so to all persons; agriculture and a pastoral life being the most natural employment of men, and of which most persons have some knowledge.

\* See *Matt.* xxvii. 46; *Mark* xv. 34; and the Author, *Theol. Repos.* IV. pp. 114, 115.

5. *Anointing with oil* is peculiarly refreshing in hot climates, though offensive in some countries.

XXIV. This *psalm* is thought to have been composed by David, on the occasion of carrying the ark from the house of *Obed-edom*, to Jerusalem. We see in it the great moral object of the Hebrew religion, and that it was far from being, like the Heathen religions, a system of mere rites and ceremonies. The sentiments of this *psalm* are exceedingly noble, and there is an air of great sublimity and grandeur through the whole of it.

XXV. This *psalm* seems to have been composed by David when he was in great distress on account of some sin that he had committed, and we see in it the most genuine marks of humility and repentance. He confesses his sin without any palliation, and refers himself to the free mercy of God, humbly trusting that this mercy would never entirely forsake him, and that God would still appear for him.

22. This verse is probably an *interpolation*, as it follows that which begins with the last letter of the Hebrew alphabet. The same is the case with the last verse of *Ps. xxxiv.*

XXVI. This *psalm* is supposed to have been composed while David was in a state of persecution by *Saul*, and obliged to conceal himself or take refuge in a foreign country. He asserts his innocence, and appeals to God, who knew his heart, for the truth of his declarations.

6. From this it is thought, that the custom of walking in procession *round the altar*, which the Jews observed in later times, was as ancient as the time of David. The Heathens performed the same.

XXVII. This *psalm* must have been composed in a situation similar to that in which David composed the preceding, or when he was engaged in a hazardous war, as when he was rescued from the attack of a Philistine giant by *Abishai*, (2 *Sam. xxi. 17*). He expresses peculiar satisfaction in the thought of his renewed attendance upon God in the national worship, and strongly recommends confidence in God.

XXVIII. The sentiments of this *psalm* are very similar to those in the preceding, and it was therefore probably composed in similar circumstances.

XXIX. This *psalm* was probably composed after a storm of thunder and lightning; from which the writer takes occasion, in very solemn language, to extol the great power of God.\*

\* "Grotius rightly imagined this on David's victory over *Hadadezer*, king of *Zobah*, (2 *Sam. viii.*). The mountains mentioned, in that prince's country. The



9. *The voice of the Lord shaketh the oaks, and maketh bare the forests.\**

XXX. This *psalm*, though said to have been composed on *the dedication of a house*, contains no sentiment appropriate to such an occasion. It is a general acknowledgment of the favour of God to the *Psalmist*, in delivering him from his many troubles.

9. Here we see that, in the idea of David, death is a state of silence and insensibility, not of action or enjoyment. The best that is ever said of it is, that it is a state in which *the wicked cease from troubling, and where the weary are at rest, (Job iii. 17).*

XXXI. This *psalm* seems to have been composed by David † in part while he was in a state of distress, probably during his persecution by *Saul*, and especially, as it is thought, in the critical situation described, 1 *Sam. xxiii. 26*, when he fled in haste from him; and in part after his deliverance; for both situations are described.

5. These are the words used by our Saviour in his dying moments, taken probably from this *psalm*, as the language of the Scriptures was familiar to him. ‡

XXXII. This *psalm* and twelve others have the word *maschil* in their titles. It signifies *instruction*, or *excellence*. It has probably some relation to the music with which the reciting of it was to be accompanied. It was, perhaps, a direction to some particular tune, or mode of singing, denoted by that term. It must have been composed rather late in the life of David, as he makes mention of his sins, and the Divine favour to him in forgiving them.

4. The word *selah* probably denoted a pause in the music, or the change of one company of performers for another.

8. This is put into the mouth of God, the word *saying* being understood, after the preceding verse.

XXXIII. This is a most excellent *psalm* of praise and thanksgiving, celebrating the power and the goodness of God, with respect to the world in general, and the Hebrew nation and himself, as their king, in particular. God's constant attention to the conduct of men, and his regard for virtue, are particularly mentioned. There is nothing like this in any Heathen composition.

victory attended with a mighty storm of thunder, lightning, hail and rain, and probably with an earthquake." *Kennicott*, p. 234.

\* See *Lowth*, (Lect. xxvii.) II. p. 253, Note.

† "Probably written by *Jeremiah*, so many parts corresponding with his 18th and 20th chapters." *Kennicott*, p. 235.

‡ See *Luke xxiii. 46*; *Wall*, II. p. 10.

9. This is an allusion to the Mosaic account of the creation, where it is said that God said, *Let there be light, and there was light*, &c.; every thing being accomplished with perfect ease, as by speaking, and ordering it to be done, and yet without any assistants acting under him.

XXXIV. This *psalm*, though composed on a particular occasion, as indicated in the title, has nothing but what is of a general nature in its contents. In it David expresses, in the strongest terms, his sense of the favour of God to him, and he exhorts all good men to put their trust in him, as he had done. This *psalm* is divided into clauses, each of which begins with a different letter, in the order of the Hebrew alphabet, or so nearly so, that it is probable that it was exactly so originally, or was aimed at in the composition. This arrangement would assist the memory in reciting the *psalm*; and the same is done in other *psalms*, and in *the Lamentations of Jeremiah*.

XXXV. This *psalm* was probably composed by David during his persecution by *Saul*, in whose court he had many enemies, who spared no calumnies, or any other ill offices, to injure him. Against these persons he expresses more indignation than we may think becomes a Christian, who is taught to *do good to them that hate him*, and to *pray for them that despitefully use him and persecute him*. But there are several circumstances in the case of David, who appears to have been of a warm and generous temper, that may be alleged in extenuation of his violence, especially the kind offices he appears to have done to the very persons who used him so ill, which are alluded to in this *psalm*.

XXXVI. This *psalm* was probably composed in the same circumstances with the preceding. It expresses the insolence, folly and impiety of his enemies, and his own confidence in the Divine protection and blessing.

9. The source of all happiness, as well as of *life*; *light* being often used to express the joy and satisfaction which arises from virtue and happiness, as *darkness* indicates the contrary, viz. the misery which is the consequence of vice and wickedness.

11. *Pride* is often used to denote wickedness in general; and humility all the virtues; no vice being more odious in the sight of God than pride, which is a kind of impiety, affecting, as it were, an independence on God; as no virtue is of more value than humility, as implying a trust in God, and not in ourselves.

XXXVII. There is a fine strain of piety and moral



instruction in this *psalm*. It represents the present and future condition of the righteous and the wicked, and is particularly calculated to prepare the minds of good men for the darkest scenes of Providence, in which the wicked seem to prosper, when they are, as it were, neglected and frowned upon. But here the strongest assurances are given that these appearances are deceitful, and only temporary; for that in the end all the wicked will be punished, and the truly virtuous and pious rewarded. It seems to have been composed with a view to be committed to memory, as every other verse begins with a new letter of the alphabet, in their proper order.

29. This language seems to have a reference to a future state of this earth, when it will be the inheritance and habitation of good men only. The case is so manifestly otherwise in this life, that it could not have been unknown, or overlooked by *David*.

XXXVIII. The language of this *psalm* is so highly figurative, that it is not easy to determine on what occasion it was composed. David, the author of it, entitles it a call to remembrance, perhaps by way of reminding himself of his former sins and sufferings, when he was afterwards in a state of prosperity. He describes in the most lively manner his great afflictions, but acknowledges the justice of God in visiting him with them; and to his mercy and protection he entirely refers himself.

5. *Folly* is often, in the language of scripture, synonymous to *vice*.

10. It is very possible, though we have no account of it in his history, that David had some great sickness, from which his recovery was long doubtful; and that he alludes to it in this place, as well as in some other *psalms*.

XXXIX. In this *psalm*, David expresses his resignation to the will of God, under a sense of the ill offices of his enemies, and probably under some sickness, from which he earnestly prays for deliverance. The sentiments of this *psalm* are exceedingly proper for funeral occasions. *Jeduthun*, to whom this *psalm* was delivered, was one of three directors of the music in the national worship. (See 1 *Chron.* xxv. 1.)

1. He wished to give his enemies no pretence for reproaching him.

8. That is, from pain, sickness, and death, which are represented as occasioned by sin.

XL. In this *psalm*, David\* expresses his gratitude to God, for some deliverance, the circumstances of which are not mentioned, and his confidence in the Divine protection with respect to other difficulties in which he was still involved, notwithstanding his sins, which he was sensible must have exposed him to the Divine displeasure. He mentions, however, with much satisfaction, his general integrity, and his zeal in the cause of virtue and of God.

6.† That is, obedience is preferable to *sacrifice*. When a *Hebrew* voluntarily became a slave for life, the magistrate thrust an awl through his ear, and probably into the parts of the door of the master's house, to denote his being now inseparably attached to it. To this custom there seems to have been an allusion in this place. The meaning is, not that God did not refuse sacrifices, but that he preferred moral duties to them. It was the Hebrew mode of making a comparison. Thus when it is said, (*Mal.* i. 2, 3,) that God *loved Jacob and hated Esau*, the meaning only is, that he preferred *Jacob* to *Esau*, or rather the posterity of *Jacob* to that of *Esau*.

8. That is, I am ready to obey thy call, as the written law requires that I should be. This expression the author of the epistle to the *Hebrews*, [x. 9,] puts into the mouth of *Christ*, whose obedience to the will of God was most exemplary, and who might, therefore, be supposed to adopt it. But the words were originally those of David only, and they were strictly applicable to his case.

XLI. This *psalm*, like many others, seems to have been composed on some particular occasion, and to allude to some part of the history of David, of which we have no account. He had probably been near dying of some sickness, which his enemies, and especially some whom he had thought to have been his friends, hoped would have carried him off. He, therefore, praises a compassionate disposition, and expresses his indignation at the conduct of his enemies; hoping that God would not leave him in their hands.

9. This passage our Saviour applies to his own case, (*John* xiii. 18,) when, speaking of the treachery of Judas,

\* "*Mudge* well conjectured, this *psalm* is *Jeremiah's* thanksgiving for his delivery from the dungeon." *Kennicott*, p. 239.

† "(Or, *bored*). *Vulg.* 'prepared,' (or *perfected*). LXX. and *Heb.* x. 5, 'but a body hast thou prepared me.'" See on "this difference between *Heb.* and LXX," *Wall*, II. p. 13. See *Mede*, B. v. Ch. iv. pp. 896, 897; the Author, *Theol. Repos.* III. p. 99; *Kennicott*, p. 239.



he says, *That the Scripture may be fulfilled, he that eateth bread with me, hath lift up his heel against me.*

13.\* This is the end of the first of the five books into which the Jews have divided these *psalms*.†

XLII. XLIII. These two *psalms* were originally but one.‡

Though these are not called *psalms of David*, they were probably composed by him in his flight from the pursuit of *Absalom*, in which he was driven into the countries mentioned in it, at a distance from the place of the national worship, in which he seems to have taken much pleasure, as indeed the order he introduced into that service, and the many *psalms* he composed for it, abundantly prove.

5.§ This is repeated in this *psalm*, and again in the following, which may be considered as a continuation of it. It is the language of genuine piety, implying that there is nothing to fear while we are at the disposal of God. The congregation perhaps joined in this, as in a chorus.

7.|| This is perhaps an allusion to the general deluge, in which were two sources of water, one in the clouds, and the other the great abyss. Those are here represented as calling to one another to unite in overwhelming David.

XLIV. This *psalm* does not seem to have been composed by *David*, because his country was not in the low and oppressed state that is here represented, in any part of his reign. David was successful in all his wars. By him the *Philistines* were completely subdued, and all the neighbouring nations were tributary to him. But this *psalm* was composed in a very different state of things. Still, however, the author of it humbly expostulates with God, and expresses his hope that in his due time he would appear for his people, especially as they had not deserted his worship. It may suit the time of *Hezekiah*, when the country suffered by the *Assyrians*. But though the nation kept up the worship of God, in his reign, idolatry had been much practised in several of the preceding reigns, and there is not in this *psalm* the

\* "From age to age! i. e. from this time forth, throughout all ages." *Hallett*, I. p. 76.

† "Ver. 13, a doxology, added probably by the collector of this first book of *psalms*. The *psalm* plainly ends at ver. 12." *Kennicott*, p. 240.

‡ *Conj.* *Bishop Lowth*, confirmed by a MS. (P.)

§ "Who is the health of my countenance and my God. See ver. 11, and xliii. 5." *Hallett*, II. p. 11; *Kennicott*, p. 240.

|| "LXX. 'Abyss calls upon abyss, at the noise of thy cataracts.'" *Wall*, II. p. 14. See *Harmer*, II. pp. 188, 189.

acknowledgment of it that might have been expected. The nation never suffered much on any other account.

11. Many of the people had been driven from their habitations, and had fled into other countries on the invasion of the *Assyrians*.

21. This is a bold appeal to God for their strict adherence to his worship, which suits but ill to any part of the history of the Israelites before or after the division of the country into two kingdoms.

XLV. This *psalm* was probably composed on the marriage of *Solomon* with the daughter of the king of Egypt.\* Many persons, though without sufficient reason, have thought it had a reference to the *Messiah*. *Shoshannim* in the title probably signifies a song of joy, for such are all the psalms that have the same title.

3. In the East, the blades of swords are made very broad, and when persons ride, they put them under their thigh. The Turks do so at this day.†

5. This might be said on the presumption that Solomon would be a warlike prince, as almost all the kings of those times were.

6. Rather, *God is thy throne*; it is he that gives thee a throne and dominion, and upholds thee in it. This is applied to Christ by the author of *the epistle to the Hebrews*, [i. 8].

8. Instead of *aloes*, which have a disagreeable smell, it should probably be *sandal wood*, which is in great request in the East on account of its pleasant flavour.‡

*Ivory palaces* may mean little boxes in which precious things were kept, made in the form of houses.§

9. The attendants upon *the queen* at her marriage.

10. Her father's house means *Egypt*.

11. That is, shew him due reverence and respect.||

13. She was beautiful in her person, independently of her dress and ornaments.¶

14. It is the custom in the East to shew the bride to the bridegroom in a variety of rich and ornamental dresses.

\* "It has suffered much from transcribers, more from interpreters." Kennicott, p. 241.

† See Cant. iii. 8; Chardin, (MS.) Harmer, I. p. 448.

‡ See Cant. iv. 14; Le Cene, pp. 229, 230; Essay, 1727, pp. 262, 263.

§ Merrick. (P.) See Harmer, "On Solomon's Song," 1768, p. 165, Note; Kennicott, p. 242.

|| Ver. 11, 12. LXX. "He is thy Lord. And the daughters of Tyre shall worship him with gifts." Wall, II. p. 15. See Harmer, II. p. 54, Note.

¶ See Harmer, (S. S.) pp. 125, 126; Additions, No. 6.



16. Her pleasure was before, in her father's family, but from this time it would be in her own.

XLVI. This *psalm* seems to have been composed as a song of praise after a victory, and probably one of the many that were obtained by *David*, over his numerous enemies, at the beginning of his reign. It was sung in the national worship by a chorus of women. On these occasions particularly women exerted themselves. They did not fight, but their songs animated and rewarded those that did. This *psalm* is much better adapted to the occasion than the *Te Deum* that is sung in Christian countries on similar occasions.

3. In the greatest agitation of the world, *Jerusalem* will be in peace, watered by a gentle stream from a neighbouring fountain.

XLVII. This *psalm* was perhaps composed on the conveyance of the ark to *Mount Zion* in *Jerusalem*, or on occasion of some victory, like the preceding *psalm*.

9. The LXX. has, *the powerful in the earth*, and the Chaldee, *the territory of the earth is the Lord's*.\*

XLVIII. It is uncertain by whom, or on what occasion, this *psalm* was composed. The most probable conjecture is, that it was written by *Jehoshaphat*, on occasion of his victories over the many enemies by whom he had been assailed, and when they had been in hopes of taking even *Jerusalem* itself, but from which they were driven with disgrace. It discovers a fine strain of piety, and confidence in the Divine protection.

7. As the *East wind* occasions a shipwreck of the strongest vessels, so the power of God disperses and destroys our enemies. A fleet of *Jehoshaphat* was destroyed in this manner, (2 *Chron.* xx. 37).

XLIX. This *psalm* is of a moral and general nature, calculated to justify the ways of God to men, in the unequal distribution of the goods of this life; representing the exaltation of the wicked as confined to this state, and that all their power cannot exempt them from death; whereas God will either deliver the righteous, or they will have hope in death.†

\* *Heb.* "almost literally, *the tutelar gods of the earth*. Gods the protectors of the earth." *Kennicott*, p. 242.

† In "The Present State of the Jews in Barbary," 1675, Dr. L. Addison represents the mourners at a funeral as "all singing in a sort of *plain-song* the 49th *psalm*. And if it last not till they come to the grave, they begin it again." See *Present State*, p. 218.

5. Read, *the iniquity of those that supplant me.*

This may be rendered, *the iniquity of my liers in wait*, meaning *Saul*, or some other enemy of *David*.

14. This, I cannot help thinking, refers to *the morning* of the *resurrection*,\* when the righteous poor shall have the advantage over the rich who were wicked.

15. This, no doubt, may be understood of deliverance from *death*; but as it may also refer to a happy *resurrection*, and this is most agreeable to the general sentiment of the psalm, I prefer it. He had before said that wise men die as well as the fools, and why should he expect an exemption in his particular case?

18. Or *what good, what solid, lasting good, has he done to himself?*

L. This is a *psalm* not of *David*, but of *Asaph*; though perhaps not the *Asaph* who was contemporary with *David*, and called *the sweet singer of Israel*, but one who lived in the time of the later kings of *Judah*. There is a peculiar sublimity in the composition of this psalm, and it is very similar to the style of *Isaiah* and some other of the prophets, reproving the people, not for idolatry, but for their hypocrisy, and their insincerity in the worship of God. It represents all external worship as insignificant, when compared with that of the heart and a good life.

6. There is such express mention of a judgment to come in the writings of *Solomon*, as well as of *David*, a judgment that shall be equitable and decisive, distinguishing the righteous from the wicked, which is in many places acknowledged not to be done in this life, that it is far the most natural to suppose that they looked for it in another, and that this is what is referred to in this place.

14. How far is this language from encouraging superstition, and how superior in this most important respect was the religion of the *Hebrews* to that of the *Heathens*!

LI. The occasion of this *psalm* was a transaction in the life of *David*, the most memorable, but the most disgraceful, in his whole history, viz. his debauching the wife of one of his bravest and most faithful servants, and afterwards contriving his death to prevent his knowing it. We can only say that his repentance was as exemplary as his crime was great. This *psalm* was one of those that were directed to

\* "I know not what morning is meant, unless the morning of the resurrection. St. *Chrysostom* interprets it, 'shall early (or quickly) have dominion over them.'" Wall, II. p. 16. See *Harmer*, III. pp. 410, 411.



be sung in the national worship, by which means his shame and remorse would be as public as his crime.

5. This is only a proverbial expression, to denote a grievous offender. It was used by the rulers of the Jews to the man who had been born blind, (*John ix. 34.*) *Thou wast altogether born in sins, and dost thou teach us?* Had David been born with any evil dispositions, it would have been an extenuation of his crimes; whereas this is evidently mentioned as an aggravation of them. That the nature of man was changed after the fall, is far from being probable. If the natural disposition of *Adam* had been better than that of his descendants, why did he not resist temptation more effectually than he did? Who of his posterity could have shewn greater weakness than both he and his wife?

11. This probably refers to the particular communication he had had from God, both when he had consulted the oracle in the manner prescribed in the writings of *Moses*, and by his prophets, if not to himself immediately.

14. This evidently alludes to the murder of *Uriah*,\* which was as properly committed by David, as if it had been done by his own hand.

17. We see here how far the intelligent *Hebrews* were from trusting in their ceremonial observances for the pardon of any offence of a moral nature. Their ground of confidence was the same with ours, the free mercy of God, extended to all true penitents; which mercy arises from the Divine benevolence, which is essential to the Divine nature.†

LII. A more particular account of that part of the history of David which gave occasion to the composition of this *psalm*, will be found, 1 *Sam. xxii. 9, 10*, where we read that this *Doeg*, who was an *Edomite*, thinking to ingratiate himself with Saul, gave him information concerning those priests who favoured David; in consequence of which, Saul put to death all of them that he met with at *Nob*, Abiathar only escaping. In this *psalm*, David shews the little cause there was for triumphing in such successes as these, and that the judgments of God would certainly overtake such workers of iniquity. At the same time he expresses his thankfulness to God for his deliverance, and his confidence in his future protection and favour.

\* "Mr. Peirce thought the murder here confessed to be the murder of the *Messiah*, which the Jews, in their present dispersion, are to confess, in the words of this *psalm*." See this opinion adopted by *Hallett*, l. pp. 2, 3. See also *Kennicott*, pp. 243, 244.

† See on ver. 16, 17, *Mede*, B. ii. Sect. iv. Prop. 3, p. 353; the Author, in *Theol. Repos.* III. p. 100. On ver. 16—19, *Hallett*, l. pp. 3, 4.

LIII. This *psalm* is almost word for word the same with the *fourteenth*, which was probably composed by David on his success against some of his enemies who had distinguished themselves by their impiety. This was, therefore, probably copied, with some alterations, on a similar occasion, and directed to be sung in the national worship, accompanied with music and dancing, as the term *Mahalath* seems to denote. It expresses the folly of those who impiously opposed him, and his joy in the deliverance which he was confident God would work out for him.

6. The word *captivity* is not necessarily to be understood in the literal sense of the word, though many persons, no doubt, had been driven into other countries during the oppression of the *Philistines* in the latter part of the reign of *Saul*, but may denote calamity in general.

LIV. We have an account of that part of the history of David to which this *psalm* relates, in 1 *Sam.* xxiii. The inhabitants of *Ziph*, in whose neighbourhood David secreted himself from the persecution of *Saul*, informed that king concerning him, and promised their aid in apprehending him. David was saved at this time by a formidable invasion of the *Philistines*.

3. The word *strangers* is not perhaps in this place to be understood literally, of a foreign nation, but of enemies in general, though it is possible that the inhabitants of this town of *Ziph* might not be Israelites, but people of other nations. It was in the south-east part of the country allotted to the tribe of *Judah*, and therefore bordered on the *Edomites*.

LV. This *psalm* was probably composed by David on the defection of *Ahitophel*, his former friend and counsellor, in the rebellion of *Absalom*. This was a very alarming conspiracy, and broke out so suddenly, that David was obliged to fly from *Jerusalem* with great precipitation, altogether unprepared to defeat the well-concerted measures of his ambitious son. Notwithstanding this unpromising situation of his affairs, David expresses his confidence in the Divine favour, and he encourages all pious persons to have the same.

17. This custom of praying *three times*, every day, we find to have been observed by pious Jews in later times, as by *Daniel* at *Babylon*, and *Peter* at the house where he lodged in *Joppa*.

LVI. The words *Jonath Elim Rehokim* in the title of this *psalm*, are variously rendered by the authors of the



ancient versions. *Aben Ezra* supposes that they were the first words of a well-known song, to the tune of which this psalm was directed to be sung. *Calmet* thinks it was a company of musicians that was so called. But as *Jonath Elim* may signify a *silent dove*, and *Rehokim*, *persons at a distance*, it is conjectured by others that they allude to a dove silently wandering from place to place; and it was after wandering to several places that David fled to *Gath*, where he thought it necessary for his safety to counterfeit madness. After this, he wandered to other places, and when he was at rest, or perhaps while he was at *Gath*, he composed this *psalm*, in which he complains of the persecution of his enemies, but expresses his faith in the Divine protection.

8. It is probable that the Jews, and other orientals, had the custom which the Romans had, of putting *tears* into small vessels provided for the purpose, called *ampullæ*, or *urnæ lacrymales*. They were placed upon the sepulchres of deceased friends, as a memorial of the sorrow of the survivors.

13. According to the ancient versions, this verse ought to be rendered, *Thou hast delivered my soul from death, and my feet from falling.\**

LVII. *Altaschith* is in the title of *four* psalms, but the meaning of it is very uncertain, though there can be little doubt that, like the others, it had some relation to the music. David composed this *psalm* in a situation very similar to that in which he composed the preceding. He expresses the same confidence in the Divine favour, and in more sublime language praises God for his deliverance.

1. He was confident that he should see the end of all his troubles, and so may every man, equally conscious of integrity.

9. Though driven from his native country, as at this time he was, he would not cease to acknowledge and praise his own God.

LVIII. This *psalm* probably relates to some consultation in *the court of Saul*, in which his death was determined upon. He, therefore, expresses his indignation against his enemies in very strong terms, such as it hardly becomes Christians to make use of, but withal, his confidence in the

\* "Setting feet in a wide place, a metaphor through the psalms, to express deliverance from affliction." *Kennicott*, p. 246.

Divine protection. This, he doubts not, would appear in the destruction of his enemies, and his own happy deliverance, as an encouragement to all good men to put their trust in God in similar circumstances.

8. *Thou wilt dissolve them like wax.* So the LXX. and other ancient versions.\*

LIX.† The sentiments expressed in this *psalm* are the same with those which David composed in similar situations of personal danger. He had no doubt of his final deliverance, and that God would punish all his enemies, in which he rejoices perhaps too much.

5.‡ I do not see the propriety of David making mention of foreign nations, with which at this time he had no concern, unless *Saul* had engaged some of them not to receive him in his flight.

6. In the East, *dogs* are no persons' property, but run about howling in companies, especially in the night, wherever they can find victuals.

17. *O my fortress, to thee will I look.*

LX. When David was settled in the peaceable possession of the kingdom of all Israel, the *Edomites*, *Syrians*, and other neighbouring nations, seem to have united to crush him. But he soon triumphed over them all. It was in the course of these wars, especially with the *Syrians*, called *Aram*, that this *psalm* was composed. He begins with the mention of the preceding distressed state of the country, but expresses his confident hope of success through the protection and assistance of God.

2. This may allude to what the country had suffered both in the wars with the *Philistines* in the time of *Saul*, and the civil war between himself and *Ishbosheth*.

6. He had gained those parts of the country, and would give the command of them to such of his officers as he thought proper. Those places being in the land of *Canaan*, he could not consider them as a conquered country.

7. All *Ephraim* and *Manasseh*, which were the principal of the ten tribes which did not acknowledge him at the first, did so now, after he had reigned ten years over Judah.

8. *Moab* and *Edom* he considered as a certain conquest,

\* "LXX. *Vulg.* 'as wax that melteth.'" Wall, II. p. 17. See Kennicott, p. 247.

† "Title misplaced, probably written at the siege of Jerusalem by *Sennacherib*, in the reign of *Hezekiah*." Kennicott, p. 247.

‡ "Hint at the treachery of *Sennacherib*." *Ibid.*



and the *Philistines*, being already subdued, would join him in his war with all the other nations; but the *ancient versions* have, *Over Philistia will I triumph.\**

LXI. This *psalm* was probably composed by David after his success against his son *Absalom*. It begins with his language in the time of his distress, but ends in a strain of praise and exultation.

5. Rather, *Thou hast given inheritance to those that fear thy name.*

6. It is probable from David here calling himself *king*, that this was no deliverance that he had obtained in the time of *Saul*; though, having been anointed by *Samuel* to reign after the death of *Saul*, he might call himself king by way of anticipation.

LXII. In this *psalm* David alludes to some deliverance from his enemies, ascribing it to God as its proper cause, and exhorting others to confide in him in similar circumstances, and not in any other means of safety, and least of all to have recourse to any unlawful means.

LXIII. This *psalm* was composed by David when he fled from *Saul*; for in his flight from the pursuit of *Absalom*, he took another direction, flying beyond the river *Jordan*, out of the bounds of Judah. He particularly regrets his absence from the national worship, in which he appears to have taken great delight. He expresses the most perfect confidence in the favour of God, and the destruction of all his enemies.

11. He must have called himself *king*, by way of anticipation at this time.

LXIV. There is nothing in the sentiments of this *psalm* but what is common to many others. It represents David beset by the calumnies and secret machinations of his enemies, but expressing his confidence that God would confound all their devices; so that his history would be an encouragement to all pious persons, to put their trust in God in all situations, equally perilous and unpromising.

LXV. From the beginning of this *psalm* it should seem that David had been in some distress before he composed it, and that he had been at a distance from the place of the national worship, but on what occasion does not appear. He expresses, however, his trust in God, and his thankfulness for some interposition in his favour. From the latter

\* "LXX. Vulg. 'to Edom will I hold out my shoe: the *Philistines* are subjected (or triumphed over) by me.'" Wall, II. pp. 17, 18. See Kennicott, p. 249.

part of this *psalm* it appears that his distress, or that of the country, had been heightened by a long-continued drought, and a famine occasioned by it. As he particularly mentions the goodness of God in giving rain, to make the earth fruitful again, it might be termed a *psalm*, or *song*, for an abundant harvest.

5. The LXX. has, *wonderful in righteousness,\* answer us, &c.*

9. *The river of God* may mean a large river, or a plentiful supply of water from any source.†

13. This personification of the face of nature is in the true spirit of poetry, and these images are peculiarly pleasing.

LXVI. A great proportion of the *psalm*s in the preceding part of this collection, are composed in a mournful strain, and represent the author of them in circumstances of distress, but still trusting in God as the sovereign disposer of all things. We now see the same pious mind in prosperity, triumphing over all his enemies, and preserving the same regard to God and his providence as in times of distress.

This *psalm* was probably composed by David, if it was composed by him, on his firm establishment on the throne of Israel, and after he had subdued all his enemies, especially the *Philistines*, who had sorely oppressed the country many years in the time of *Samuel* and *Saul*. Nothing could have been more grievous than this oppression had sometimes been. For we read, (1 *Sam.* xiii. 19, 20,) *There was no smith found throughout all the land of Israel, (for the Philistines said, lest the Hebrews make them swords or spears). But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.*

From this abject state of servitude the country was raised to independence and glory, by the spirit and ability of David. No country was so effectually served by any man, as that of David was by him. If any man, therefore, had reason to glory in himself, he had. But with the same piety with which he put his trust in God in his adversity, in which school he had been well trained, he ascribes all his great victories to God; and God being the author of nature, he is no less the proper cause of all the events which take place according to the established laws of it, than he is of those in which his hand is, to less discerning eyes, more apparent.

\* "Thou canst shew us wonderful things in thy righteousness." *Pilkington*, p. 106. See *Com. and Ess.* II. p. 396.

† See *Harmer*, II. p. 238.



12. *A place of refreshment*, according to the *ancient versions*.

LXVII. It is not improbable that this *psalm* consists of the solemn benediction which David pronounced upon the people, when, as we read 2 *Sam.* vi. 18, *he blessed the people in the name of the Lord of hosts*, on bringing the ark of God to Jerusalem; for no sentiment or mode of address could be more proper for the occasion.

2. Though the Hebrew *ritual*, and their religion in general, was in many respects peculiar to one nation, and was not designed to be adopted by any other; yet the great object of it was a display of the perfections and government of God to the whole world, that on this particular theatre God might, as it were, manifest himself to *all nations*; and *Palestine* was well situated for this purpose, being surrounded by all the civilized nations then existing, as the *Egyptians*, *Tyrians*, *Syrians*, *Assyrians*, *Babylonians*, *Medes*, *Persians* and *Arabians*, to say nothing of the *Philistines*, *Edomites*, *Moabites* and *Ammonites*, who, however, were all powerful nations in their time. *Greece* and *Rome* were then unknown.

LXVIII. This is a general hymn of praise to God,\* sung with music and dancing during the removal of the ark to Jerusalem.

1. These were the words that *Moses* pronounced whenever the ark was taken up in the Wilderness, to be carried to any other place, (*Numb.* x. 35). It is probable, therefore, that with these words *David* began the hymn, accompanied with music and dancing, with the recital of which the ark was carried by the priests.

8. Complete this from *Judges* v. 5; then *The mountains melted at the presence of Jehovah, even Sinai, &c.*†

9. *Rain* may signify *refreshment* in general, or blessings of any kind, nothing being more acceptable than rain in such a wilderness as the Israelites travelled through.‡

12. This alludes to the victories in the battles which, by particular divine direction, were fought in the time of *Moses*, when mention is made of part of the plunder being given to those who were not engaged in the fight.§

13. There is much obscurity in this verse, and it is rendered by the ancients and moderns very differently. I see

\* "Probably on the miraculous defeat of Zerah, the Ethiopian; 2 *Chron.* xiv. 10—13." Kennicott, p. 252.

† *Ibid.* (P.)

‡ See *Pitts*, p. 159; *Harmer*, IV. pp. 374—376.

§ See on *vers.* 11, 12, Bishop Lowth on *Isaiah*, (xl. 9,) 4to. pp. 191, 192.

little probability in any of them. It may be an allusion to the squalid appearance they made in *Egypt*, and the splendid one that they made afterwards.\*

14. They appeared white as snow.

16. This is in praise of *Zion*, an eminence in Jerusalem, whither the ark was carried. Other *hills* had little reason to *leap*, or be joyful, compared to this, in which God would reside.

17. This seems to be an allusion to the triumph of the *Israelites* over all their enemies, in which he represents them assisted by all the host of heaven.

18.† The *Syriac* and *Arabic* versions have, *the rebellious shall not dwell before the Lord*.

27. The procession in which the ark was carried, was formed of the heads of all the tribes, the principal of which are here mentioned.

29. The place of the Divine residence seems to be called a *temple* before that which was built by *Solomon*. The temporary one raised by *David* for the reception of the ark, might be no contemptible structure.

30. This verse is thus translated by a friend of bishop Lowth, *Consume the wild beast of the reed; the multitude of those who are strong in the calves of the nations; who excite themselves with fragments of silver*. By “the wild beast of the reed” he understands “the *hippopotamus*, which lives among the reeds of the Nile.” The Egyptians “were remarkable for the worship of calves,” and by “fragments of silver,” he understands the small pieces, or *luminæ*, of metal, round the timbrel.”‡ Dr. Jubb renders this, *who dance to the sound of the sistrum*, as the Egyptians did.

LXIX. In this *psalm*§ David appears in deep affliction, complaining of his many enemies, against whom he intreats the anger of God in a manner that a Christian will hardly approve. There is, however, upon the whole, an excellent spirit of true piety, and the most admirable resignation to the will of God in this, as in all his psalms. God was *in all his thoughts*, in prosperity and in adversity: and this is the great end of religion, and the perfection of human cha-

\* See Kennicott, p. 252; Harmer, III. pp. 55, 56.

† “St. Paul, *Ephes.* iv. 8, referring to this text, expresses it, *gave gifts to men*. To lead captivity captive, is, to lead in triumph a number of captives, as Deborah said to Barak.” Wall, II. p. 19. See Dodson in *Com. and Ess.* II. pp. 347—358; Kennicott, p. 252.

‡ Lowth, l. pp. 137, 138. See Kennicott, p. 253.

§ “Written during the *Captivity*. From vers. 30, 31, it is plain that the Temple worship had ceased, and was not yet restored.” Kennicott, p. 253.



racter, which we should all aim at who live under the government of God, and are persuaded that he sees and attends to every thing, ordering all that comes to pass, and every thing for the best of purposes.

21. This is quoted as applicable to the case of *Christ* as he hung upon the cross, (*John* xix. 28). But the *vinegar* given to David was to disappoint and mortify him, whereas what was given to Christ was probably such beverage as the Roman soldiers commonly used, and was meant for his refreshment. The *gall* should have been rendered *hemlock*, a poisonous plant.

LXX. This *psalm* is supposed by some to have been separated from the *fortieth*, to which it seems to have been a continuation. In it David appears in great distress, but still trusting in God, and confident that he would appear for him, to the confusion of his enemies, and the encouragement of all the pious and devout.

LXXI. This *psalm* was probably composed by David when he was distressed by the rebellion of his son *Absalom*; for he appears to have been old, as well as in great trouble, when he wrote it. Notwithstanding this, with the same spirit of piety which appears in all his psalms, and with an inward consciousness of his integrity, he expresses his unshaken confidence in the favour and protection of God, and that by him he would finally be delivered from all his troubles.

LXXII. This *psalm* was probably composed by David on the coronation of his son *Solomon*, if he be not supposed to have been too old for so noble a composition. He prays for the happy reign of his son, and in the spirit of prophecy, predicts it.

11. By *all nations*, it is not necessary to understand more than the same neighbouring nations which had been conquered by David.

LXXIII. This *psalm* is the beginning of the third division of this collection of sacred poems, and contains seventeen, only one of which appears to be the composition of *David*: the rest are generally ascribed to *Asaph*, either him of that name in the time of David, or another about the time of *Hezekiah*, when the country was much reduced in consequence of the idolatry and bad conduct of several of its kings. The subject of this *psalm* was not any particular event, but the vindication of the providence of God in the prosperity of the wicked, at which the author represents himself as much staggered at first; but he was relieved by

considering that their prosperity was only for a season, and that in due time God would appear to give to every man according to his works. This, however, must necessarily have been advanced with a view to a future state; for the author of this *psalm* expressly speaks of the death of the wicked as triumphant, and enviable. Their punishment, therefore, must come afterwards.

10. This verse is obscure, but some circumstance favourable to the wicked must be intimated in it. It may be the people flock to him, and find plenty of water, or great prosperity, under him.

15. I should betray the cause of virtue and of God, by this impatient language.

17. When I considered the maxims of God's government, as laid down in his word, which I called to mind in attending the national worship.

26. This language, surely, implies hope in death, and not merely in affliction.

LXXIV. This *psalm*, said to be a composition of *Asaph*, was probably composed during the Captivity at *Babylon*, as there are in it allusions to the destruction of the Temple. It is a lamentation over the wretched state of the country of Judah, and contains an earnest prayer to God that he would restore it to its former state.\*

4. They set up trophies of their victories.†

5, 6. When the Temple was building, men vied with each other in cutting down timber for the use of it; but now their enemies vie with each other who shall do the most to demolish it, when the timber had been cut and carved in the most curious manner, as it was in the Temple of Solomon.

7. This can hardly be understood of any thing besides the destruction of the Temple of *Solomon* by *Nebuchadnezzar*.

8. They have not only destroyed the Temple at Jerusalem, but every place set apart for the purpose of religion, through the country. From this it is probable that there were some buildings appropriated to the reading of the law and prayer among the *Hebrews* before the *Babylonish* Captivity,‡ though they might not be regulated in the same manner as the synagogues were afterwards. The societies

\* For the opinion "that it has no relation to any other time, but to the time of the present dispersion of the Jews," see *Hallett*, l. pp. 5—8.]

† See *Kennicott*, p. 256.

‡ See *Mede*, B. i. Dis. xviii. p. 69; *Kennicott*, p. 256.



called *the sons of the prophets*, could not well have been without some place of general concourse; and it is probable that on the *sabbaths*, new moons, and other occasions, the people resorted to them for instruction.

9. This was probably the case in *Judea*, though *Daniel* and *Ezekiel* were at this time in *Chaldea*.

13. The word rendered *dragon* is supposed to mean the *tunnies*, a species of whale, with which the Psalmist was probably acquainted.

14. The dividing of the *Red Sea*, and the destruction of the princes of *Egypt*, are here intimated by the destruction of sea monsters.\*

15. This is an allusion to the passage through the river *Jordan*.

17. That the power of God is the same now that it was in any former time, is evident from the uniformity of nature, which is conducted by him.

19. *Turtle doves* are remarkable for their doleful notes, and therefore the people of God are here compared to them.†

20. All the land of *Judah*, even the most obscure corners of it, were infested with *banditti*, who plundered it, there being no good government in the country.

LXXV. This *psalm* is thought by some to have been composed on the deliverance of the kingdom of *Judah* from the invasion of *Sennacherib*, king of *Assyria*. However, it expresses a strong sense of the Divine protection, and a determination in the author to punish the wicked and reward the righteous, and therefore must have been composed by, or in the name of, the king.

2. This verse is supposed by some to contain the words of God, expressing the object and end of his government; but they render it, *when I shall have gained the appointed time*;‡ i. e. when the proper time shall come. Others suppose them to be the declarations of *Hezekiah* concerning his fixed resolution to complete the reformation of the country, on the retiring of the king of *Assyria*.

5.§ The governors of provinces in *Abyssinia*, Mr. Bruce says, carry a *horn*, or a conical piece of silver, about four inches long, tied with a fillet upon their foreheads on public

\* "*Crocodile* is Pharaoh, *Isaiah* xxvii. 1." *Kennicott*, p. 256.

† See *Com. and Ess.* II. p. 396; *Harmer*, III. pp. 55, 56.

‡ "When I see my time to help your miseries, I will come and set all things in good order." *Bible*, 4to. 1649, *Beza's Note*. See *Wall*, II. p. 21.

§ "LXX. *Vulg.* 'Do not talk wickedness against God.'" *Wall*, II. p. 21.

occasions. Lest it should fall forward, they walk with a *stiff neck*; and to this custom, or one like it, there seems to be an allusion in this place.

LXXVI. This *psalm* is supposed to have been composed by *Asaph* in the reign of *Hezekiah*, on his victory over *Sennacherib*, king of *Assyria*; and in some copies of the Greek version it is said to have that title.

2. *Salem* means Jerusalem.

4. Places where beasts of *prey* and bands of robbers resorted.\*

10. All the violences that man can be guilty of, shall be found to answer the excellent purposes of God's providence, and the rest shall be restrained.

12. He will shorten the lives of princes.

LXXVII. This *psalm* was composed in a time of national distress, probably the reign of *Hezekiah*, or perhaps on the Babylonish Captivity. The author, however, puts his confidence in God, especially on the consideration of what he had formerly done for the people of Israel.

10. It is a weakness, a criminal distrust of Providence, as a review of what he had formerly done for his people will shew.

13. Rather, as in some ancient versions, *All thy ways are holy*.

15. That is, from their bondage in *Egypt*.†

16. This alludes to their passage through the *Red Sea*.

18. This may allude to those battles in which the Israelites were assisted by *thunder*, *lightning* and *hail*, in subduing their enemies.

19. This probably refers to the mysteriousness of the ways of Providence in general, which are as difficult to trace by men as *footsteps* in the water, which immediately closes upon them.

LXXVIII. The Israelites were enjoined by Moses and their prophets to keep up the remembrance of all the great things that God had done for their nation; and make them familiar to their thoughts, that they might never want motives to obedience, that they might take warning by the examples of disobedience, and receive encouragement from those of the pious. *The song of Moses*, and several of the *psalms*, were composed with this view; and being in verse, they might be the more easily committed to memory, and repeated without variation. This is a *psalm* of this kind,

\* See *Com. and Ess.* II. p. 397.

† See *Pilkington*, p. 180.



being historical, and comprising all the great events of the *Old-Testament* history, from the bondage in Egypt to the time of David, in whose reign it was probably composed by that *Asaph* who is called *the sweet singer of Israel*.

9. This may refer to the time when Moses sent spies in order to their immediate taking possession of the land of *Canaan*; when even the tribe of *Ephraim*, though renowned for their valour, and afterwards the chief of the ten that formed a separate kingdom, were discouraged, and did not venture to proceed.

18. They were not content with the *manna* that God had provided for them.

25. What came immediately from heaven might be supposed to have been *the food of angels*. But as the word in the original is no where else translated *angels*, it may mean *oxen*, which they had to eat, and the following word signifies *food procured by hunting*, with which the Wilderness was not unprovided.

27. They were fed with *quails*, when they murmured for the want of flesh meat.

33. They were detained forty years in the Wilderness, till all those who had left Egypt, and were grown to man's estate, were dead, except *Caleb* and *Joshua*.

41. They questioned his power on some occasions.

43. *Zoan* was probably the residence of the kings of *Egypt* at that time.

44. Here the *psalmist* begins to enumerate the several plagues of *Egypt*.

49. Whatever it be that God employs, either as a proper messenger, or in any other way, to effect his purpose, is in the language of Scripture, called *his angel*. Thus he is said, *Psalms* civ. 4, to have made *the winds his angels, and flames of fire his ministers*.

54. This may signify *Shiloh*, or *Mount Zion*, in Jerusalem, where the ark then was. It means the place of the national worship.

66. This seems to allude to the plagues of *hemeroids*, with which the *Philistines*, when they took the ark captive, were afflicted.

67. The ark had been at *Shiloh*, which was in the tribe of *Ephraim*.

LXXIX. This *psalm* was probably composed during the Babylonish Captivity, after the great desolation of the country, and the destruction of the Temple, which are evi-

dently referred to in it. It is an earnest prayer to God that he would have compassion on his people, and avenge them on their adversaries, lest they should boast of his inability to relieve them; a sentiment which occurs frequently in this Book of Psalms.

LXXX. This *psalm*, like the preceding, must have been composed in a time of national calamity, but probably not the same. On the whole, it seems best to suit the time of *Hezekiah*, when the Assyrians invaded both *Israel* and *Judah*, and carried the former into captivity.

2. Do thou, who formerly appearedst in favour of the patriarch Joseph, now appear in favour of his posterity, the tribes of *Ephraim* and *Manasseh*, as well as that of *Benjamin*, which was joined to Judah, but lying to the north of it, was more exposed to the invasion of the Assyrians.

The tribes of Ephraim, Manasseh and Benjamin, were encamped, and marched next to the ark, in the Wilderness, being ranged on the three sides of it, that of Judah being in the front.

8. This is a beautiful allegory, which is much enlarged on in the prophet *Isaiah*, who perhaps composed this *psalm*.

13. This may allude to the kings of Assyria.

15. *The branch* may refer to king *Hezekiah*.

LXXXI. This *psalm* was probably composed for the national worship at *the Feast of Tabernacles*, when the new year, according to the ancient method of computing time, and which was still used by the *Hebrews* for civil purposes, began with the blowing of trumpets, and other marks of festivity. At this season of the year the Tabernacle was erected in the Wilderness, the Temple dedicated by *Solomon*, and the national worship resumed after the Babylonish Captivity.

The design of this *psalm* is to remind the Israelites of the favour that God had shewn to their ancestors, in delivering them from their bondage in Egypt, and in distinguishing them from all other nations, by giving them the law. It also reminds them of the apostacy of the nation afterwards, and the sufferings to which they exposed themselves on that account.

LXXXII. This *psalm* was probably composed by that *Asaph* who lived in the reign of *Hezekiah*, in which, though the public worship of God was restored, many abuses remained, especially in the courts of judicature, to which there is an evident allusion. The corrupt state of things in



other respects seems to have been much the same with that which *Isaiah* complains of. This *psalm* is a solemn warning to corrupt magistrates.

1.\* *The mighty* may mean princes, or magistrates, any persons invested with power.

5. This may allude to truth and justice, which are the *foundation* of all good government, and the only security of a state.

6. Magistrates might be called *gods* on account of their power. Thus Moses is called *a god* with respect to Pharaoh. This passage is quoted by our Saviour [*John* x. 34] in answer to the Jews, who censured him for calling himself *the Son of God*.

LXXXIII. This *psalm* is supposed to have been composed by one of the descendants of *Asaph*, of whom we have no certain account. Perhaps it was *Jahaziel*, on whom the spirit of God came, and who was of the sons of *Asaph*, (2 *Chron.* xx. 14,) on occasion of the conspiracy of the *Moabites*, *Ammonites*, and other neighbouring nations against *Jehoshaphat*, mentioned 2 *Chron.* xx. It represents the country as in a state of great danger, and contains an earnest supplication to God, that he would appear in favour of his people as in former times.

13. Instead of *a wheel*, it should be any thing that rolls, or is easily moved. In *Isaiah* xvii. 13, this word is in the *margin* rendered *thistle down*.

LXXXIV. This *psalm* was composed either by *David*, or some other person, who was at a distance from the *Tabernacle*, or *Temple*, and who earnestly longed to join in the worship of it.

3. † *Bochart* supposes the word here rendered *sparrow*, to mean the *ring-dove*, or *wild pigeon*, which sometimes makes its nest in high buildings.

5. Whose heart is in the way to the place of the national worship, though he could not attend there in person.

6. *Who passing through the vale of Baca*, where there is no water, travel with as much pleasure as if it abounded with water and all other refreshments.

7. From stage to stage on their journey. It may allude

\* See *Geddes*, p. 155. "LXX. and *Vulg.* translate *God standeth in the congregation of gods; he judgeth between the gods.*" See *Wall*, II. pp. 23, 24.

† See *Hallett*, I. pp. 8, 9; II. p. 345. On vers. 2, 3, see *Com. and Ess.* II. pp. 397, 398; *Geddes*, p. 158.

to the stations of travellers, which were generally chosen near to places where water was easily procured.\*

9. On *David*, or some other *anointed* king.

LXXXV. This *psalm*, literally interpreted, can only suit the case of the Jews after their return from the Babylonish Captivity. But supposing the language of it to be figurative, it may suit the case of *David*, or *Hezekiah*, after some of their troubles, figuratively called a *captivity*. The author of it expresses his grateful sense of the goodness of God, the justice of his punishments, and an exhortation not to deserve such indignation any more.

10. This is a highly poetical and beautiful expression, denoting perhaps that *truth*, or fidelity, on the part of man, and *mercy* on the part of God, (and in the latter clause that *righteousness* on the part of man, and *peace* and prosperity from God,) meet together; the one being the cause of the other.†

11. When men do their part in the exercise of *truth* and other virtues, God will not fail to do his, in *righteously*, or faithfully, rewarding them for it.

LXXXVI. In this *psalm*,‡ *David* is represented in some distress; and, as in his persecution by *Saul*, he expresses his confidence in God, and his hope in his favour.

11. This may be rendered, *My heart will rejoice in fearing thy name*.

16. This is by some rendered, *the son of thy truth*.§

LXXXVII. It is not easy to ascertain the time, or the author, of this *psalm*; but it must have been after *Babylon* became famous, as mention is made of that city in it. The subject of it is the praise of *Jerusalem*.

4. *Rahab* means *Egypt*.

5. As many made their boast of being natives of other cities of note, so it would be said, in commendation of particular persons, that they were born in *Jerusalem*.

7. Or, *all that dwell in thee will sing with the dancers*.||

LXXXVIII. This *Heman* was probably a descendant of *Zerah*, mentioned 1 *Chron.* ii. 6, as likewise *Ethan*, the author of the next *psalm*, but in what time he lived is uncertain, perhaps during the Babylonish Captivity. He bewails

\* See, on *vers.* 5—7, (Mr. Garnham,) *Theol. Repos.* V. pp. 286, 287.

† See Bishop *Louth* on *Isaiah* (xlv. 8), p. 211.

‡ “No more than a fragment, as *Hare* has observed. The beginning is lost, and probably the end also.” *Kennicott*, p. 262.

§ See *Dodson* from *Peirce*, in *Com. and Ess.* II. p. 360.

|| See *Geddes*, p. 163, and a new reading by Mr. Garnham, *Theol. Repos.* V. p. 285.



his private distress, in which he seems to have suffered by unjust and cruel imprisonment,\* as *Jeremiah* had done about the same time. His complaints are addressed to God in language highly figurative.

5. This may be rendered, *They seek me among the dead.*

7. Waters and floods are commonly made use of to express calamity in general; and in countries subject to thunder, lightning and hurricanes, the deluges of rain that fall in a short time, together with the sudden rise of rivers and brooks, is sometimes a very alarming and distressing circumstance, especially when they happen in the night. Hence, being plunged in water, or *baptized*, came to be used to denote great adversity. Thus our Saviour said to *James* and *John*, (*Matt. xx. 22.*) *Are ye able to be baptized with the baptism that I am baptized with?* meaning, Can ye bear the sufferings to which I shall be exposed? We are also said (*Rom. vi. 3*) to be *baptized* into the *death of Christ*.

12. It is hardly possible not to conclude from this passage, that, in the idea of the author, the power of praising God is confined to this life, and that it will cease, or be suspended, when we are in the grave. If the author of this *psalm* lived in the time of the Babylonish Captivity, it will be pretty evident that at that time the Jews had no idea of a soul, capable of action and enjoyment, while the body was in the grave; and that they expected nothing short of a resurrection at a future period.

13. That is, *my prayer* will be the first thing that shall meet thee, or be presented to thee, every *morning*.

LXXXIX. *Ethan*, the author of this *psalm*, and who is called an *Ezrahite*, was probably of the same family with *Heman*, the author of the preceding, who is also called an *Ezrahite*. As the former bewailed some private calamity, the author of this *psalm* laments one of a public nature, affecting the kings of Judah, the descendants of David; so that it was probably composed in the Babylonish Captivity, or on the near prospect of it.† He recounts the promises of God to David, and intreats his favour to his descendants, lest the Heathen should reproach the Divine Being with a breach of his promise.

10. *Rahab* signifies *Egypt*.‡

\* Perhaps "shut up in a separate house for the leprosy," and "in the last stage of the distemper." *Kennicott*, pp. 262, 263.

† "Probably on the defeat and slaughter of Josiah. See *vers. 38—45.*" *Ibid.* p. 263.

‡ See *Ps. lxxxvii. 4.* *Ibid.*

12. The most distant part of the country shall be equally blessed. *Tabor and Hermon* were at a considerable distance from each other.

15. *The joyful sound*, must mean the knowledge and praise of God.

25. \* This refers to the extent of his dominion, which reached from the *Mediterranean*, or *Great Sea*, to the river *Euphrates*.

27. That is, he would be favoured as a *first-born* son.

33. This was the express promise of God to *David*, (2 *Sam.* vii. 25; 2 *Chron.* xxi. 7).

XC. This is the beginning of another division of this collection of *psalms*, viz. the fourth. It consists chiefly of compositions, the authors of which are unknown, and few of them are David's. This first is ascribed to *Moses*,† who was probably led to compose it by his reflections on God's shortening the lives of the Israelites in the Wilderness, and not suffering those who had rebelled to see the land of Canaan. It contains useful moral reflections on the shortness and improvement of life, adapted to all conditions of men.

1. That is, our protector, making us to dwell securely.

4. When persons are asleep, time passes without notice, or seems to be very short.‡

8. This may allude to the transgressions of the people, on account of which their lives were shortened.

10. This sufficiently applies to the present condition of human life in all parts of the world. The reason of the change in the usual length of human life, from that of the patriarchs, does not appear. The cause had probably some relation to the deluge, though the effect took place gradually, as was natural; long-lived parents still producing, in general, a long-lived offspring.

17. That is, give success to our undertaking, and settle us in the promised land.

XCI. The author of this *psalm*, whoever he was, composed it under a sense of the Divine protection of himself, and of good men in general, in a state of public calamity, perhaps a pestilence. We are not, however, to understand what is advanced in it too literally, at least as applicable to

\* "Better perhaps over the sea—over the rivers. See *Judges* viii. 23; *Esther* ix. 1." *Com. and Ess.* II. p. 398.

† "This psalm is of much later date than Moses. The age of man then was not 70 or 80 years. Probably it was written about the return from the Captivity." *Kennicott*, p. 264; *Geddes*, p. 169.

‡ See *Chardin* (MS.) *Harmer*, I. pp. 210, 211.



the present times, in which we see, as *Solomon* observed, that all things fall alike to all. Religion, however, is the greatest support to the mind under all calamity; and it assures us of a secure refuge from every evil in the life to come.

5, 6. In the East, *the pestilence* is usually called *the arrow* of God. *Homer* represents *Apollo* as shooting arrows among the Greeks when he punished them with pestilence.\*

19. The ancient versions, instead of the *lion*, have the *asp*, which is a much more natural allusion than that of trampling upon a lion; and the word translated *young lion*, is by the LXX. rendered a *dragon*.†

XCII. This *psalm* was probably composed by *David*, and perhaps soon after the rest that God gave him from his many enemies. It is entitled, *A Psalm or Song for the Sabbath-day*, and may therefore intimate to us what kind of meditations suit this day, viz. on the works and providence of God, the equity of which will in due time appear, in the humiliation of the wicked, and the exaltation of the righteous. The Psalmist expresses his confidence with respect to his remaining enemies, and he particularly mentions the pleasure he took in the public worship of God.

XCIII. The author of this short composition expresses the sense he had of the greatness and supreme government of God, observing that no power would be able to withstand his; and that, being a righteous sovereign, *holiness* and righteousness became his servants and subjects.

XCIV. The author of this *psalm* complains much of corruption of morals, and of the oppression of good men by the wicked; but he asserts the government of God, who, as nothing escapes his observation, will in due time vindicate the righteous cause; and with this reflection he makes himself easy in the prospect of all present temporary evils.

11. ‡ A slight alteration in a *Hebrew* word will make this verse correspond to the apostle's quotation of it, 1 *Cor.* iii. 20, *the thoughts of the wise*.

\* *Iliad*, I. (P.)

"The fleet in view, he twang'd his deadly bow,  
And hissing fly the feather'd fates below:  
On mules and dogs th' infection first began;  
And last the vengeful arrows fix'd in man."

POPE, v. 67—70.

See the note from *Eustathius*.

† See *Le Cene*, p. 424; *Kennicott*, p. 265; *Geddes*, p. 173.

‡ See, on vers. 10, 11, *Hallett*, III. p. 7.

20. The *Syriac* and *Arabic* say, *against the law*.

XCV. This *psalm* contains a most animated invitation to join in the worship of God, as the Maker of all things, and a warning against disobedience, by the example of the Israelites, whose provocations, especially during their journey through the Wilderness, are particularly mentioned.

XCVI. This *psalm* has the same general object with the preceding, and the composition is exceedingly sublime and animated. It asserts the supremacy of the true God, as the Maker of all things, and the obligation to worship him, in preference to the false gods of the Heathens. The close of it is thought by some to allude to the happy state of things that will be introduced by the *Messiah*, being similar to some passages in *Isaiah* which relate to the same period.

13. If there be any meaning in the frequent mention of a righteous judgment, both in these *psalms* and the writings of *Solomon*, the *Hebrews* of that age, and consequently of every other, must have had the knowledge of a future state.

XCVII. This *psalm* was probably composed by the author of the preceding, on the same or a similar occasion. It represents the triumph of the true God over the gods of the Heathens. It may have been composed by *David*, after his victories over the neighbouring nations, and after the ark was fixed in Mount *Zion*.

11. The ancient versions have, *light is risen upon the righteous*.

XCVIII. This is a *psalm* of general praise to God, but more especially on account of victories obtained over the enemies of Israel; and therefore, if it was not composed by *David*, at the conclusion of his victories, it was composed on some similar occasion, by some person who chose to imitate his style, which is highly figurative and sublime.

9. Here is the most express mention of an universal judgment.

XCIX. This *psalm* is also very similar to the last, and those preceding it. But besides the sentiments of praise, it likewise expresses a just sense of reverence and fear, on account of the judgments with which God had visited even his own people for their sins.

5. Probably towards the *ark*, the cover of which was called the *mercy-seat*, the place of God's peculiar presence with his people.

C. This *psalm*, which is entitled *A Psalm of Praise*, is a general song of praise and thanksgiving, for the distinguish-



ing goodness of God to the people of Israel.\* But their high destination, and their peculiar privileges, did not respect themselves only, but the whole world of mankind, for whose benefit it was that this one nation was thus distinguished, as a theatre on which to display his power. They were to preserve among mankind the knowledge and worship of the one true God; and therefore all nations are here invited to join in their song of praise, as well as the Israelites.

3. The latter part of this verse seems to shew that, by the phrase *making us*, we are not to understand God's original formation of man, (for the idea that men in this sense made themselves could hardly occur to any person,) but God's making the Israelites his peculiar people. It is, therefore, added, *We are his people, and the sheep of his pasture*. The *Chaldee* has, *He has made us, and his we are*; which is a just rendering of the *Hebrew*, and better than ours.

CI. This *psalm* was probably composed by *David* soon after the death of *Saul*, before he was settled in the kingdom of Israel. It contains the maxims he proposed to follow in his government, and especially his resolution to discountenance vice, and encourage virtue.

2. This seems to imply that he was not then fully settled in the kingdom: for the meaning of the phrase, *when wilt thou come unto me*, probably is, when wilt thou come to my assistance, and give me final success against my enemies?

CII. This *psalm* was probably composed by some pious Jew after the return from the Babylonish Captivity, while the Temple was in ruins, and the country in a state of desolation. He expresses, however, his confidence in the Divine favour, and his persuasion of the faithfulness of God's promises, when the time for his just indignation should be past. This is the *fifth* of those that are usually called the *Penitential Psalms*.

\* The following, by *Wakefield*, (1786,) is a new translation, to which he annexed "some critical notes:"

"Shout unto Jehovah, thou whole earth!  
Submit yourselves with gladness to Jehovah:  
Come ye into his presence with songs of praise.  
Know ye, that Jehovah himself is our God:  
He made us, and his we are:  
Yea, his people, and sheep of his pasture.  
Enter ye his gates with acknowledgments of gratitude;  
His courts with hymns of praise:  
Give ye thanks unto him, bless ye his name.  
For Jehovah is gracious:  
His mercy is everlasting,  
And his faithfulness to all generations."

See *Theol. Repos.* V. pp. 192, 193.

6. Choosing solitude, and avoiding the cheerful society of men.

7. A bird of night, probably the *owl*, was intended here, and not the *sparrow*, which gives no idea of solitariness, or mourning.

13. This verse seems to point to the time when the *psalm* was composed, viz. near the expiration of the *seventy years* of *Jeremiah*.

14. They have a veneration for the Temple, though it is in ruins.

16. \*If the Restoration of the Jews, after their return from the Captivity of *seventy years*, appeared so extraordinary, and made such an impression on the neighbouring nations, how much greater an effect of the same kind will be produced by the Restoration of the Jews to their own country, and to a glorious and prosperous state in it, after they have been so long dispersed among all the nations of the world!

27. This sublime description of the eternity of God, and the perpetuity of his dominion, is quoted by the author of the *Epistle to the Hebrews*, [Chap. i. 12,] as an argument for the stability of the kingdom of Christ, which rests upon the promise of God, whose kingdom is over all, and everlasting. But it is by some very improperly applied to Christ himself.

28. It was, perhaps, this verse that led the apostle to apply the passage as he has done: for if God himself continue, his purpose with respect to all whom he favours will certainly be accomplished.

CIII. This *psalm* was probably composed by *David*, after his recovery from some dangerous illness. It is one of the most excellent of all the psalms, for the spirit of gratitude and true piety which it breathes. It shews that this pious prince looked up to God in prosperity as well as in adversity, acknowledging him in all his ways; an excellent pattern for our imitation.

3. Sin being the original cause of evil, the forgiveness of sin, and the removal of disease, were often used as expressions of the same import. Thus when Jesus pronounced a sick person to be recovered, by saying, *Thy sins be forgiven thee*, he only meant, *Be thou restored from thy disease*, and not that his sins in a moral sense were pardoned.†

5. *Eagles*, like all other birds, change their feathers; but it is the more remarkable in them, and of more consequence

\* "LXX. *Vulg.* 'it shall be seen in its glory.'" Wall, II. p. 28.

† See Bishop Lowth on *Isaiah* (xxxiii. 24), p. 169.



to them, as they are so much upon the wing; so that after the time of *moulting*, as it is called, from being hardly able to fly at all, they are as vigorous as when they were young.\*

7. From the mention of the goodness of God to himself in particular, he is led to reflect upon the favour that God had shewed to the nation in general, and especially in the revelation of his will to them by *Moses*.

CIV. This *psalm*† was probably composed by *David*, and seems to be a continuation of the preceding, in which he had praised God for his goodness to himself and his nation; and the last verse was a kind of text, or subject, to this that follows, viz. *Bless the Lord all his works, in all places of his dominion*; for in this psalm he descants on the wonders of creation, enumerating the several parts of it, as the work of God, the noblest subject of a hymn of praise.

4. This should have been rendered, *He maketh the winds his angels, and flames of fire his ministers*;‡ signifying that he makes use of them to execute his purposes. As the author is descanting on the visible creation, it is highly improbable that he should have any other meaning.

16. *Trees of the Lord* means large trees, which require more nourishment than others. So also a *river of God* means a large river. It is a Hebrew mode of speech. So the *spirit of God*, or as it may be rendered, the *wind of God*, which moved on the face of the waters at the creation, may signify nothing more than a very strong wind.§

18. The *shaphan* mentioned in this place is not the rabbit, which does not frequent *rocks*, but another animal described by Mr. Bruce, and called *ashkoko*.||

CV. The first fifteen verses of this *psalm* we find in 1 *Chron.* xvi. 8, &c. as *delivered* by David to *Asaph and his brethren*, on bringing the ark of God to Jerusalem, while the continuation, as given there, is taken from other psalms of David. It is probable, therefore, that this had been composed before, as a general recapitulation of the mercies of God to the people of Israel, in a short review of their history, and an exhortation grounded on it, to praise God, and confide in him. Part of it, therefore, was probably made use of by

\* "On which place, St. Ambrose notes, *Aquila longam ætatem ducit, dum, vetustis plumis fatiscens, nova pennarum successione juvenescit.*" Bishop Lowth on *Isaiah* (xl. 31), p. 193.

† "Sung alternately, by two choruses. One addresses itself to Jehovah, the other speaks of him." *Houbigant*, in *Kennicott*, p. 268.

‡ See *Le Cene*, p. 749. "*Ignis et flamma,*" *Kennicott*, p. 268.

§ See Vol. XI. p. 43; *Shuckford*, (B. ix.) II. p. 433; *Geddes*, p. 194.

|| See *Le Cene*, pp. 389, 390; *Essay*, 1727, pp. 184, 185; *Kennicott*, p. 268.

David, on that particular occasion, together with parts of other psalms of a similar character.

28. The LXX. has, *and they rebelled against his word*. It may be rendered interrogatively, and did they not rebel against his word?\*

CVI. This *psalm*, like the preceding, is an historical one, reminding the people of their obligation to God for his favour to their ancestors, and likewise of the ingratitude and disobedience of those ancestors, by whose example he wished them to take warning.

15. The ancient versions, except the *Chaldee*, have, *he sent abundance† into their souls*, or appetites.

16. The term *saint* does not refer to any peculiar holiness in the character of Aaron, but to the office to which he was appointed; for, *to sanctify*, means *to set apart* for the service of God.

28. This refers to the Israelites being seduced into idolatry by the Moabites, in consequence of the advice of Balaam. *The sacrifices of the dead*, means sacrifices to idols, which had no life,‡ in opposition to which the God of Israel is called *the living*, as well as *the true God*.

47. This verse at least must have been written after the Babylonish Captivity, if there be any thing like literal truth in the language.

CVII. This *psalm* begins the *fifth* division of this book. It was probably composed by *David*, and contains a general view of the goodness of God, to which persons in a variety of situations are desired to attend.

3. This may allude to the various oppressions to which the Israelites were subject in the time of the *Judges*, when many, no doubt, were carried out of the country, and reduced to servitude.

8. These words are repeated as a kind of *chorus*, at certain pauses in the *psalm*, and probably all who were present joined in singing them.

CVIII. The latter part of this *psalm* is nearly the same with the latter part of the *sixtieth*, and the former part of it with that of the *fifty-seventh*. They were probably composed on similar occasions, viz. soon after *David* had become king of all Israel, and was beginning to extend his conquests

\* See *Le Cene*, p. 152; *Wall*, II. pp. 29, 30; *Com. and Ess.* II. pp. 398, 399; *Kennicott*, p. 269; *Geddes*, p. 198.

† "A loathing, (or surfeit,) πλησμονήν, saturitatem." LXX. *Vulg.* in *Wall*, II. p. 30. See *Com. and Ess.* II. p. 399; *Kennicott*, p. 269.

‡ See *Young*, I. p. 266; II. pp. 9, 10; *Kennicott*, p. 269.



over the neighbouring countries, those of the *Moabites*, *Edomites* and *Philistines*.

8. These were the principal of the ten tribes, which at first took the part of *Ishbosheth*. David was of the tribe of Judah, to whom the pre-eminence was given in the prophecy of Jacob.

9. I will reduce these nations to a state of abject servitude, and triumph over them, as over the *Philistines*.

CIX. This *psalm* was probably composed by *David*, when he was unjustly and violently persecuted in the time of *Saul*. The person particularly referred to is thought to be *Doeg* the *Edomite*. The imprecations of David against him are not to be imitated by Christians, who are required not to return evil for evil, but blessing for cursing.

8. This verse is applied by the apostle *Peter* [*Acts* i. 20] to the case of *Judas*; but it has evidently no original relation to any other than some personal enemy of David, whoever he was.

CX. There are few passages of Scripture of more difficult interpretation than this *psalm*, owing in a great measure, I apprehend, to the loss of the original reading in more places than one.\* On the whole, it appears to me to have been composed by *David*, about the same time with the *second*, and perhaps the *hundred and thirty-second psalm*, viz. after the promise that had been made to him to establish the throne in his posterity, as it is recorded, 2 *Sam.* vii. 12—14; 1 *Chron.* xvii. 11; in which the Divine Being, speaking concerning David, and any prince descended from him, says, *I will be his father, and he shall be my son*.

Several expressions in this *psalm* are quoted in the *New Testament*, as if they had had an original reference to the *Messiah*; but though they are sufficiently applicable to Jesus, and the times of the gospel, by way of accommodation, it does not therefore follow that this was the original and proper meaning of the writer, or of the spirit of God by him. The *psalm* is not delivered as a prophecy, and there is no expression in it but what may be supposed to have been used by the author, with a view to himself and his descendants.

1. In the *Chaldee* paraphrase it is, *The Lord said in his word*; and it is probable that the original *Hebrew* was to this purpose, because as we now have it, the beginning is exceedingly abrupt, and must have been unintelligible to the persons to whom it was delivered.

\* See the Author, in *Theol. Repos.* IV. pp. 103, 104; *Kennicott*, p. 271; *Geddes*, p. 210.

3. There is much obscurity in this expression;\* but the meaning seems to be, that the subjects of *David* should be faithful to him while he maintained the worship of the true God, and that they should be numerous as the morning dew on the grass.

4. *King* and *priest* were synonymous in early times. Instead of the words *after the order of Melchizedec*, some ancient versions have, *because thou wilt be a righteous king*; and it is the more probable that this is the meaning, because we no where read of such an order of priests as that of *Melchizedec*; nor does it appear from the account of Moses, that *Melchizedec* was more a priest than *Abraham*. They were both independent princes, who of course, according to the simple manners of those times, officiated as priests to their own families and dependants.

6. This is descriptive of the conquests that David would obtain over the enemies with whom he was beset at the beginning of his reign.

7. It is not easy to say what could be meant by this expression; but it may denote the speed with which he would pursue his enemies, not stopping to refresh himself, any more than to *drink of a brook* that he should pass over, like the followers of *Gideon*, in their march against the *Midianites*.

CXI. This is a general *psalm of praise*, and must have been composed with a view to its being committed to memory; since every verse begins with a different letter of the *Hebrew* alphabet, and in their proper order. Some other *psalms*, and the *Lamentations of Jeremiah*, are composed in the same artificial manner, and no doubt with the same view.

CXII. This *psalm* is composed in the same artificial manner with the preceding, each clause of a *verse* beginning with a different letter of the alphabet. The subject of it is the favour of God to the righteous.

CXIII. This *psalm*, and the five following ones, containing praises and thanksgivings, were always held in the highest esteem by the Jews, and are recited by them at their meals, and especially on festival days. This *psalm* contains some instances of the goodness of God to mankind in general.

\* See *Le Cene*, pp. 145, 146; *Essay*, 1727, pp. 97, 98. *Mede*, who applies the passage immediately to the *Messiah* says, "It should be translated that *his people*, in the day of his power, should offer him free-will offerings; that is, bring him presents at the day of his inauguration." B. i. Dis. xxvii., *Works*, p. 115. See *Wall*, II. pp. 30, 31; *Geddes*, pp. 211, 212.



CXIV. This *psalm* refers to the goodness of God to the Israelitish nation, especially those which were exhibited on their leaving *Egypt*. The language is highly poetical, and represents all nations as alarmed and disturbed at the presence of God, which was so conspicuous in favour of the Israelites.

CXV. This *psalm* was probably composed when the Israelites were threatened with an invasion from their Gentile neighbours, perhaps in the time of *Jehoshaphat*. It asserts their dependence upon God, and their trust in him, in opposition to all false gods, which are here spoken of as utterly impotent and contemptible.

17. It is an argument with the psalmist, in his prayer for deliverance, that, if their enemies prevailed and destroyed them, they would not be in a condition to praise God; which implies that, in the state of the dead, men have no such power: but all our powers will be revived at the resurrection.

CXVI. This *psalm* was composed by some pious person after escaping some imminent danger, and probably while he was at a distance from Jerusalem, to which he now had access. It might therefore be by *David* during his flight from his son *Absalom*. He discovers a deep sense of gratitude for the Divine interposition in his favour.

3. That is, *I was in great danger of death*; for the word here rendered *hell*, means the grave, or the state of death.

11. *All men* had deceived and deserted him, and none of them were to be depended upon.\*

15. That is, God has so great a value for men of virtue and piety, that he keeps them as his treasure, and will not abandon them to be killed at the pleasure of their enemies.

16. This is by some rendered, *the son of thy truth*.†

CXVII. This *psalm* is a kind of *chorus* to general songs of praise, probably intended to be repeated at the close of them, or at certain intervals in the singing of them.

CXVIII. This is a *psalm of praise*, probably composed by *David*, on his return to Jerusalem, after his victories over the neighbouring nations, and when he had fixed himself, and the ark of God, at Jerusalem.

19. This looks as if this *psalm* was designed to be sung in solemn procession; and this particular verse to be recited when they approached the entrance of the enclosure, in which the ark was kept.

\* See *Le Cene*, pp. 43—45; *Kennicott*, p. 273.

† See *supra*, p. 100.

22. This expresses the contemptuous light in which *David* had been considered, as *a stone*, which the builders of a house did not think worth while to make any use of, but to which they afterwards gave the most important place in the edifice. It is quoted by our Saviour, (*Matt.* xxi. 42 ; *Luke* xx. 17,) and also by the apostle *Peter*, (*Acts* iv. 11, 12,) as if it had a reference to the *Messiah* ; but it might be applied with equal propriety to any person in the same circumstances ; who, after being despised, was advanced to the high rank to which he was entitled.

24. That is, *the day* in which the Lord has distinguished me by appearing in my favour, and subduing my enemies. Christians often apply this to *the Lord's day*, but without any particular reason.

26. This was probably sung by the *Levites* as they met *David*, at his entrance into the Tabernacle, or the inclosure in which the ark was kept.

27. In the area, near *the altar* of burnt-offering, there was convenience for killing the animals that were to be sacrificed, rings or hooks being driven into the ground for the purpose of holding them. On this occasion, the whole of this area, from the extremity of it to the altar itself, might be taken up in this manner.\*

CXIX. This *psalm* was probably composed with a view to its being committed to memory, as the structure of it is very artificial, every eight verses beginning with a different letter of the *Hebrew* alphabet, and in their proper order. It does not appear to have been composed on any particular occasion, but consists of pious sentiments, suiting persons in very different situations, and without any regard to natural connexion. In this *psalm* the words that we translate *law*, *statutes*, *judgment* and *testimony*, seem to be used promiscuously ; it being deemed a beauty in composition to change the phrase without changing the meaning.

83. That is, I am shrivelled up as a *leathern bottle*, by hanging in the smoke.

96. Nothing here is perfect, or can give complete satisfaction.

CXX. It does not appear why this *psalm*, and the fourteen others that follow it, should be called *songs of degrees*, or *steps*. It is possible that they might be sung as the *Levites* ascended the steps that led up to the place of the

\* " LXX. *Vulg.* ' Keep the feast with thick boughs, (brought as far as) to the horns of the altar.' There was no such custom as tying the sacrifice that was to be killed to the horns of the altar." *Wall*, II. pp. 31, 32.



national worship. But when the various subjects of them are considered, we see no reason why they should be sung in that place. They are all short, but by no means of the same length, and they have no other agreement that can be discovered.

This *psalm* was probably composed by *David* when he fled from *Saul*, and was obliged to take refuge in the neighbouring countries, in the persecution excited by *Doeg the Edomite*.

4. *Charcoal of juniper bushes* was said by the ancients to keep burning longer than that of other wood.\*

5. These were places in *Arabia*, whither *David* had fled when he found no safety in his own country.

CXXI. In this *psalm*, the author expresses the confidence that good men may always have in the protection of Divine Providence; and though it be not afforded them in a visible manner at this day, the effects of the Divine favour will be found in lightening all the troubles of this life, as well as in the rewards of virtue in another.

1. Fortresses, as places of safety, were generally built on *hills*, and to these the psalmist alludes.

CXXII. This *psalm* was composed by *David*, after the ark was removed to *Jerusalem*, and was probably sung by those who resorted thither from all parts of the country at the great festivals. It is an encomium on the city, and the religious offices performed there, with a prayer for its prosperity.

CXXIII. This *psalm* must have been composed when the Israelites were much distressed, perhaps by the invasion of the *Assyrians* in the time of *Hezekiah*.

CXXIV. This *psalm* must have been composed by *David*, on some great deliverance from a combination of his enemies, probably that general combination of all the neighbouring states presently after his accession to the throne, which terminated in his complete triumph over them all, and reducing them to a state of subjection to him.

CXXV. This *psalm*, like the preceding, expresses much joy and gratitude for the protection of the Divine Being, and was therefore probably composed on a similar occasion.

CXXVI. This *psalm* is generally supposed to have been composed by *Ezra*, after the return from the Babylonish Captivity. It expresses a strong sense of gratitude to God for such a deliverance.

\* See *Harmer*, II. pp. 425, 426.

4. That is, make our restoration complete. It was at that time very imperfect, and the country in a state of great desolation. The brooks in *Arabia* are regularly filled in the rainy seasons, and dry again in the summer.

6. Husbandmen in time of distress, like those after the return from *Babylon*, were often plundered of the seed that they were carrying to sow, so that in the fear of this they might be said to go out weeping.\*

CXXVII. This *psalm* was probably composed by *Solomon*. It expresses a sense of a dependence upon God for every blessing, especially in a numerous offspring, alluding perhaps to the promise of God, that the posterity of David by him would never fail.

2. *He giveth sleep*, meaning perhaps, rest and refreshment in general, *to his beloved*, or the righteous.

5. Assemblies of the people, and courts of judicature, were held near *the gates* of cities, and there great interest often weighed more than justice. But a man who had a numerous family would be powerful, and therefore not afraid of his *enemies*, either in a court of justice, or on any other occasion.

CXXVIII. This *psalm* contains a general promise of happiness to the virtuous, and is thought by some to have been pronounced as a benediction on the celebration of a marriage.

CXXIX. The author of this *psalm* expresses his firm trust in God, notwithstanding the affliction to which he was exposed, and denounces the judgments of God against his oppressors, and the wicked in general.

8. This seems to have been an usual form of benediction, in the time of harvest especially. Thus Boaz says to his reapers, *Ruth* ii. 4, *The Lord be with you*, and in answer to him they say, *The Lord bless thee*.

CXXX. This *psalm* was probably composed by *David* in some of his distresses. These contributed to give his mind a pious turn, which he never lost in the time of his prosperity. Thus he came to acknowledge God in all his ways.

CXXXI. This *psalm* might have been composed by *David*, when he was unjustly accused of treason against *Saul*. He appeals to God to witness that he was not actuated by the immoderate ambition which his enemies ascribed to him.

CXXXII. This *psalm* might have been composed by

\* See *Harmer*, I. pp. 87—89.



*Solomon*, on the occasion of building the Temple, and placing the ark of God in it.

6. *David* might have been at *Bethlehem*, the place of his nativity, called also *Ephratah*, (*Gen.* xxxv. 19,) when he was informed concerning the proper place for building the Temple.\*

13. *Zion* may be used in this place for Jerusalem in general: for it was not on Mount *Zion*, but on *Moriah*, that the Temple was built.

14. This alludes to the removal of the *Tabernacle* and the ark from place to place; but in the Temple, God would have, as it were, a fixed residence.

17. This is a metaphor, taken from the burning of a lamp, that is constantly supplied with oil. Thus as one generation dies, another takes their place.

CXXXIII. This psalm contains an encomium on union and brotherly love, and it is supposed to have been composed by *David* on the union of all the twelve tribes, in acknowledging him on the death of *Ishbosheth*.

2. That is, not the lower, but the upper border of his garment, close to his neck.†

3. This may be rendered, *As the dew of Hermon that descendeth on the dry hills*. Hermon might be noted for its copious dews, and so come to be used proverbially for copious dews in general.

*Maundrell* says, he learned by experience the meaning of this passage, for that in passing over it, their tents were wet with dew, as if it had rained all night.‡ *Hermon* is called *Sion*, *Deut.* iv. 48; § and if the higher part of it was called Hermon, and the lower part *Sion*, the dew of Hermon, after condensing and collecting into a stream, might descend upon *Sion*.

CXXXIV. This psalm contains a short exhortation to praise God, and is thought by some to have been pronounced by the *Levites*, at the change of their watches in the Temple. It was certainly sufficiently proper for that purpose; and it is the last of those that are called *songs of degrees*, or *steps*.

CXXXV. This psalm was evidently designed for the national worship. It celebrates the praises of God, especially his goodness to the people of Israel, in opposition to the false gods of other nations, who had no power to serve their deluded worshippers.

\* See *Castalio* and *Usher*, in *Wall*, II. pp. 34, 35; *Kennicott*, p. 276.

† See *Le Cene*, pp. 266, 267.

‡ *Travels*, p. 57. (P.)

§ See *Kennicott*, p. 277.

CXXXVI. This *psalm*, like the preceding, is a review of the goodness of God to mankind in general, and to the Israelites in particular. It seems to have been sung in the national worship, on great festivals, and other solemn occasions. Mention is made of *David*, of *Solomon*, of *Jehoshaphat*, and of the Jews after the return from Babylon, singing praises to God in this form, *For his mercy endureth for ever*. It is probable, therefore, that at those times this very *psalm* was recited, and that they repeated the words, *for his mercy endureth for ever*, by way of *chorus*.

CXXXVII. This *psalm* was evidently composed during the captivity at *Babylon*. The author of it laments the situation of his countrymen, exposed to the insults of their haughty masters, whom he prays that God would punish. We are not, however, to adopt the spirit of this *psalm*; but, as becomes Christians, *to do good to them that hate us, and to pray for them that despitefully use us and persecute us*. There is a pleasing simplicity in the sentiments of this *psalm*, and what is to be condemned in it, is very natural.\*

CXXXVIII. This is called a *psalm of David*, and yet mention is made in it of the Temple, which was not built in his reign. But in other places, the word *temple* seems to have been used for the Tabernacle, or the place of national worship. It is a hymn of praise, well adapted to the case of David on his elevation to the throne, acknowledging the distinguishing goodness of God in raising him to that dignity, from his original low condition, and expressing his confidence in the Divine protection, notwithstanding all the difficulties in which he was involved.

CXXXIX. The design of *David* in this *psalm* was the same with that in many others. He appeals to God for his integrity, probably when he was accused of treasonable designs against *Saul*, especially as he expresses his confidence in the Divine goodness, and his persuasion that all his enemies would be brought to confusion. In this *psalm*, however, he takes a greater scope than usual, and expresses his sense of the Divine omnipresence, in a copious and emphatical manner; which makes it a composition of particular value, highly useful to all persons at all times. He also recounts the mercies of God to him, and mentions the Divine care of him from the time of his infancy, and even his conception in the womb.

\* See remarks on this *psalm*, and a poetical paraphrase, in *Com. and Ess.* II. pp. 400, 401.



Let this *psalm* be compared with any *hymn*, composed by any Heathen poet in honour of their gods, and the striking superiority of the sentiments in this must convince any reasonable person that *David*, and the Israelites in general, had advantages for religious knowledge which the rest of mankind had not. The supposition of the divine origin of the religion of the *Hebrews* will account for the remarkable fact; but on any other supposition, these psalms are a greater miracle than any of those that are recorded by *Moses*. No other people, though more enlightened in other respects, ever wrote in this strain, nor were possessed of these sentiments. No man whatever, in the whole compass of profane history, appears to have felt as the writers of these psalms did, or to have had the sublime views of the Divine presence, character, and moral government, that they had. Let unbelievers account for this difference if they can.\*

14. The ancient versions have, *Thou hast done terrible (or great) things.*

CXL. This *psalm* was probably composed by *David*, during his persecution by *Saul*, at the instigation of *Doëg*, the *Edomite*. He prays for deliverance from the malice of his enemies, and implores the Divine vengeance against them. In this respect, the spirit of this *psalm* is not to be breathed by Christians; but the disposition of *David* to acknowledge God in all his ways, and on all occasions to refer himself to him, is highly worthy of our imitation. It is the great principle of religion, and the foundation of all virtue.

CXLI. This *psalm of David*† was probably composed by him during his persecution by *Saul*, and the sentiments of it are similar to those of many other psalms composed by him in the same state of his affairs. He refers himself to God for protection, and prays for the disappointment of his enemies.

6. This seems to allude to the advantage that *David* had over *Saul* in the cave of *Engeddi*, [1 *Sam.* xxiv. 10,] when, with great generosity, he spared his life. Mr. Durell translates it, *Their rulers were let go in the sides of the rock, and heard my words which were kind.*

CXLII. This is the last of the *psalms* that are called *penitential*. It contains such sentiments of humility, sub-

\* See a free translation and paraphrase of this psalm, *Theol. Repos.* III. pp. 291—301.

† "This psalm by *Jeremiah*, on the death of *Gedaliah* and his company." *Mudge*, in *Kennicott*, p. 278.

mission, and trust in God, as David always shewed in situations of danger and distress.

CXLIII. This is another of the many *psalms of David*, which he composed during his persecution by *Saul*, or the rebellion of *Absalom*. He casts himself on the mercy of God, and expresses his hope of protection.

CXLIV. This *psalm* must have been composed by *David* after the beginning, and before the completion, of his success, in the wars in which he was engaged on his accession to the throne. He expresses the strong sense that he had of his dependence upon God, and his hope of the continuance of his favour.

2. In the *Syriac* it is, *My refuge and my deliverer*.

CXLV. This *psalm* has always been considered as one of the most excellent in the whole collection, both for sentiment and composition. It is a general hymn of praise, celebrating the perfections and providence of God; and every *verse* begins with a different letter of the *Hebrew* alphabet, arranged in their proper order. It is in vain to look for any thing like this *psalm*, as well as many others, in the compositions of any Heathen writers.

14. The *verse* beginning with the letter N, is wanting in the *Hebrew*, but is supplied in some of the ancient versions with this, *The Lord is faithful in all his words, and holy in all his works*.

CXLVI. This *psalm*, and all the remaining ones, begin and end with *Hallelujah*, which signifies, *Praise ye the Lord*. This seems to have been composed after some disappointment in looking for assistance from princes, though the exhortation to put confidence in God, rather than in any man, might be advanced without any such experience.

CXLVII. This *psalm* must have been composed in a prosperous state of the country, after some great calamity; and therefore it has been thought to suit the time of the return from *Babylon*. But the greater part of the sentiments relate to the providence of God in general.

10. *Legs mean strength*. God prefers men for their moral qualities only.

CXLVIII. In this *psalm*, the author calls upon all the parts of nature to join him in praising God. It must have been composed in a time of national prosperity.

7. Great serpents, and the caverns in which they dwell.

CXLIX. This *psalm* was probably composed on occasion of some signal victory, or in the course of a successful war, to animate those who were engaged in it.



5. This may mean, *they will sing aloud from the heart*, as the *bed*, or seat, of thought.

CL. This short invitation to all creatures to praise God, and to make use of all kinds of musical instruments for that purpose, is a proper conclusion to this collection of *psalms*. It was, no doubt, particularly intended to be sung by the *Levites*, in the national worship, in which all the instruments here mentioned were used.

1. Praise God on account of his holiness, praise him on account of the extent of his power.

## PROVERBS.

WHAT is commonly called *the wisdom of the ancients*, consists chiefly of short sentences, and generally contains directions for the conduct of life. Such are the sayings of *the seven wise men of Greece*, and such are the greater part of these of *Solomon*; but they are of much superior value, recommending the duty of piety, as well as those duties which relate to common life and manners. The first *nine* chapters are a kind of regular composition, the parts having a connexion with each other, having probably been composed by *Solomon* in this form. From *Chap. x. to xxv.* the observations are miscellaneous, the several sayings having no connexion. From *Chap. xxv. to xxx.* the book contains other sayings of *Solomon*, collected by the servants of *Hezekiah*; and the two last chapters contain the sayings of other persons, and none of *Solomon's*.

CHAP. I. 1. This has the appearance of a regular beginning of a work avowedly *Solomon's*; and it was probably designed to be of considerable extent; but it does not seem to have been finished according to his original intention, farther than the end of the ninth chapter. From this place, however, to the end of the *twenty-fourth* chapter, these *proverbs* were probably written by himself; but not being regularly arranged, or illustrated like those in the first chapters, they look like loose materials for a more complete work than he lived, or found leisure to finish.

2. It is evident that by *wisdom*, *Solomon* meant both useful knowledge of every kind, and a good disposition of mind, the foundation of happiness to a man's self and others; and that the terms rendered *knowledge*, *instruction*, &c. &c. are used promiscuously; it being reckoned a great beauty in

composition to express the same thing in different words, or words which signify nearly the same thing.

7. A respect to the authority and commands of God is here made the foundation of all true wisdom. The *Hebrew* nation was under the immediate government of God; their laws and moral precepts were dictated by him, and committed to writing by his especial order. It was natural, therefore, for a person of this nation to make obedience to God, the hope of his favour, and the fear of his displeasure, the leading principle of human conduct. But it is a sentiment that would not occur to *Heathens*, who knew little or nothing of God, or of the relation they bore to him, and who had no certain knowledge of his interference in the affairs of men.

8. Next to a respect to God, *Solomon* inculcates that which is due to parents, on which the greatest stress was always laid by the ancients in general. When there were few or no books, all the knowledge that a child had the means of acquiring, was from the instruction of its parents; so that these precepts were of more consequence in those early times than they are now, though it will always be of great use to the peace and happiness of families, that the dispositions and sentiments of all the members of it be agreeable to each other.

16. Bands of robbers were very frequent in early times, and especially on the borders of small states, as those to the east of *Palestine*, where they could commit depredations in one country, and take refuge in another.

17, 18. To engage with such lawless persons is so evidently hazardous, that it resembles a bird going into a snare which she sees to be laid for her. It is as if they *laid wait for their own lives*, and not for those of others.

20. This is a beautiful personification of *wisdom*, inviting men to attend to her.

II. 6. To the *Hebrews* the most valuable knowledge was that which they had immediately from God, in the laws and precepts which he gave them.

12—19. The great object of the wisdom recommended by *Solomon* was to preserve men from vice. Robbery is mentioned in the first place, and fornication and adultery in the second.

21, 22. There are many express promises to the Israelites that they should remain in the possession of their country so long as they kept free from idolatry, and observed the precepts delivered to them by Moses; and they were threatened



with expulsion from it in case of apostacy and disobedience. It may be to promises and threatenings of this kind that both *David* and *Solomon* allude; though, as they must have seen that virtue is not always rewarded, or vice punished, in this life, and they frequently speak of a future righteous judgment, it is not improbable that in such language as they frequently use, they had a view to a future state of this earth, after the resurrection, which the Israelitish nation appear never to have been ignorant of, though it might not be much upon their minds; and therefore there are not so many plain allusions to it as we might expect. Things that are very distant are always apt to be overlooked, whatever be their importance.

III. 2. This could only be in the general course of things. He must have known that there were many exceptions to it.

6. An habitual regard to God is the foundation of all virtue, and it is no where inculcated but in the Scriptures. What is here said must, however, be understood with some latitude, for by applying to God, men do not receive particular instructions how to conduct themselves in the safest and best manner. But to be governed by the rules of piety and virtue is certainly the safest, and therefore the wisest course that a man can take. He will find it to be so in general in this life, and assuredly in another.

8. In the East medicines are often applied externally, particularly to the stomach and belly.\*

9. This precept is peculiar to the *Hebrew* nation: their offerings were considered as given to God, who would not fail to make them an abundant recompence.

12. This relation of God to mankind *as a father*, frequently occurs in the Scriptures, and it is a peculiarly pleasing and useful sentiment. This leads us to consider afflictions as not sent in anger, but in love, in order to correct and improve us.

19, 20. Here wisdom is used in a sense different from that of moral virtue; so that these two verses have no connexion with what goes before or after them.

35. These are excellent moral precepts, delivered in language peculiarly forcible.

IV. 3. *Solomon* seems to have had great affection for his *mother*, as well as for his *father*, and to have received the best instruction from them both.

\* See Chardin (MS.) Harmer, II. p. 488; Bishop Lowth on *Isaiah* (i. 6), p. 7.

10. This might be principally directed to his *son* and successor, *Rehoboam*, but it may be understood of any inferior; and princes often speak of their subjects as their children.

18, 19. The comparison of virtue to *light*, and of vice to *darkness*, shews the strongest contrast between them, in favour of the former.

23. By *heart* we may understand the natural propensities and desires of men, which are the springs of all their actions.

V. 3. Prostitution was absolutely forbidden to *Israelitish* women, but not, by any law, to women of other countries. On this account, a *strange woman* and a *prostitute* are often used as synonymous terms.

11. The debilitating and pernicious effects of excessive venery were noticed in these times; but they are much more evident since the introduction of a new and dreadful disorder which has arisen from it.

19. This is excellent advice for securing domestic happiness, which is of far more value than any that a man can find from home.

21. That adultery was considered as a great offence in the eye of God, as well as one of the greatest violations of the good order of society, appears from the language of *Joseph* when he was tempted by the wife of *Potiphar*.

VI. 1—5. The preceding precepts and advices relate to the moral conduct of life; but this and many others are of a prudential nature, teaching men to guard against inconvenience and loss from the treachery, or the negligence of others. We see in them that *Solomon*, though a king, was well acquainted with common life, that in his time human nature was the very same that it is at this day, and that the same vices were as common among the Israelites as among other nations. The caution in this precept is against becoming surety for money lent by a friend to a stranger, in which case the friend might not be able to pay, and the stranger might have no compassion.

11. As a *post*, or *swift messenger*, not merely as a *traveller*.

13. This must be a description of a very low character, or a number of such persons as can give hints to one another by signs unknown to others.

16. This manner of expression occurs in the sayings of *Agur*, (*Chap. xxv*). It was, no doubt, thought very striking.

31. By the laws of Moses a thief was to restore *five oxen* for one, and *four sheep* for one. In this place, therefore, the phrase *seven times* must mean *many times*.



VII. 6. This is a very interesting and instructive account of the arts of an adulteress.

17. Instead of *aloes*, it should probably be the *sandal* wood, as observed before.\*

22, 23. There is a beautiful gradation in these images. He first goes *as an ox to the slaughter*, that is, with reluctance; then *as a hart boundeth into the toils*, (for so it ought to be rendered,) that is, inconsiderately; and then, *as a bird into a snare*, with all the rapidity of flight.†

VIII. This *chapter* contains a beautiful personification of wisdom, as speaking to men, and giving them good advice.

12.‡ We see here the indiscriminate use of the word *wisdom* in this book. It signifies every excellence of the understanding, as well as of the heart.

22. This is a description of *wisdom* as employed by God, in the creation of the world, and the formation of man.

32. If *wisdom* was of so great account with God, it ought to be attended to by man.

IX. This is a more extended personification of *wisdom*.

3. It is customary in the East to send women to invite persons to entertainments.§

12. If he acted *wisely* it was for his own advantage, not that of his adviser. Also his neglect of advice was wholly at his own risk.

After this *verse*, insert the three following from the LXX. and other *versions*.

*He that trusteth in falsehood feedeth the winds. He also pursueth the birds of the air.*

*He forsaketh the way of his own vineyard, and forgetteth the path to his field.*

*That he may wander through desolate and parched places, where there is no water to quench his thirst, and he gathereth with his hands unprofitableness.*

13—15. Having personified wisdom in giving men good advice, he introduces a prostitute seducing men to their ruin.

X. There was not much regular connexion in the contents of the preceding *chapter*, but the sayings that follow

\* See *Le Cene*, pp. 229—231; *Essay*, 1727, pp. 262, 263; *Harmer*, (S.S.) *Additions*, No. 11.

† “LXX. ‘As an ox goes to the slaughter, or a dog to his halter, or as a stag that has a dart struck through his liver.’” *Wall*, II. p. 40.

‡ “Witty, in the sense of *wise*, is now become obsolete.” See *Com. and Ess.* II. p. 403.

§ See *Harmer*, III. pp. 193, 194.

are still more miscellaneous, and more properly *proverbs*, or short sentences, intended to convey an important meaning in a few words.

7. Having mentioned what a man will suffer in his character after death, it might have been expected that some hint would have been given of what would befall him in another state.

10. To *wink with the eye*, is always characteristic of fraud. *But he that freely reproveth maketh safety.\** The present *Hebrew* is copied from *ver.* 8.†

16. Here the word *sin*, seems to be used for *suffering*, as the punishment of sin.

XI. 2. There are more admonitions against *pride*, not only in this *book of Proverbs* and the *Psalms*, but in the *New Testament*, than against any other particular vice. Pride leads a man to despise all instruction and advice, and even to set himself up against God; whereas humility is teachable. A humble man is thankful for instruction, and will never disobey the known will of God.

4. This *day of wrath*, probably means some judgment inflicted by God.

21.‡ The custom of shaking hands on making any engagement, or taking an oath, is common in the East, as well as with us; and to this there seems to be an allusion here.

22.§ This is a very apt comparison. *A jewel* is no ornament to a hog, nor is beauty to a woman destitute of virtue and honour. Here is an allusion to the custom of wearing jewels at the nose, which is perforated for the purpose, generally through the left nostril.||

31.¶ The dispensation of good and evil is so evidently promiscuous in this life, that I am inclined to think that the promises of *the inheritance of the earth*, to the righteous, by *Solomon*, *David* and others, who at the same time complain of the prosperity of the wicked, must have a reference to a future state of the earth, when the distribution of good and evil will be more equal than it is at present.

\* *Syr. Arab. (P.) Wall, II. p. 41.*

† "The scribe having written that clause of a *prating fool*, but just before, wrote it here over again by mistake." *Ibid.*

‡ "LXX. 'He that gives hand to hand wrongfully, shall not be unpunished; but he that soweth righteousness, shall have a sure reward.'" *Ibid.* p. 42.

§ "LXX. 'Such a thing is beauty to a foolish woman.'" *Ibid.*

|| See *Harmer*, II. pp. 391, 392; *Bishop Lowth on Isaiah* (iii. 21), pp. 36, 37.

¶ "LXX. 'The righteous is scarcely (or with difficulty) saved: where shall the ungodly and sinner appear?' *Vulg.* is as *Heb.* But *St. Peter* (1 *Ep.* iv. 18) cites it as it is in LXX." *Wall*, II. p. 43.



XII. 10. A good man is kind to his cattle, but the wicked are cruel even to men.

12. The word that is here translated *net*, may be derived from another root which signifies *fortress*.\* The meaning may be, that *the wicked* hope for security in their courses, but cannot find it, which *the righteous* do.

XIII. 8. A rich man taken captive may redeem himself, but a poor man in the same circumstances must bear whatever is imposed upon him.

20.† This is one of the most important of all precepts. So the apostle says, [1 Cor. xv. 33.] *Evil communications corrupt good manners*; and it is commonly said that a man may be known by the company that he keeps.

23. *There is much food in the tillage of rulers, but it happeneth that it is destroyed*; that is, where there is great abundance, there is generally great waste.‡

XIV. 1. Women have more to do, and have more influence in the family in eastern countries, than many persons imagine. This will appear from what is said of a good wife in the last chapter of this book. It is only in the *harems* of the rich and luxurious that women have nothing to do, and are merely subservient to the pleasure of men.

22. After this verse the ancient versions add, *They that do evil know neither mercy nor truth; but mercy and truth are with them that do good*.

23. This book contains many excellent precepts in favour of industry, and this is one of them. The labour of the hands is useful, but that of the lips only, or a talkative disposition, is the characteristic of an idle man, and leads to poverty.

24. The *Chaldee* has, *The ornament of a fool is his folly*, that is wisdom leads to riches, but folly to nothing but more folly.

32. This verse is variously rendered in the *ancient versions*, but none of them give any idea of the righteous having hope in a state after death. The meaning probably is, that the righteous may hope to escape in the most imminent danger of death.

XV. 3. This is a sentiment that could not be known to any *Heathen*. (See also ver. 11.)

8. The *Hebrew* religion was far from consisting in mere ceremonies, like that of the *Heathens*. That nothing could

\* "LXX. 'The desire of the wicked is evil; but the root of the righteous shall be in strong fortresses.'" *Wall*, II. p. 43. See *Com. and Ess.* II. p. 405.

† See *Com. and Ess.* II. p. 405.

‡ *Durell*. (P.)

supply the place of moral virtue, is the language of all the prophets.

24. This may be rendered, *The thoughts of the wise are in the way of life.*

XVI. 1. This may be rendered, *The device of the heart is from man, but the answer of the tongue is from the Lord;* and the meaning may be, that whatever man may intend, nothing can be done but what God permits. This is more fully expressed, *ver. 9.*

4. *The Lord disposeth all things in a suitable manner, and the wicked to the day of wrath.\**

7. Even vice is made subservient to the purposes of Providence, as was the obstinacy of *Pharaoh.*

33. This is agreeable to the doctrine of a particular and unusual providence, directing things seemingly the most casual.

XVII. 1. *Feasts* were generally made on occasion of *peace-offerings.*

2. *Slaves* were often well treated by the ancients, and even had the confidence of their masters, so as to be intrusted with the conduct of the most important affairs. It was a slave that *Abraham* sent to get a wife for his son, and *Joseph* had full authority in the house of his master *Potiphar.*

14. A small breach in a dam may seem to be of little consequence, but a constant current of the water widens it, till all the water runs out.

19. To *exalt the gate,†* or build it high with towers over it, is an argument of pride and ostentation.

XVIII. 1. This may be rendered, *the studious man seeketh that which is desirable, and intermeddeth with all wisdom.‡*

2. He takes no pleasure but in ostentatious talking.

16. No person of consequence in the East is approached without a present.

20. Prudence in discourse is the way to prosper in the world.

XIX. 17. There are many precepts in the Scriptures recommending charity. This is one of the most forcible. Whatever is given to the poor is only lent to one who is abundantly able to repay it.

\* *Gale's Sermons. (P.)*

† See *Harmer, I. pp. 96, 97.*

‡ LXX. *Vulg.* 'A man that has a desire to renounce his friends, seeketh pretences; and is, upon every opportunity, finding faults.' It is very hard to guess what *Tremellius* and *English Translation* mean." *Wall, II. pp. 45, 46.*



24. This should be rendered, *a slothful man putteth his hand into the dish*; alluding to the custom of not using knives or forks, but of the fingers only, in the East.\*

- XX. 14.† Many of these proverbs are not precepts, but sensible observations on the common conduct of life, and on the different characters and pursuits of men; and they shew that human nature has been the same in all ages and all countries.

16. Lend nothing but on the best security to a person who is so imprudent as to be surety *for a stranger*, and especially a common prostitute.

24. Since the providence of God overrules all things, the ultimate consequences of men's actions are known to God only; men often intending one thing, and God another.

25. Men should not take what has been devoted to God, or endeavour to evade the *vows* they have made.

26. *To bring the wheel over men*, is an allusion to one of the ancient methods of threshing, by a wheel with teeth in it, which separates the corn from the straw.

30. Severe blows, which even leave scars, may sometimes be necessary to correct obstinate persons.

XXI. 1.‡ How just was *Solomon's* idea of the universal providence of God, in directing all the resolutions of princes, and consequently all the revolutions of states, to answer his purposes! §

3. This is another evidence of the excellent moral tendency of the *Hebrew* religion. (See also *ver.* 27.)

4. *Durell* translates this, *He that has a high look has also a proud heart, and the light of the wicked is sinful.*||

6. He dealeth falsely who *getteth treasure* by slander. *The vain man is driven into the snare of death.*¶

8. The meaning is, that the way of a man loaded with any thing (as with crimes in this case) is unsteady, not being able to support the weight, but the upright walk steadily.\*\*

\* See *Harmer*, I. pp. 289, 290.

† "This proverb and five more, to *ver.* 20, are wanting in LXX." *Wall*, II. p. 47.

‡ The heart of the king is like the canals of waters in the hand of *Jehovah*;

Whithersoever it pleaseth him, he inclineth it.

See *Bishop Lowth on Isaiah* (i. 30), p. 19; *Eccclus.* xxiv. 30, 31; *Harmer*, II. pp. 306, 307.

§ "Themistius, the Pagan philosopher, commends to the Emperor *Valens*, *Proverbs* xxi. 1, as a very memorable and excellent aphorism." *Young*, I. p. 306. See also *Lardner*, VIII. p. 427.

|| See *Marg.* and *Wall*, II. p. 48.

¶ So the LXX., &c. (P.)

\*\* "LXX. 'To froward men, God sends froward ways (or accidents), for his works are pure and upright.'" *Wall*, II. p. 48.

17. Eating bread dipped in *oil* is reckoned delicious in the East,\* but it is of course expensive.

31. There is a regard to God and his providence in these advices, which we never find in the writings of *Heathens*.

XXII. 8. *He shall be consumed by a rod of his own*, that is, the mischief he intended for others will come on himself.

13. *A lion in the streets* of a city, would be very extraordinary indeed; but nothing is too absurd for an excuse to an idle man.

17. From this *verse* the style of the work changes to what it was in the beginning of the book. It is a more regular composition than the intermediate part.

XXIII. 3. There is much uncertainty in the rendering of this verse. The ancient versions have, *For thou must prepare the same*, that is, when thou invitest him in return.

4. *Court not the rich man, but in thy prudence avoid him.*†

6. The dread of mischief from *an evil*, or malignant *eye*, was common in all ancient nations. But it seems only to mean an envious or covetous person.

18. That thy latter end may be prosperous.

20. *Flesh* meat is but rarely eaten in hot countries.‡

35. This describes the stupid conduct and absurd speeches of a drunken man.

XXIV. 7. *In the gate* means in a court of judicature, where the wise only are attended to.

17. This precept borders on that universal benevolence inculcated by our Saviour, who exhorts us *to love our enemies*, and *to do good to them that hate us and persecute us*.

27. Be sure you be fully prepared for every thing you undertake.§

XXV. The preceding sayings of *Solomon* must have been reduced to the form in which they now are, before the time of *Hezekiah*, probably soon after the death of Solomon; for there is too little uniformity in the composition to have been finished by the author. But other sayings of Solomon had probably been collected by different persons, or had been left in a still more unconnected state by Solomon

\* See *Harmer*, I. pp. 238—241.

† “LXX. ‘Do not thou, being poor, join thyself to rich men.’” *Wall*, II. p. 49.

‡ See *Harmer*, III. pp. 333, 334.

§ It has been conjectured that Solomon here referred to the preparations for building the Temple. See *Saurin*, par *M. Roques*, V. p. 251.



himself; and *Hezekiah*, having access to them, thought proper to have them added to the rest. They are as useful and as intelligible as any of the others.

2. The works and providence of God appear more wonderful from their being inscrutable to us; but the measures of civil magistrates ought to be perfectly intelligible to all persons. If they give any sentence, it ought to be after the most diligent inquiry into the merits of the case.

7. The clause, *whom thine eyes have seen*, is out of its place, and perhaps ought to begin the ninth verse thus: *Speak what thy eyes have seen, and discover not a secret to another*. In this case, the first part of *verse 9* should be connected with the preceding by the particle *but*.\*

11. By *apples of gold*, we are probably to understand *oranges*, or *citrons*, which have the colour of gold.† These presented in vessels of silver would have a pleasing appearance.

16. This is a lesson of moderation in all our gratifications and pursuits.

20. The custom of cooling liquors with ice, or snow, was usual in the East, as well as in Greece and Italy.

This is not our *nitre*, but an alkaline earth, called by the ancients *natron*, on which if *vinegar*, or any acid, be poured, an effervescence will be produced.

21, 22. The revenge of our wrongs should be left to God, who can do it more effectually, as well as more justly, than we should do it ourselves.

XXVI. 1. These things are very unseasonable.

2. Imprecations on no just ground need not to be regarded, any more than the flight of a bird. The Heathens laid great stress on solemn curses, pronounced by persons invested with a sacred character. Of this we have an example in *Balak*, king of Moab, hiring *Balaam* to curse the Israelites.

4. To talk *like a fool* is to be a fool; and yet it may be proper to check the folly of others. Here the phrase *according to his folly*, is, no doubt, to be understood in two different senses, as many other words and phrases in other languages are; and in this proverbial manner of speaking, it might be thought a beauty in the style.

8. It will not remain long. It probably means *a precious*

\* See *Vulg.* in *Wall*, II. p. 50.

† See *Luther*, &c. in *Le Cene*, p. 212; *Essay*, 1727, p. 274; *Harmer*, I. pp. 401, 402.

stone, which it would be extreme folly to put into a sling,\* like a common stone.

9. Fools will not make a right application of *parables*, but will be in danger of exposing themselves by them.

13. This occurred before, *Chap. xxii. 13.*

23. As *refined silver* spread over a potsherd, so are ardent or flattering lips with a *wicked heart*.†

XXVII. 21.‡ It will appear by the manner in which men hear themselves praised, whether they deserve it or not, whether they be modest or vain.

22. The punishment of pounding in a mortar is actually practised in Turkey. The *Ulemah*, or *lawyers*, cannot legally be put to death in any other way.§

23, 24. No inheritance is so much to be depended upon as the industrious attendance to a man's husbandry, which was almost the only occupation of the Israelites.

XXVIII. 2. This probably alludes to a state of civil war.

3. The more needy a man has been, the more rapacious he will generally be. It is frequently found that persons raised from a low and abject state, behave the worst in prosperity, with more insolence than persons brought up in affluence.

12. When the wicked are in power, good men endeavour to conceal themselves.

XXIX. 9. Whether he reply to him seriously, or jocosely, he will find it to be equally to no purpose.

13. *The poor and his oppressor meet together. The Lord has his eye upon them both,*|| and they will both appear before his tribunal.

18. Where there is no prophet to instruct the people.

19. It may be rendered, *when, though he understands, he will not answer.* In this case, words cannot have any effect.

21. This verse is variously rendered. The LXX. has, *He that is delicately brought up from a child, shall be a servant, and shall grieve for himself at the last.*

XXX. This chapter contains the sayings of some person of the name of *Agur*,¶ addressed to two persons who were

\* Or rather to throw on a heap of stones. See *Marg.* and *Vulg.* in *Wall*, II. p. 51.

† "LXX. 'Smooth lips disguising a wicked heart.'" *Wall*, II. p. 51.

‡ "LXX. 'Silver and gold are tried by the fire; but a man is tried by the mouth of them that praise him.'" *Ibid.*

§ *Fragments*, p. 55. (*P.*)

|| See *Com. and Ess.* II. p. 411.

¶ See *Hallett*, II. pp. 89—91.



probably his disciples, but who he or they were is unknown.

1. Here the word *prophecy* signifies any serious and useful saying.

2—4. This seems to be a modest apology for his ignorance, when he had been interrogated concerning God and his works.

8. This alludes to the custom of giving servants a supply of food for the day. The same is alluded to in *the Lord's prayer*. It was commonly given in the evening for the use of the next day.

7—9. Perhaps his pupils had requested to be informed concerning the proper subjects of prayer, and this is in the form of a prayer, and a most judicious and excellent one.

10. This must be intended not to aggravate the condition of a *slave*, by speaking of his faults to his master, their case being generally hard enough.

15, 16. The *leech* will fill itself with blood till it throws it up again; the earth receives all the rain that falls upon it, and in hot climates there is never more than is wanted; the grave receives all the dead; and of the eager desire to have children in the eastern countries we have many instances in the Scripture history, but this may be rendered *the ravenous Gier eagle*.

19. The *Syriac* has, *the ways of a man in his youth*, who for strength and agility is as distinguished as the *eagle* for his power of flight.

21—23. In all these cases, power acquired by persons void of understanding is sure to be abused.

26. This is the *ashkoko* that lives among the rocks,\* described by Mr. Bruce.

28. Instead of *spider*, it should be *a small lizard*.†

XXXI. 1. It is very ingeniously conjectured that instead of *the words of king Lemuel*, concerning whom nothing at all is known, the original reading was, *the words of his mother to the king*; and the subject and style of address through the whole, greatly favour the conjecture.‡ Who was the

\* See *Psalm* civ. 18, *supra*, p. 107.

† See *Le Cene*, p. 425.

‡ See *Hallett*, II. pp. 91, 92. "The late Mr. Hallett of Exeter, hath advanced enough to shew that the existence of *Agur* and *Lemuel* is at least problematical. To the reputation of this excellent man (and perhaps it was his least praise) it deserves to be mentioned, that there is scarcely an emendation of the Hebrew text, proposed by him, which was not afterwards found by Dr. Kennicott, in one manuscript or another, to have been an ancient reading." Note by Dr. Henley, in *Lowth*, by *Gregory*, (Lect. xviii.), II. pp. 14, 15.

king, or who *the mother*, is uncertain. It might be *Bathsheba* and *Solomon*.

10. This is a fine description of a good wife, agreeable to the manners of the East in primitive times.

15. She gives *tasks*\* to her maids.

16. This was not a woman shut up in a *haram*, and who had no power or influence in the affairs of the family.

21. With *double garments*.

25. She has no dread of the *time to come*.

30. *Gracefulness is deceitful*, a word intended to be synonymous to *beauty* in the next clause.

## ECCLESIASTES.

THIS Book is evidently the composition of *Solomon*, and must have been written towards the close of his life, when he had seen and observed much, and, after having had the enjoyment of every thing that he could wish, was disappointed and unhappy. The arrangement of the sentiments seems to be very irregular, and the state of mind in which the several parts were composed was very different, unless some things be advanced by way of objection to others, without any notice of a change of speakers. Many of the sentences in this book are proverbial, and might with propriety have been inserted in the preceding book. The object of the whole work evidently is to shew the vanity of the ordinary pursuits of mankind, in what the true enjoyment of life consists, and the importance of having a constant respect to God, and the laws that he has prescribed to us.

CHAP. I. 2. This is a general observation, which is afterwards illustrated by the enumeration of many particulars.

11. There is in these verses an air of dissatisfaction with the general state of things, that according to their literal meaning cannot be approved, complaining of a dull uniformity in the course of nature and Providence; but though the changing scenes be not new to some, they will always be new and interesting to others.

18. Notwithstanding this, *knowledge*, as Lord Bacon ob-

\* *Com. and Ess.* II. p. 411.



served, *is power*. The more we understand of the laws of nature, the more we can avail ourselves of their operation in procuring the various conveniences of life. And the very investigation of the laws of nature is one of the most engaging of all pursuits, and will afford endless satisfaction, because to us the subject is inexhaustible.

II. 11. Such pursuits and enjoyments as are here described soon become insipid, and a life so spent is a burden which many persons, unable to bear, throw off. Of those who destroy themselves, few are poor and distressed, compared to those who seem to have every thing that the world can give them.

12.\* If a *king*, who has the command of every thing, cannot be happy in these enjoyments, how can any other person whose powers are much inferior?

14, 15. Notwithstanding the superiority of wisdom to folly, wise men and fools are alike exposed to the common calamities of life. But though no knowledge can guard us against all the evils of life, it may secure us against many of them, and it certainly contributes in a great degree to superior enjoyment.

18, 19. It is certainly a great satisfaction to leave the fruits of our labour and ingenuity to those who will value and improve them. But if a man's children should not be of this character, the world in general may derive advantage from what we do. This prospect, and the immediate benefit we derive from our labours, affords us reasons enow to look upon them with satisfaction.

24. The language of dissatisfaction is still continued. It being taken for granted that there is nothing better for a man than to enjoy himself, without regard to posterity, it is not in every man's power to do it; but God will grant it to him, or not, as he pleases.

25. Of this he had ample experience, having had many species of enjoyment, and yet had no satisfaction in any of them.

26. Every thing depending on the providence of God, to those whom he approves he gives happiness as well as *wisdom and knowledge*; but to the wicked he gives the trouble and anxiety of collecting what they cannot enjoy themselves, and what will in due time come into the possession of better men, which is a vexation to them when

\* "Who is the man that, having carried himself unreasonably, can afterwards, recovering himself, return to his duty?" *Greg. Naz.* This *reading*, the only one intelligible, agrees with the context." *Wall*, II. p. 53.

they reflect upon it. This is the common interpretation of the passage. But as the complaint of every thing being vanity and vexation of spirit is adopted by the writer of this Book, I do not see the propriety of the remark in this place. It may, therefore, perhaps be understood of the sinner having the satisfaction of disposing at his pleasure of what he has laboured to acquire, and therefore of enjoying himself as much as the righteous man; though what he does thus dispose of, and cannot enjoy himself, will be given as God, in the course of his providence, shall direct, and to those whom he will approve.

III. 1. Having shewn the vanity of all the pursuits of men, and that there is nothing new under the sun, he seems to enlarge upon the observation, in saying that there is a certain period in all things, so that the same appearances return regularly in their course, and will do so till the end of time.

9. These things having their certain periods, it must be in vain to expect any thing new. We can only have every thing in its proper season.

10. This order of things is, no doubt, wisely ordained by God; but though this is open to the observation of man, he can never fully comprehend the design of God in it.

13. This being the case, it is in vain to speculate on the subject, and it is our wisdom to *enjoy* what is before us.

14. The order of things established by Infinite Wisdom is unchangeable. We must, therefore, acquiesce in it, and adore where we cannot understand.

15. It is by the appointment of God that all things are subject to these regular changes, in which, whatever has been, will come again in its turn.

17. But as *there is a time* for all things, he concludes that there will be a time when God will distinguish between the righteous and the wicked; and that, after a season of vice and oppression, the time for judgment will also come.

18. In the mean time, there is no apparent difference between the condition of man and that of the brute beasts.

21. What difference is there between the breath of life in man, and that which animates a beast, except that the one breathes upwards, and the other downwards?

22. Since, then, futurity is known only to God, and his ways, and the time of his judging men, are unknown to us, it is best for men not to speculate about it, but, doing their duty, thankfully to enjoy what is before them.

It seems evident from *ver. 17* of this *chapter*, and from



several of the observations that are yet to come before us, that *Solomon* expected a future judgment, though he is not explicit on the subject. Why else does he so seriously inculcate a regard to the commands of God, and the fear of him, and recommend a life of piety and virtue before that of vice and wickedness, when by his own confession all things in this world fall alike to all?

IV. 4. In this life the poor are often oppressed by the rich, and the rich and successful are *envied* and hated by others; so that there is nothing very desirable in the condition of either of them.

5. Some persons reduce themselves to poverty by their idleness.

6. Poverty is preferable to riches acquired with the labour and  *vexation* by which they are sometimes acquired.

8. But the covetous man, who can neither enjoy his acquisitions, nor leave them to any person for whose interest he feels any concern, acts the most absurdly of all.

12. Having shewn the folly of a man labouring to get riches for himself only, he shews the advantages that men derive from the concurrence of others.

14. The advantage even of royalty is not always great; for unless a *king* be a wise man, his condition may be worse than that of the poor. Some rise from the lowest state of affliction, even from a prison, to that of a king; while some who are born to principalities lose all their possessions.

15, 16. There is much obscurity in these two verses, but the object of the writer was to shew the infelicity of princes. The meaning may be, that the next heir to the crown is more courted than the reigning prince, but that he will be as much neglected in his turn.\*

V. The greatest part of this chapter consists of sayings which have no apparent connexion with the general subject of this Book, and might as well have been inserted in that of *Proverbs*.

1. The *Hebrews*, as a mark of reverence, attended in the Temple with bare feet, as the *Mahometans* now do in their *mosques*. Sacred hymns were always sung during the performance of sacrifice. To attend to these was of more consequence than the mere business of sacrificing, † which, unless it proceeded from a proper disposition of mind, was of no avail.

\* See *Castalio* in *Wall*, II. p. 54.

† "LXX. and *Vulg.* 'Come to hear (or obey), and that will be a sacrifice better than the gift (or sacrifice) of fools.'" *Wall*, II. p. 54..

2. This is an excellent precept of piety, and could only proceed from more knowledge of God, and a greater reverence for him, than any Heathen ever attained to.

6. After the miscellaneous observations in the preceding chapter, the writer resumes his complaints of the vanity of the world.

8. This is an obscure verse. It must have been intended to express the little advantage that *wise men have over fools*; and if a *poor man* be wise, his condition is not inferior to that of any person.

9. Present enjoyment is better than a state of expectation.

10. Whatever any man may attain to, he is but a man, and therefore a weak, dependent being; but the sense is far from being clear.

12. Could men foresee what would become of their acquisitions of any kind, they would have little enjoyment of their labours.

VII. There is an air of melancholy and dissatisfaction with every thing, in this chapter.

4. This, to appearance, is not of a piece with the writer's frequent exhortations to enjoy the present moment; but when the seemingly opposite advices are well understood, they are sufficiently consistent, and shew that the design of the writer was moral and judicious. Sober and useful reflections will be suggested in *the house of mourning*; and the enjoyment of life, by persons whose minds are thus seasoned, will be temperate and lasting.

7. The sense would be rather better, and more consistent, if by *oppression* be meant *the power of the oppressor*. This power, and the temptation of presents, to which the great and the powerful are exposed, corrupt the best dispositions.

10. In the opinion of *Solomon*, mankind and the world in general did not degenerate, though many persons in his time thought so. There is a change in vices as well as in fashions, and a real degeneracy in some periods; but where there is an increase of knowledge, it may be presumed that, upon the whole, there will be improvement in virtue, as well as with respect to other things.

11. *Wisdom is as valuable as an inheritance*.

14. God grants to all men a share of *prosperity* and of *adversity*, that they may have no cause to complain of his proceeding. This is agreeable to the *ancient versions*.

16. That is, why shouldest thou be left alone, in consequence of affecting more wisdom and virtue than others?



*Be not too strict, or severe, in the exercise of justice, neither set up thyself, or be conceited of thy own wisdom.\**

18.† The frequent commendation of *the fear of God*, in this book, shews the excellent moral design of the writer, though some passages have been construed differently.

28. This might be the case with *the thousand wives and concubines* of *Solomon*, or he might say this in a fit of chagrin and disappointment; but certainly the moral character of women in general is as good as that of men, and from the habits of domestic life they are free from many of the vices to which men are addicted.

29. To whatever vices men or women are addicted, the fault is not in their Maker. Men, as well as the other works of God, are made perfect in their kind.

VIII. 6, 7. *The misery of man is great,‡* because he cannot foresee what will happen, and therefore cannot guard against it.

9. *A time* is wanting in the LXX., and in one MS.

10. *And they were praised in the city.§*

This is variously rendered in the *ancient versions*. The sense of *the place of the holy* seems quite uncertain. *Le Clerc* renders it, *They who came from the holy place were soon forgotten in the city in which they had behaved themselves well*.

13. It is evident from this, that *Solomon* believed in a righteous administration of Providence, though the time of retribution was not in the present life.

14. By *vanity* he means a thing to be complained of, and that staggers men, what he could not easily reconcile to his idea of the wisdom and justice of God, though he believed that in time they would be manifest to all.

17. There is something so mysterious in the ways of Providence with respect to the treatment of the righteous and the wicked, that they are incomprehensible to man. He therefore concludes that it is best to lay aside all anxiety on the subject, and enjoy what we find of good in life, always fearing God and doing our duty, waiting for his time of retribution.

IX. 5, 6. Some suppose that this language, which may be interpreted to favour licentiousness, is that of a libertine, introduced as a speaker in this place; but it is so much of

\* *Gale*. (P.) See *Le Cene*, pp. 446, 447; *Essay*, 1727, pp. 120, 121.

† "LXX. 'To him that feareth God, all things shall succeed.'" *Wall*, II. p. 55.

‡ "LXX. 'For the knowledge of man is great upon him.'" *Ibid*.

§ MSS. and LXX. (P.) See *ibid*, pp. 55, 56.

a piece with many other observations in this book, that I cannot help thinking it to be *Solomon's* own language, describing the course of Providence in this life; but with a reference to a future state, though it is not at all times distinctly mentioned. His argument in other places necessarily requires it. That *the dead know not any thing*, is very consistent with a belief of a resurrection and day of judgment at a future period.

9. — *All the days of thy vanity* are omitted in the LXX., and in some MSS., and in others the preceding clause of the same signification.

18. These observations shew a dissatisfaction with the ways of Providence in this world, as being incomprehensible by man; but still here, as in other places, the writer recommends the cultivation of wisdom and virtue as the best for man in all situations.

X. The observations in this chapter, and many of those in the next, are of a very miscellaneous nature, like the *Proverbs*, and have no relation to the particular object of this book.

1. As so small a substance as a fly will spoil a pot of precious ointment, so one foolish action will greatly injure the character of a man who has acquired a reputation for wisdom, and who will on that account be more exposed to observation and censure.

2. As men generally use the right hand to more advantage than they do the left, so to have *the heart in the right hand* may signify the good use a man makes of his understanding, and to have it *in the left*, may signify the contrary.

7. The sudden elevation of men in a low station, is apt to make them insolent. In the East, horses are chiefly used for parade in ceremony, and then the rider is attended by many servants who walk.\*

11. *If the serpent bite notwithstanding the enchantment, there is no advantage in the enchanter.* So the passage may be rendered.

15. The phrase *to go to the city*, seems to have been a proverbial expression to denote something that was very easy, there being no difficulty in a man's finding his way to a great city.

XI. 1. This is generally, and properly enough, interpreted of giving to the poor, as what is so given will be found not to have been thrown away. But it may have been said

\* See Harmer, I. p. 449; II. pp. 103—105.



to encourage commerce and navigation.\* The former sense, however, is favoured by the next verse.

8. Be liberal as *the clouds*, which *empty themselves upon the earth*. The meaning of the next clause is not so obvious. As the rain when fallen cannot be gathered up again, and when a tree falls it is not easily removed, so when a thing is once done, it cannot be undone.

9. Here seems to be a plain reference to a future *judgment*; and indeed without this, the many exhortations to piety in this book would have no foundation.

10. *Remove anger and every evil affection from thy heart*. They are indications of a light and weak mind, like that of a child.

XII. This chapter contains many serious and excellent advices, especially to make good use of the season of youth, with a view to the infirmities of old age. But the description of age, in the metaphorical language of this writer, is very difficult to be understood.

2. That is, while every thing is cheerful, unmixed with sorrow.

3. This verse and the following seem to have a reference to the various calamities to which men are subject, and not a mere description of the infirmities of age. Some of the images seem to be descriptive of a city distressed by a plague, which renders it almost deserted. But the meaning of the particular expressions is so very uncertain, that I shall not attempt to explain them.

5. The word here rendered *desire*, is said to be the *caper tree*,† the fruit of which is used as a sauce to whet the appetite, the failure of which is hereby denoted.

7. Whatever be the meaning of the preceding metaphors, the end of the scene is *death*, when man, who was made out of earth, becomes mere earth again, and the breath of life, which was infused into it by God, returns to him who gave it. In the Psalms, death is denoted by God's *taking away men's breath*. The ancients in general considered the breath not as a part of the common atmosphere, but something that was alternately thrown out and drawn into an animal, and which entirely escaped at death. Hence the endeavour to catch the last breath of friends.‡

\* See *Le Cene*, pp. 447, 448; *Essay*, 1727, pp. 121, 122.

† *Le Cene*, p. 257.

‡ See on vers. 2—7, Smith's *Portraiture of Old Age*, 1676, *passim*; Mead's *Disease of Old Age*, in *Medica Sacra*, pp. 38—56; Harmer, IV. pp. 17—70.

11. There is much difficulty in this verse.\* That the words of the wise may be compared to *goads* which stimulate men to their duty, or to *nails*, or pins which are driven deep into the ground, is pretty plain.

12. That is, perhaps, be satisfied with the instruction which you will find in these sayings of mine.

14. If there be any meaning in this language, it seems to be very evident that *Solomon* must have believed in a future state of righteous retribution. In this life he frequently acknowledges it was not to be found.

### SOLOMON'S SONG.

THIS Book is not doubted to have been written by *Solomon*, on occasion of his marriage with the daughter of the king of Egypt. It is the most difficult, but, happily, the least important, of all the books in the Jewish canon. Indeed, there is nothing to recommend it to a place in such a collection but its being the work of *Solomon*, since there is nothing relating to *religion* in it. All the attempts that have been made to give it a spiritual meaning, have only served to throw ridicule on those who have undertaken it.†

The writer who has thrown the most light on this book, is Mr. Harmer, in his *Outlines of a New Commentary on Solomon's Song*,‡ and him I chiefly follow in these Notes, though I am far from being satisfied with all his ingenious illustrations. All the commentators agree that this book is written in dialogues, and that there are at least two speakers, the bride and the bridegroom, as well as a *chorus* of women. But Mr. Harmer supposes that there are two *choruses*, one of the women accompanying the bride, and the other of those that went to meet her on the part of the bridegroom; and besides these, he supposes that a former and a principal wife, or queen, of *Solomon* is frequently introduced; and that he had a wife before he married the daughter of *Pharaoh*, is evident from the age of his son *Rehoboam*,

\* See Harmer, IV. pp. 70—77.

† See Lowth, (Lect. xxxi.) with notes by Michaelis, II. pp. 309—328; Gray, pp. 300—303.

‡ Published 1768. See also Lowth, (Lect. xxx.) II. pp. 298—305; "The Song of Solomon, with a Commentary and Annotations," 1764, (by Bishop Percy;) "The Song of Solomon paraphrased," Edinburgh, 1775, *passim*.



which shews that he was married before the death of his father.

According to the customs of the East, how many wives soever a man may have, there is one that has privileges above the rest; and in the royal family she is styled *the queen*, as *Vashti* and *Esther* were, in the court of the king of Persia. This *Jewish* queen Mr. Harmer supposes to have taken umbrage at the introduction of this new wife, as more likely to encroach upon her prerogatives than any other that he might have married. She is, therefore, according to Mr. Harmer, a principal speaker in the poem.

It is the custom in the East for a company of unmarried women to go in procession to conduct the bride to the house of the bridegroom, and they are frequently met by another company attending on the bride, each of them singing songs in praise of the parties. When they arrive at the place prepared for their reception, the bride is presented in a great variety of rich dresses to the bridegroom; after which, the marriage is consummated, and then the bridegroom joins his male friends, who were feasting, and spends the remainder of the night with them.

CHAP. I. 2. This poem is supposed by Mr. Harmer to open with the song of the young women who attended the bride coming from *Egypt*, and which is continued to the end of the 7th *verse*, when they are answered by another *chorus* of women from *Jerusalem*, who went to receive her. They are supposed to speak in her name, which takes something from the seeming indelicacy of the first expressions; but does not, I think, leave it free from very just objection; though, no doubt, nothing of the kind would have been inserted, if it had really shocked the ideas of the country.\*

3. That is, precious as perfumes are, his name was more so.† She was proud of such an alliance.

4. This should be rendered, *the king is bringing me into his chambers*; for she had not at that time entered the royal tent prepared for her reception, which was probably in some convenient place of encampment, where the two companies met.‡

5. This may refer to her complexion having suffered by so long a journey over burning sands; and though she was thus become black, or tanned, she might be really beautiful,

\* See Harmer, (S. S.) pp. 87, 88.

† See Percy, pp. 51, 52; Harmer, (S. S.) p. 121.

‡ See Percy, p. 52; Harmer, (S. S.) p. 97.

as were the black tents of some of the Arabs,\* and the rich pavilion of Solomon.† But the original Egyptians are thought by many to have been properly *black*, and in other respects to have been nearly the same with the negroes.

6. *Be not afraid of me.*‡

Her *mother's children*, Mr. Harmer supposes, may signify her countrymen, who promoted their interest by her marriage, at the risk of her happiness.

7. This is supposed to be the last part of the song of the Egyptian women, inquiring where they were to be received.§

8. With this *verse* begins what was sung by the company of women from *Jerusalem*.

9. *Theocritus*, in a Greek *epithalamium*, has made use of this comparison, uncouth as it appears to us. He describes the lady as plump and large.||

10. Among other oriental ornaments, the face is sometimes almost covered with pearls and *jewels*.¶

11. With this verse Mr. Harmer supposes the songs of the two companies of women to end. What they here propose to do, was probably to put on her head the royal crown, of which we have here a description.\*\*

12. This probably describes the presentation of the bride to the bridegroom, in order to which she was perfumed, as well as adorned. It should, therefore, probably be rendered, *until the king sit*; this being done before the bridegroom appeared; and instead of *at his table*, it should be *in his circle*, or accompanied by his friends.††

13. This *verse* and the following may be a reply of the bride to what precedes, signifying the king himself will be my perfume. I need no other; and instead of *he* shall lie, it may be *it* shall lie (meaning the box of perfume shall lie) between my breasts, in order to impart its virtues more effectually. For in the East, women wore such boxes suspended from the neck.‡‡ Or it may mean that the bridegroom would be to her like *a vessel of myrrh*, such as was usually placed in the bosom.

\* Harmer, I. p. 135. "Black as the tents of Kedar (made of dark-coloured goats' hair); beautiful as the pavilions of Solomon." Bishop Lowth's *Isaiah*, p. xxiv. See Percy, p. 54.

† See Harmer, pp. 186, 187.

‡ MSS. (P.)

§ See Harmer, (S. S.) pp. 99, 100.

|| See Percy, p. 56; Harmer, (S. S.) pp. 172—175.

¶ See Harmer, (S. S.) pp. 205, 206.

\*\* Ibid. pp. 206—209.

†† See Percy, p. 56; Harmer, (S. S.) pp. 212, 213.

‡‡ See Percy, p. 57; Harmer, (S. S.) pp. 214—217.



14. Instead of *camphire*, it is supposed that the *alhenna* was intended,\* this plant being cultivated, especially in *Egypt*, on account of the sweet scent of its flowers.

15. The three last *verses* of this *chapter* may contain the conversation of the bridegroom and the bride, previous to their setting out for Jerusalem. The *eyes* of the bride being compared to those of the *dove*, may be intended to express kindness and gentleness.† In general, the eyes of oriental beauties are compared to those of the *antelope*, which are large and black.

16. In this verse the bride is supposed to describe the beauty of the place in which they were, by way of modest reluctance to proceed any farther. By *bed* is to be understood *carpet*.

17. To this the bridegroom replies, that he had a noble palace for her reception in Jerusalem.‡

II. 1. This chapter is supposed to open with a speech of a former wife to Solomon, in the language of humility, comparing herself to the most common flowers.§

2. This is thought to be the soothing language of Solomon, in praise of her; what she said being in a tone of complaint.

Mr. Harmer supposed the *eglantine* to be meant by the word here rendered *lily*. The same flower furnished an ornament for the Temple of Solomon, (1 *Kings* vii. 19, &c.).

3. What is here rendered the *apple* tree, should be the *citron*,|| on the authority of the *Chaldee* paraphrase. In this verse and the following, Solomon is supposed to be absent; and what is in the present tense, *ver.* 6, may be rendered in the past, describing the affectionate manner in which she had been treated by him.

5. The fainting described in this *verse* is supposed by Mr. Harmer to proceed "from apprehension and jealousy."¶

\* See *Le Cene*, pp. 245, 246; *Essay*, 1727, pp. 270, 271; Sir T. Brown, "on Plants mentioned in Scripture," *Traet*, I. No. 6, 7; *Percy*, p. 57; *Rauwolf*, in *Harmer*, (S. S.) pp. 218—221.

† "That expression receives a particular character if we look, not upon our common pigeons, but the beauteous and fine-eyed doves of Syria." *Brown*, No. 45. "They who have seen that fine eastern bird, the *carrier-pigeon*, will need no commentary on this place." *Percy*, p. 57. See *Harmer*, (S. S.) pp. 159, 160.

‡ See *Percy*, pp. 57, 58; *Harmer*, (S. S.) pp. 222—225.

§ *A rose of the field*. See *Percy*, pp. 58, 59; *Harmer*, (S. S.) pp. 63, 233.

|| See *Le Cene*, pp. 212, 213; *Essay*, 1727, pp. 274, 275; *Maunderell*, pp. 39, 40; *Percy*, pp. 59, 60; *Harmer*, I. p. 399; (S. S.) pp. 238, 248.

¶ (S. S.) p. 63. See his *Observations*, I. pp. 400, 401.

7.\* These words occur three times in this song, viz. at *Chap.* iii. 5, and viii. 4.

9. Here the Jewish queen is represented as being in an arbour made of lattice work, and covered with vines, accompanied by *Solomon*, who was amusing himself with looking into the garden.†

10, 11. This must have been in the middle of April, *old style*, or before the end of May, when there is no apprehension of danger from the dew in the climate of *Palestine*.‡

13. The *rose tree* and the *vine* blossom about the same time of the year, probably about the end of April, in *Palestine*; § which fixes the time of this marriage.

14. This is the soothing language of Solomon to his former queen. *Doves*, in the East, frequent *rocks*, and the word that is here rendered *stairs*, is in *Ezek.* xxxviii. 20, *steep places*; so that it probably means the cliffs of rocks.||

15. *The foxes* are not in the LXX., nor in several MSS.

It is probable that they were *jackals*, and not *foxes*, that are here meant. They spoiled the garden by trampling on the flowers, and eating some of the fruits; and also made a great disturbance by their melancholy howling.¶

16. This is thought to be a delicate way of saying that *Solomon* cohabited with his other wives.\*\*

17. This is thought to be an allusion to the swiftness of a deer when pursued by hawks, which are trained to attack them about the eyes, by which means they often become a more easy prey to the hunters, who employ both dogs and hawks for this purpose. She invites him to return to her, as, being his proper queen, he was in reason bound to do.

III. 1. This is supposed to be the language of Solomon's former wife, complaining of his absence.††

2, 3. The night in which she misses him is supposed to be that of the festival, on account of the new marriage, with which she had not been made acquainted.‡‡

4. Her being at her mother's house seems to imply a previous separation, probably on account of jealousy, having taken offence at this new marriage.§§

\* "A rural form of adjuring." See *Percy*, p. 60.

† *Ibid.* p. 61; Lady Montague, *Letter* xxxii.; *Harmer*, (S. S.) pp. 140—144.

‡ See *Harmer*, I. p. 29, (S. S.) p. 151.

§ See *Percy*, p. 62.

|| See *Harmer*, (S. S.) pp. 253—255.

¶ See *Hasselquist* in Bishop Lowth's *Isaiah* (i. 8), p. 9; *Percy*, p. 63; *Harmer*, (S. S.) pp. 256—262.

\*\* *Ibid.* pp. 280—282.

†† *Ibid.* p. 18.

‡‡ *Ibid.* p. 270.

§§ *Ibid.* pp. 263—267.



6. This is a description of the approach of the daughter of Pharaoh, *perfumed* and anointed, in a proper manner, to meet the bridegroom.\*

7. What is here rendered *bed*, was probably the *litter*, or *palanquin*, which Solomon had prepared for his bride.†

8. These nuptial processions being generally *in the night*, it was often necessary to be attended with armed men, to guard them from the attacks of enemies, who sometimes laid in wait to interrupt the festivity. An instance of this kind occurs in *the book of Maccabees*.‡

10. This being a description of a royal palanquin, the phrase *paved with love*, may mean sentences relating to the passion of love, embroidered on the carpet, with which the floor and the sides of it were covered.§ It is customary with the *Mahometans* to ornament their houses in this manner.

IV. 1. *Bochart* explains this, “of the hair of the eastern goats, which is of the most delicate silky softness,”|| and of a dark brown colour.

From this *verse* to the *eleventh*, is supposed to be the song of the women from Jerusalem, marching before the bride, as she was conveyed to the palace of Solomon.¶

3. The word here translated *temples*, is by the LXX. more properly rendered *cheeks*, the *pomegranate* resembling a beautiful one.\*\*

8. The places here mentioned are too remote from the scene of the transaction to be understood of the places where the bride actually was, or had been; but must be understood in some figurative sense, as places of known danger.†† He therefore says, that she should avoid every place in which he was not; but that with him she would find protection and safety. Mr. Harmer supposes that the *verses* before this, were sung before the marriage, but that this and the following were recited after it.

9. This is thought to describe the graceful modesty of the bride, in turning her face from the bridegroom; so that he

\* See *Harmer*, (S. S.) pp. 40—43, 124, 297; *Additions*, No. 5.

† *Ibid.* p. 126.

‡ 1 *Mac.* ix. 37—41. See *Harmer*, I. p. 448, (S. S.) pp. 128, 129, 231.

§ See *Le Clerc* in *Percy*, p. 68; *Harmer*, (S. S.) pp. 175—177.

|| “And is expressly observed by an ancient naturalist, to bear a great resemblance to the fine curls of a woman’s hair.” *Percy*, pp. 70, 96. See *Harmer*, (S. S.) p. 289.

¶ *Ibid.* pp. 87, 286, 287.

\*\* See *Percy*, p. 18; *Harmer*, (S. S.) p. 287, *Note*.

†† “It is an usual beauty in poetry to represent a general idea, by particulars that largely partake of it; as here, dangers by dangerous places.” Mr. Binnel’s *Note*, in *Percy*, p. 73. See *Harmer*, (S. S.) pp. 130—134.

had a view of no more than one half of her face.\* *Tertullian* mentions a custom of women, in conversation, uncovering only one eye when they wore veils. *Niebuhr* mentions the same custom as usual in Arabia.

12. This is supposed to be a delicate way of saying that he found his bride to be a virgin.†

14. The trees here mentioned, says Mr. Harmer,‡ are all of the *frankincense* kind, the *myrrh* kind, and the *aloes* kind; and do not, he says, trees of the aloes kind, mean trees whose wood when burned give a very fragrant scent, those of the frankincense kind, those that produce gums, which, when thrown upon coals, make a delicious smoke; and those of the myrrh kind, such as yield odoriferous liquids or balsams; and do not the chief spices that are mentioned afterwards mean all aromatic flowering herbs and shrubs? But, as was observed, the *aloe* should be the *sandal wood*.

15. Is there not, says Mr. Harmer,§ a gradation in this verse? Doth not the term translated *a fountain of gardens*, mean a cistern, or other receptacle of rain water, the well of living waters, a spring of water, and streams from *Lebanon*, water in the greatest abundance?

V. 1. With a very slight alteration, this will be the address of the bridegroom to his friends after the consummation of the marriage; saying he had been in the garden of his spouse, and inviting them to rejoice with him.||

2. Here it is supposed the poem returns to the former queen, representing *Solomon* as at the door of her mother's house, endeavouring to procure a reconciliation: for as she had failed in her endeavours to prevent the marriage with the daughter of *Pharaoh*, she had returned to her mother.¶

3. This is supposed to be a trifling excuse for not admitting him, her resentment still continuing.\*\*

7. Going from her mother's house in pursuit of *Solomon*, after repenting of her treatment of him, she is met by the *watchmen*, who, not knowing her, treat her rudely.††

8. This verse may describe the events of the next morning; for in the East, women may freely walk the streets in the day time, but not in the night. Other women now join her in seeking her husband.

11. The meaning may be, that his head was more beauti-

\* See *Percy*, p. 74; *Harmer*, (S. S.) p. 292.

† See Dr. Addison on the *Jews in Barbary*, Ch. v. p. 51; *Percy*, p. 75; *Harmer*, (S. S.) pp. 13, 17.

‡ (S. S.) p. 294. (P.)

§ *Ibid.* p. 299. (P.)

|| See *Percy*, pp. 76, 77; *Harmer*, (S. S.) pp. 13, 14.

¶ *Ibid.* p. 308.

\*\* *Ibid.* p. 309.

†† *Ibid.* p. 316.



ful than that of other men, as *gold* is more precious than other metals.\*

12. The *eyes* of the *doves* of Syria, especially those of the *carrier*, are peculiarly beautiful.†

13. *Spices* probably here mean *roses*, to which the colour of the cheeks is usually compared; but the word *bed* should rather be rendered *furrow*, or such a trench as is made in the eastern gardens to convey water to particular trees or beds. So the same word is rendered in *Ezek.* xvii. 10; and instead of *lilies* it should be *roses*, the fragrance of which was always most admired.‡

14. By *his hands* being as *gold-rings set with the beryl*, must be understood that bracelets set with jewels were on his wrists.

It is very uncertain what precious stone is meant here. In the *Hebrew*, it is *the stone of Tarshish*; being probably brought from that country. By *his belly* is not to be understood any part of his naked body, but *his robe*, with which it was covered.

15. The description of *his legs* must be that of the dress which covered them, denoting that his sandals were bound with *golden* ribbons.§

VI. 1. The former queen is now in pursuit of the bridegroom, accompanied by other women.||

2. This is supposed to refer to Solomon's cohabiting with his other wives.

3. In this she expresses her claim to his particular affection, notwithstanding his dereliction of her.

4. Here the scene is supposed to change to the *Egyptian* princess, and for *terrible* it should be *dazzling*.¶

8. It is evident from this, that *Solomon* had several wives, as well as *concubines*, at the time of his marrying the daughter of *Pharaoh*.\*\*

10. This is supposed to express Solomon's surprise on the appearance of a person in the garden, in a splendid dress, whose coming he did not expect. Here then the *Jewish* queen is again introduced.††

11. This is thought to be said by Solomon with a forbidding air, which disconcerted the queen, and made her

\* *Harmer*, (S. S.) p. 119.

† See *supra*, p. 143; *Harmer*, (S. S.) p. 161.

‡ *Ibid.* pp. 163—166.

§ *Ibid.* pp. 115—118; *Additions*, No. 4.

|| *Ibid.* p. 321.

¶ See *Percy*, p. 80; *Harmer*, l. p. 478, (S. S.) p. 330.

\*\* "Bochart infers from this passage, that Solomon composed this poem at the beginning of his reign, before he had run into the vast excesses he did afterwards. (1 *Kings* xi. 1—3.)" *Percy*, p. 81.

†† *Harmer*, (S. S.) p. 325.

turn back.\* The nuts here mentioned were probably walnuts, the walnut tree being much esteemed in the East both for its fruit and its shade.

12, 13. Mr. Harmer† thinks, that this represents a person not being able to stand an interview which had been meditated, and consequently must be attributed to the *Jewish queen*, who proposed going to meet her lord whom she had treated in an insufferably rude manner; and might, therefore, well feel her heart fail her, according to *the twelfth verse*, and cause her to hurry back with precipitation, and with a pace like that of a chariot drawn furiously. Does not the last clause of this verse, he says, describe the amicable junction of two friendly companies, rather than the conflict of two armies?

The word *Shulamith* may, from its derivation, signify, *an inhabitant of Jerusalem*, or *the wife of Solomon*.

VII. 1, 2. This chapter opens with a description of the dress of the Jewish queen. What is here awkwardly rendered *the joints of thy thighs*, means the dress of that part of her body which was fastened with a jewel in the form of a round goblet, or cup, so formed as to appear full of liquor; which might be effected by a proper disposition of precious stones.‡

5. According to the version of *Houbigant*, this should be, *the hair of thy head is like the purple of the king fastened from the ceiling*, that is, like the purple curtains, which hang in magnificent festoons from the ceiling of the palace; or perhaps from the throne of *Solomon*, shading and ornamenting his head in a graceful manner. His being *held in the galleries*, may signify the attention of Solomon fixed upon the queen, with pleasure, as observed by the courtiers, who wished to bring about a reconciliation between them.§

7. The *palm tree* is remarkable for its height and straightness, and it seems to have had some peculiar relation to *Judea*, being stamped on the *Roman* coins which represent that province.||

8. This language of *Solomon* sufficiently intimates his purpose not to cast her off, but to treat her as his favourite wife.¶

10, 11. This is language of joy and exultation on the

\* Harmer, (S. S.) p. 327. † (S. S.) p. 325. (P.) ‡ Ibid. pp. 110, 111.

§ See Percy, p. 88; Harmer, (S. S.) pp. 112—114, 333.

|| See Brown, No. 44, p. 78; Addison on "Ancient Medals;" *Judea Capta*, (Series iii. No. 13, 14); Harmer, (S. S.) pp. 179, 180.

¶ Ibid. p. 335.



favourable sentiments of *Solomon* towards her, but she seems to desire that it might be shewn in some country retirement, and not in the presence of the *Egyptian* queen.\*

12. From this it appears, that the scene of this transaction was in the latter end of April.

13. The mention of *mandrakes* may intimate, that if she could prevail upon her husband to withdraw with her to the country seat, she might bring him a son; this plant, though of an unpleasant smell, being thought favourable to conception, for which purpose it was put under the bed.†

VIII. 1. *They should not despise thee.*‡

This chapter is thought to open with a complaint of the *Jewish* queen, who considered herself as despised on account of the preference given to *Pharaoh's* daughter.§

2. *Chardin* says, that much wine is still made from the juice of *pomegranates* in the East.||

4. This is the third time that this language occurs in the poem.

5. This is thought to express her anxiety about the arrival of the *Egyptian* bride; and the latter part of the verse may represent *Solomon* reminding her of the favour he had always shewn her, and that he had pledged himself to her mother that he would never do any thing that could give her any anxiety or distress. For it ought to have been rendered, *her mother that bare her, received a pledge for her.*¶

6. Still, however, she expresses her jealousy of the new queen, and enlarges on the misery which that passion occasions.

8. These are supposed to be the words of the *Jewish* queen, respecting the *Egyptian* princess; as, in her opinion, too young to be married, and asking in what manner she was to be treated, when her rank should be settled, and when, of course, she would be much *spoken of*.\*\*

9. This is supposed to be the reply of *Solomon*, saying, in figurative language, that the *Egyptian* princess was to be treated in the most distinguished manner. *Is she not a wall?* for so it may be rendered, *We will build upon her a palace of silver. Is she not a door? We will enclose her with boards of cedar.* She is compared to a *wall*, as *Solomon's* marrying her was a guard and defence to his country to the South,

\* *Harmer*, (S. S.) p. 338.

† See *Maundrell*, p. 61; *Harmer*, (S. S.) pp. 339, 340.

‡ MSS. (P.) "Despise me." *Marg.*

§ *Harmer*, (S. S.) p. 342.

|| *Harmer*, I. pp. 378, 379, Note.

¶ See *Percy*, p. 92; *Harmer*, (S. S.) pp. 348, 349, 352, 353.

\*\* *Ibid.* pp. 354—357.

and it was a *door*, as it opened to a freer communication with *Egypt*.\*

10, 11. Here the Egyptian princess is introduced as saying, *I am, indeed, a wall* to Israel. *My breasts* are likewise grown, *like the towers* of a wall, and not unmarriageable. Large breasts, and corpulency in general, are much admired in the East.

11, 12. This *Baal-hamon* was probably a place in which Solomon had a vineyard; but this princess speaks of the possessions she brought to Solomon as of equal value to him.†

13. This again is thought by Mr. Harmer‡ to be the speech of Solomon to the *Jewish* queen, saying that every person was listening to what she would say. Let me, therefore, have your final answer.

14. In this, *Solomon* is thought to express his resolution to keep her at some distance, but not to renounce his relation to her as his principal wife. In this, Mr. Harmer§ thinks that some hope is expressed, that the breach might be made up hereafter, founded on the gentleness with which he treated her. But the whole of this interpretation appears to me extremely uncertain. Too much of it consists of mere conjecture.

## ISAIAH.

ISAIAH is generally thought to have been of the royal family of *Judah*. That he was of great consideration appears from his being consulted by *Hezekiah* on the invasion of *Sennacherib*. He must have exercised the prophetic office about sixty years, from the last of *Uzziah* to the end of that of *Hezekiah*; and there is a Jewish tradition, not at all improbable, that he was put to death in the reign of *Manasseh* by being sawn between two boards; and to this it is thought that Paul alludes when he says of some of the ancient worthies, (*Heb.* xi. 37,) that *they were sawn asunder*.

There is more of the sublime in the writings of *Isaiah*, than in those of any other of the prophets, and he dwells more than any of them on the great and animating subject

\* Harmer, (S. S.) pp. 358 359.

† (S. S.) pp. 361, 362.

‡ Percy, p. 94; Harmer, (S. S.) p. 37.

§ Ibid. p. 363.



of the flourishing and happy state of the *Hebrew* nation in the latter days; though, like all the other prophets, he did not fail to inveigh against the degeneracy of the age in which he lived, exhorting to repentance and reformation, in order to prevent, or alleviate, the judgments with which they were threatened. His mission also extended to the neighbouring nations, whose fates he predicted.

CHAP. I. 2—6.\* The prophet begins his book with a complaint of the degeneracy of his countrymen, notwithstanding the great things that God had done for them.

7. This was probably delivered either towards the end of the reign of *Jotham*,† when it is said, 2 *Kings* xv. 37, that God sent against *Judah*, *Rezin, the king of Syria, and Pekah*, king of Israel; or in the beginning of the reign of *Ahaz*, when the country, besides being ravaged by the *Syrians* and *Israelites*, suffered by the invasion of the *Philistines* and *Edomites*. (2 *Chron.* xxviii. 5, 6, 17.)

8. To preserve their fruit from the jackals and foxes, they had temporary booths, which made but a mean appearance in their gardens.‡

10. Having mentioned the case of *Sodom* and *Gomorrhah*, the prophet, by a bold figure of speech,§ addresseth his countrymen by the appellation of the *people of Gomorrhah*.

11—17. This is a most animated exhortation to the practice of substantial virtue, expressing in the strongest terms the insignificance of the ritual part of religion without it. Such sentiments are frequent in the Scriptures,|| but nothing like them is found in the writings of the *Heathens*.

22. As *wine* was adulterated, and its quality debased, by *mixing it with water*; so had the *Israelites* lost their former virtue, and were become degenerate. In the East, wine is generally drunk pure, and water taken by itself. When mention is made of *mixed wines* in the Scriptures, it is to be understood of wine in which spices, and other ingredients to make it more intoxicating, are mixed with it.¶

25, 26. This a general prediction of the calamity that

\* "The art of medicine in the East consists chiefly in external applications: accordingly the prophet's images in this place are all taken from surgery." Bishop Lowth's *Notes*, p. 7. See *Chardin* in *Harmer*, II. p. 448.

† See *Lowth*, p. 8.

‡ See *Chardin*, (MS.) *Harmer*, I. p. 454; *Lowth*, p. 9.

§ "Examples of a sort of elegant turn of the like kind may be observed *vers.* 29, 30; *Rom.* xv. 4, 5, and 12, 13. See *Locke* on the place;" *Lowth*, p. 10.

|| "The prophet *Amos*, (*vers.* 21—24,) has expressed the same sentiments with great elegance." *Lowth*, p. 10.

¶ See *Thevenot*, *Odyss.* (IV. 220,) &c. in *Lowth*, pp. 12—14.

would befall the nation for their degeneracy, and of the happiness that was reserved for them in some future period, on both of which, but especially the latter, he enlarges in the course of this book.

By the word rendered *tin*, Bishop Lowth supposes *alloy* in general to be meant.

29.\* The Heathens had groves of shady trees near their temples. These the Israelites were expressly ordered to cut down; but when they relapsed into idolatry they made use of the same; and in these sacred groves all the abominations that were countenanced by the Heathen religions were committed. Here they are apprized that they would suffer for their addictedness to this mode of worship, when they themselves would be made to resemble these trees stripped of their leaves, and gardens without water, their country being in a state of desolation. In the hot eastern climates nothing is more coveted than gardens planted with shady trees, and well watered. Bishop Lowth, supposing with great probability that an *evergreen* was intended by the word here rendered *oak*, thinks that it was the *ilex*.†

31.‡ Neither their own power, nor that of the gods they served, would avail them against the anger of the Almighty. *The strong men* among them would be like *flax*, and their idolatrous rites as *fire*, which would be the means of consuming them. Nothing is more easily fired, or burns with greater fierceness, than dry flax.

II. 1. This chapter and the two following relate to one subject, and it is the great burthen of all *Isaiah's* prophecies, viz. the future prosperous state of his nation, and the calamity that would precede it, on account of their depravity.§ They were probably delivered in a season of outward prosperity, as in the time of *Jotham*, and before the calamity that befel the country afterwards.

2—4. These three verses are nearly the same with a passage in *Micah*, (iv. 1—3). Which of these prophets borrowed from the other is not certain, as they were contemporaries. It was probably a well known, as it was a favourite, prediction. It is, indeed, of the most interesting nature, announcing a state of universal peace, and the pre-eminence of the

\* "LXX. and *Vulg.* 'idols which they have desired,' (or 'to which they have sacrificed')." *Wall*, II. p. 79.

† *Notes*, p. 16.

‡ "LXX. and *Vulg.* 'their strength as tow, and their works as a spark.'" *Wall*, II. p. 79. See *Dodson's* "New Translation of *Isaiah*," 1790, *Notes*, p. 152.

§ See *Dodson*, p. 153; *Lowth*, pp. 20, 21.



*Israelites* to all other nations, as their instructors in religion.\* Nothing farther is intimated in this place.

6. The object of a great part of the Heathen religion was to pry into futurity by various modes of divination; and it should seem, from this passage, that many of the *Israelites* intermarried with idolatrous nations: as *Ahab* married *Jezebel*, a daughter of the king of *Tyre*.

7. This circumstance indicates a season of peace and great prosperity. The kings of Israel were particularly forbidden to multiply *horses*, and yet this was done by *Solomon*, and also by *Uzziah*.†

8. Though both *Uzziah* and *Jotham* suppressed idolatry, it was, no doubt, practised by many in private, especially as it had been countenanced by some of the former kings.‡

10. The clause, *when he ariseth to strike the earth with terror*, is added in this place from the *ancient versions*. It occurs again, *vers.* 19, 20.§ It appears to me to announce great convulsions, not in the land of *Palestine* only, but in many parts of the world, agreeably to many other prophecies, as that of *Haggai* ii. 7: *I will shake all nations*.

13—16.|| From this highly figurative description, we are led to expect the overthrow of all the great powers of the world, the maritime ones as well as others.

20. The effect of these convulsions will be an universal conviction of the truth of religion, and an end of all the forms of false worship.¶

22.\*\* This verse is not in the LXX. and is probably an interpolation.††

III. 1—3. This seems to be a prophecy of the total dissolution of the *Hebrew* government, but no particular time is mentioned. It was fulfilled in the *Babylonish* Captivity, and the subjection of the nation to the *Persians*, *Greeks* and *Romans* afterwards.‡‡

4, 5. This was fulfilled in the weak and wicked princes who reigned after *Hezekiah*.

\* See *Mede*, (*Dis.* xxix. *ad fin.*) pp. 139, 140; *Lowth*, pp. 21—23; *Dodson*, p. 154.

† See *Lowth*, p. 24.

‡ *Ibid.* See, on the late Idolatry of the Jews, *Dodson*, pp. 156—161.

§ *Lowth*, p. 25.

|| “LXX. ‘And upon all the bravery of fine ships.’” *Wall*, II. p. 79. See *Lowth*, pp. 25—27.

¶ See *Harmer*, II. pp. 456, 457; *Lowth*, pp. 28, 29; *Dodson*, p. 163.

\*\* See *Le Cene*, pp. 28, 29.

†† *Com. and Ess.* I. pp. 197, 198. (P.) *Dodson*, p. 164. *Lowth* prefixes the verse to Chap. iii.

‡‡ See 2 *Kings* xxiv. 14; *Lowth*, p. 29; *Dodson*, pp. 165—167.

6,\* 7. So low was the state of the *Hebrew* nation, that no person would be found who would undertake to be their prince; none being able to support the expense of that dignity. This does not appear to have been fulfilled literally; but the affairs of the Jews have now for many centuries been much lower than this circumstance implies; being without any thought of a prince of their own nation, and oppressed by all other nations.

10. The reading in the *Hebrew* is probably corrupted. The sense here given† is agreeable to the ancient versions as they stood soon after the time of Christ. If it be right, it seems to be an allusion to the character of Jesus, emphatically called *the just one*, in three passages of the New Testament, (*Acts* iii. 14, vii. 52; *James* v. 6,) very probably from this passage being supposed to relate to him.

16—23. Here is an enumeration of several ornaments used by women in the East, in order to exhibit a contrast between the appearance they made in the time of the prophet, and that which they would make afterwards. All the articles here enumerated that we can understand, are in use in some parts of the East at this day.‡ The painting of the eyes§ is the putting a fine powder of lead-ore between the eye lashes upon the ball of the eye. The nose is perforated for the hanging of an ornament on the upper lip, and rings or chains, that make a noise when they walk, are fastened to the ancles. Instead of these and other ornaments, and the effeminate life led by those who wore them, they would experience a dreadful reverse when they would come under the power of their enemies. Then many of them, without any regard to distinction of sex, would be driven in crowds from their own country to a distant one, and often quite naked, than which nothing is more opprobrious and offensive, even to men, in the East, and infinitely so to women, who never appear without veils, except to their nearest relations.

22. Mr. Bruce says that in *Abyssinia* they curl their hair with a wooden stick, by which they lay hold of the locks and twist them into what forms they please. Such were probably *the crisping pins* here mentioned.

\* “LXX. ‘And let my food be under thee: (or, let me board with thee).’” *Wall*, II. p. 80. See *Harmer*, I. p. 340 (*Note*); *Lowth*, pp. 29, 30.

† “LXX. ‘saying, let us bind the righteous man, for he is not good for us: therefore they shall eat, &c.’” *Wall*, II. p. 80. See *Lowth*, p. 31; *Dodson*, pp. 167—170.

‡ See *Harmer*, II. pp. 132, 133, 384, 385, 394; *Lowth*, pp. 32—37.

§ *Ver.* 16, (*Marg.*) “deceiving with their eyes.”



24.\* Great use was made of delicate and costly perfumes, which they applied after bathing.† This we see in the history of *Esther*, [ii. 12]. Instead of this, their bodies would be covered with filthy ulcers, than which nothing was deemed more loathsome.

26. *Sitting on the ground*, with the eyes fixed upon it, is the posture by which deep grief is represented in some oriental medals.‡ Sometimes they not only sat on the bare ground, but on ashes, or a dunghill. They also threw ashes and earth on their heads, to express sorrow.

IV. 1. So great would be the destruction of men, that many women would be content to have one husband, and without claiming the rights of wives, merely that they might not lie under the reproach of living single. And, contrary to the natural modesty of the sex, they would even use importunity to be taken for wives.§

2, 3.|| Here the prophet announces a state of great prosperity and glory for the few who would escape the preceding calamity; and as a foundation for this, they would be thoroughly reformed from the vices which had brought the wrath of God upon them.

3. Though the tree, which represents the nation, would be in a great measure destroyed, a root, or a *branch*, would remain, from which it would revive. It does not appear that in this place any single person is intended by the root, but the nation in general. Afterwards we find mention made of a *branch from the stock of Jesse*, or *David*, representing some particular person, who is to be descended from him, and to be at the head of the nation at their return from their last dispersion.

4. They would be purified as by fire, a comparison frequently made use of for this purpose; the people being compared to an impure metal, which is refined, and the dross destroyed, in the furnace.¶

5. God will manifest his presence with them as in former times, when they were led through the Wilderness by a *pillar of a cloud in the day* and of *fire in the night*; and this would

\* "Instead of a girdle, a rent." LXX. and *Vulg.* "a rope." *Wall*, II. p. 85.

† See *Harmer*, II. pp. 385, 386; *Lowth*, pp. 37—39.

‡ See *supra*, p. 148; *Gregory*, Chap. iv. pp. 24—27; *Lowth*, p. 39; *Dodson*, pp. 173, 174.

§ See *Lowth*, p. 40; *Dodson*, pp. 175, 176.

|| See *Le Cene*, pp. 698, 699; *Lowth*, p. 40.

¶ See *Mal.* iii. 2, 3; *Lowth*, pp. 40, 41; *Dodson*, p. 177.

be their protection from all danger, like a tent covering them from the heat of the sun, and from rain.\*

V. 1. In this chapter the prophet begins with a striking allegory, calculated to reprove the people for their degeneracy, and denouncing heavy judgments against them on that account. In the first part the Divine Being is the speaker, and afterwards the prophet.

2. The vineyard was furnished in the most ample manner, with every thing both for safety and convenience. One of our Saviour's parables resembles this of Isaiah, (*Matt.* xxi. 33; *Mark* xii. 1). Buildings of a permanent nature, as well as for temporary use, are often erected in gardens, in the East. Some of them might contain every utensil for the making of wine. There is a plant that is apt to grow in vineyards resembling the vine, but its berries are noxious.†

7. There is a great resemblance between the *Hebrew* words signifying *judgment* and *tyranny*, and also the words translated *righteousness* and *a cry*; and this was considered as a great beauty in composition.‡

8, 9. As a punishment for their covetousness in multiplying their buildings, and increasing their possessions, it is here foretold that their houses would be uninhabited, and their lands become a desert.

11. By *strong drink*, was probably meant the fermented juice of dates.§

12. There is a passage in *Amos* vi. 5, 6, which very much resembles this. They were contemporary writers, and described the same state of things.||

17. The fields which they had inclosed would become an open pasture.

18. The allusion may be either to the business of a rope-maker, who draws his *rope* to a great length from its being very short, or to the great labour to which wicked men sometimes put themselves to gain their object.¶

19. This is the language of open profaneness, calling for divine judgments by way of derision.

26. In addition to the judgments with which they would be afflicted internally, and by which they were not reformed, the Divine Being would employ a foreign enemy, the terror of whose invasion is described in very emphatical language. They who keep bees in the East are said to drive them out

\* See *Exod.* xiii. 21, xl. 38; *Zech.* ii. 5; *Lowth*, p. 41.

† *Ibid.* pp. 43—48.

‡ *Ibid.* p. 48.

§ *Ibid.* pp. 48, 49.

|| *Ibid.*

¶ *Ibid.* p. 50.



of their hives, and lead them back again, by a hiss, or whistle.\*

28. Horses are not shod in the East, as with us; and therefore *a hard hoof* was a great recommendation of a horse.†

30. Wherever they should look, upwards or downwards, nothing would meet their eye but what would inspire terror and despair.

VI. 1, 2. ‡ This must have been among the first, if not the very first, of the *visions* of this prophet: for the parts of this book are by no means arranged in the order of time.§ This appearance of the Divine Being was probably the same with that in the Wilderness, viz. a luminous cloud.||

As this symbol of the Divine presence was upon the ark, here called his *throne*, and the *Cherubim* stretched their wings over it, those that are here called *Seraphim* are said to be *above it*. They were, no doubt, emblematical figures, of the same nature with the *Cherubim*, though they differ in the number of their wings: as attending the throne of God, and executing his commands, they might represent angels.

5. The apprehension of danger from the presence of God, or that of persons of eminent sanctity, seems to have been universal. It frequently occurs both in the *Old* and the *New* Testament.

7. The significancy of this emblem of *a live coal* applied to the mouth, is not very apparent. Fire, indeed, purifies, but not when used in this manner.

9. Though he was to admonish the people, he was apprized that his exhortations would not be much attended to, through the prejudice and obstinacy of those to whom they were addressed. This was the case of the Jews in general in the time of our Saviour, who quotes this passage as applicable to them.¶

11, 12. \*\* Though this threatening was in part fulfilled at the Babylonish Captivity, it was not in its full extent till the last dispersion of the Jews by *Adrian*, when they were entirely expelled from their country, none being permitted to remain in it.

\* *Lowth*, (P.) p. 51. See *Ch.* vii. 18.

† See *Amos* vi. 12; *Lowth*, pp. 52, 53.

‡ "LXX. 'Round about him stood the Seraphim.'" *Wall*, II. p. 82.

§ *Lowth*, p. 54.

|| See *ibid.* p. 55; *Dodson*, pp. 182, 183.

¶ See *Matt.* xiii. 14; *Acts* xxviii. 26, 27; *Dodson*, pp. 184—186.

\*\* "I should rather render it, *and widows shall be multiplied in the midst of the land*. Thus *Chap.* liv. 5, 6; lxii. 4." *Hallett*, I. p. 8. See *Dodson*, p. 186, and a different reading by LXX. in *Wall*, II. p. 82.

13. \* Notwithstanding this dispersion, and the repeated destructions that would be made of the people, a small remnant would always remain. And this we see wonderfully verified. The Jews are at this time a numerous people; and whenever they return to their own country, they will probably be in sufficient numbers to occupy the whole of it.† The *teil tree* probably means the *turpentine* or *linden* tree. Its leaf resembles that of a laurel.

VII. 1. It should seem that, in the latter days of Jotham, *Pekah*, king of Israel, and *Rezin*, king of Syria, entered into a confederacy against Judah; because it is said, after an account of the reign of Jotham, 2 *Kings* xv. 37, *In those days the Lord began to send against Judah, Rezin, the king of Syria, and Pekah, the son of Remaliah*, and immediately after this it is said, *And Jotham slept with his fathers*. But the 37th verse seems to have been inserted by way of parenthesis after the preceding and following verses were written. For such a clause as the 36th verse, viz. *The rest of the acts of Jotham, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?* (which occur at the close of every reign,) always immediately precedes the account of the death and burial, such as we find *ver.* 38, *And Jotham slept with his fathers, &c.* As *Jotham* is said to have been a pious prince, and very prosperous, (for it is said, 2 *Chron.* xxvii. 6, *Now Jotham became mighty, because he prepared his ways before the Lord his God*,) and nothing is here hinted concerning any misfortune befalling him, I am inclined to think that the confederacy was not formed till the beginning of the reign of *Ahaz*. It is evident, however, that nothing was done in consequence of it till that time; but then it gave a serious alarm, as we find in this place.

2. The inability of the kings of *Syria* and *Israel* to succeed against *Judah*, though mentioned in this place, did not appear till after the prophecy which is the subject of this chapter.

3. The reason why this child was taken, seems to have been on account of his name, which signified *a remnant will return*.

4. ‡ They were compared to *smoking firebrands*, which

\* "LXX. 'As an oak, and as an acorn, when it falls out of its cup.'" *Wall*, II. p. 82.

† See *Lowth*, pp. 57, 58.

‡ "LXX. 'For the two sticks of these smoking torches; for when the anger of my fury shall be done, I will again heal.'" *Wall*, II. p. 83. See *Harmer*, I. pp. 263, 264; *Dodson*, p. 187.



were extinguished, and did not flame, and therefore had no power to do mischief.

6, 7. It is evident from the history that the success of *Israel* against *Judah* was considerable. Great numbers were slain, many captives and much spoil were taken; but their enemies did not succeed so far as to dethrone the house of *David*, and make a king of another family, as they had proposed.

8. This must be dated from the prediction concerning the captivity of the ten tribes by *Amos*, [i. 1,] who prophesied in the reign of *Jeroboam II.*, *two years before the earthquake*, which was probably in 785 B.C. From this time to the taking of *Samaria* by *Shalmanassar*, in 721 B.C., were sixty-four years.\*

9. This looks like a warning to the people of *Judah*, that if they did not profit by the example of the *ten tribes*, they would suffer in the same manner. Similar to this was the exhortation of *Jehoshaphat*, (2 *Chron.* xx. 20,) *Hear me, O Judah, and ye inhabitants of Jerusalem. Believe in Jehovah your God, so shall ye be established; believe his prophets, and so shall ye prosper.*

13. There must have been something in the manner in which *Ahaz* spake that was improper or offensive, to give a propriety to this reply. It is probable that he despaired of any relief, notwithstanding what the prophet had declared, and refused to ask any confirmation of it, from a persuasion that it would answer no purpose.

15. Milk, *butter and honey* are considered as delicacies in the East, and therefore denote plenty, on the restoration of peace. *D'Arvieux* says, that one of the chief breakfasts of the *Arabs* is cream, or fresh butter mixed with honey.†

16. It does not appear who it was that was with child; but the meaning of the prophecy was, that before a *child*, which would soon be born, and which would be called *Immanuel*, or *God with us*, should be able to distinguish between good and evil, *both these kings* would be no more.‡ And as mention is made of food, the meaning probably was, that this would take place before he could distinguish wholesome and agreeable food from that which was not so, which a child very soon learns. Accordingly, in the fourth year of *Ahaz*, *Pekah* was slain by *Hoshea*, [2 *Kings* xv. 30,] and probably about the same time *Rezin* was slain by the king of

\* See *Wall*, II. p. 83; *Lowth*, pp. 60, 61.

† *Fragments*, II. p. 181. (P.) See *Harmer*, I. p. 299; *Lowth*, pp. 62, 63.

‡ See *ibid.* pp. 64, 65; *Dodson*, pp. 190—196.

*Assyria*, (2 *Kings* xvi. 9). Also, though the country was threatened with famine, the child should eat *butter and honey*, intimating that there would be plenty of all things.

17. *Even the king of Assyria*, is probably an interpolation. Bishop Lowth omits them in his translation.

Though *Judah* and the house of *Ahaz* were promised deliverance on this occasion, they should not finally escape very severe judgments, which are here announced.

18. The enemies by whose means God would punish them, would come from the most distant and opposite quarters, from the most remote part of *Egypt* on the one hand, and from *Assyria* on the other. The armies of these countries are represented by objects peculiar to each. *The fly* in Upper Egypt, or *Ethiopia*, according to Mr. Bruce, is a most formidable insect: no animal can stand before it. According to him, the meaning is, they shall cut off from the cattle their usual retreat to the desert, by taking possession of those places, and meeting them where ordinarily they never come.\*

20. *Ahaz* gave money to the king of *Assyria* to engage him to come to his assistance, and God says that he also would *hire*, or employ him to do his work. But though the country suffered much by the ravages of both the *Egyptians* and *Assyrians*, it suffered much more by the *Babylonians*; and this may have been intended in the prophecy, as *Babylon* was then within the *Assyrian* empire.†

VIII. 1. The prophet continues his assurances of the deliverance of *Judah* from the confederacy of the kings of *Israel* and *Syria*, and of the future happy times for his countrymen, under the government of the house of *David*.

4. ‡ It was usual to give names to children significative of any thing that they wished to remember. Two methods are here used for this purpose, viz. the engraving of the words which denoted *hastening the spoil and taking the prey*, and also giving the same words as the *name of the child*.

6—8. *Siloah* was a small brook near Jerusalem, and to this the forces of *Judah* were compared; and because they were held in contempt by those who boasted of the great power of *the king of Assyria*, to whom they looked for assistance, God threatened them with suffering by that power, compared to the *overflowing* of a great river.§ Accordingly,

\* *Travels*, p. 390. (P.)

† See *Wall*, II. p. 84; *Lowth*, pp. 65, 66.

‡ "Take unto thee a large mirror:" the *Chaldee* paraphrast renders it, a *tablet*. See *Lowth*, p. 68.

§ *Ibid.* p. 69. See (*Peirce on Heb.* ii. 13), *Dodson*, p. 196.



the Assyrians completed the conquest of *Israel* and *Syria*, and greatly alarmed and endangered *Judah* also; but, concluding with an allusion to the name of the child mentioned in the preceding chapter, the prophet intimates that, though *Judah* would be endangered and suffer much, it would not be ruined, for *God was with it*.

9, 10. This is a challenge to the enemies of *Judah* to do all that they could to ruin the country. They could not prevail, for *God was with it*.\*

12. This is a very difficult passage. It may perhaps refer to the confidence that some of the people placed in the idols they worshipped, which are here declared to be wholly without power; for that *Jehovah* only was to be feared, and that his power would be their protection.

The verses 11, 12 and 13, may be considered as a *parenthesis*, interrupting the prophecy.†

14. Though *God*, here compared to a *rock*, would be a sufficient fortress and protection to all who put their trust in him; yet, as the Israelites had departed from his worship, to them he would be a stone on which they would stumble and fall.‡

18. There is considerable difficulty with respect to the best division of the words contained in this verse.§ I prefer the version of *Lowth*.|| The *children of the prophets* were frequently made use of as signs to the people, their names being significative of what he announced from *God*.

19. ¶ It was manifestly absurd to inquire of *the dead*, which was the case of the Heathen deities, concerning the affairs of *living men*. In opposition to these objects of worship, *Jehovah* is called *the living*, as well as the *true God*.

IX. 1. *But there shall not hereafter be darkness in the land which was distressed:*

*In the former time he debased*

*The land of Zebulon, and the land of Naphtali:*

*But in the latter time he hath made it glorious.\*\**

\* See *Lowth*, p. 70; *Dodson*, pp. 197, 198.

† See *Mede*, p. 9; *Lowth*, pp. 70, 71; *Dodson*, p. 198.

‡ See *Lowth*, p. 71; *Dodson*, pp. 198—201.

§ See *Wall*, II. p. 85.

|| “Behold, I, and the children

Whom *JEHOVAH* hath given unto me;

For signs and for wonders in *Israel*,

From *JEHOVAH*, God of Hosts,

Who dwelleth in the mountain of *Sion*.”

See *Dodson*, pp. 17, 202, 203.

¶ “LXX. translate it, ‘Wherefore do they consult the dead, (that is, their gods,) concerning the living?’” See *Young*, I. pp. 266, 267; II. pp. 144, 145; *Lowth*, pp. 71, 72; *Dodson*, p. 203.

\*\* *Lowth*. (P.) See Vol. II. p. 180; *Mede*, pp. 101, 457; *Wall*, II. pp. 86—88; *Dodson*, pp. 205, 206.

2. From this place the prophet announces the glory and happiness of future times, even to that part of the country which had suffered the most by the invasion of the Assyrians, which was *Galilee*, and all the north-eastern part of Palestine.

3. *And hast increased their joy.\**

5. This seems to be a reference to such a destruction of the enemies of Israel as is announced by several other prophets, when the wood of their weapons would be used for *fuel*.

6. *And his name shall be called* THE MESSENGER OF THE GREAT DESIGN.† This was probably an exact translation of the original.

This is evidently a reference to the *Messiah*, but it chiefly respects his second coming as a king, which will be the commencement of a state of permanent peace, security and happiness. In the oriental style, a person who excels in any particular quality, is called *the father* of that quality. Thus a famous physician, much praised for his skill, was called *the Father of Benediction*: so here the *Messiah* is called *the Father of Eternity*, his authority being designed to be of long continuance.

8. ‡ From this verse to *Ch. x. 4*, is a distinct prophecy, without any necessary connexion with what goes before or follows it; but the purport of it is of the same general tenor with the preceding, a threatening of the Divine judgments on account of the vices of the people.

11. — *The princes of Rezin.* §

12. *Assyria* was to the north-east, and *the Philistines* to the south-east of *Palestine*. The people would, therefore, be distressed on every side; but, notwithstanding this judgment, something still more calamitous was reserved for them.

16. This clause occurs four times as the burden of a song.

19. || They would suffer by civil dissension.

X. ¶ 1. In the East, persons who apply to a king or magistrate, for any thing, present their petition in writing, and then endeavour to get his signature to it.\*\*

\* MSS. (P.) See *Wall*, II. p. 88.

† LXX. (P.) See *Wall*, II. pp. 88, 89; *Mede*, p. 465; Mr. *Turner* in *Theol. Repos.* III. pp. 313—316; (the Author), *ibid.* V. pp. 123, 183; VI. pp. 344—346; *Harmer*, II. p. 480; *Dodson*, pp. 206—213.

‡ "A word. 'A death' (or plague). See the context." *Wall*, II. p. 90.

§ MSS. (P.) See *Wall*, II. p. 90.

|| "Every man shall devour the flesh of his neighbour." See *Lowth*, pp. 78, 79; *Dodson*, pp. 218, 214.

¶ "The prescribers. Not the scribes, who write vexatious decrees, but the judges, who cause them to be written." *Rosenmüller* in *Stock*, p. 28.

\*\* See *Harmer*, II. pp. 290, 291.



4. i. e. Be among the prisoners, and among the slain.

5. From this place to the end of *Chapter* xii. is one discourse, representing the *Assyrians* (and *Israel*) as employed by God to execute his judgments on his people, and as afterwards reserved for greater punishment themselves; while the Israelites would be purified by their sufferings, and their last state be most glorious and happy. This prophecy must have been delivered after the taking of *Samaria* by *Shalmanassar*, which was in the sixth year of *Hezekiah*, and probably before the fourteenth of his reign, in which *Judah* was invaded by *Sennacherib*.\*

9. i. e. Have any of these cities been able to withstand me?

11. As the gods of other countries had not been able to defend them from the invasion, he presumed that the God of *Judah* could not protect that country.

14. He had plundered all these countries of their treasures, with as much ease as a person takes eggs, or young birds, from a nest.

15. This is a striking representation of the subserviency of all the powers and designs of men to the purposes of God.

17. The Israelites, though so much oppressed, would hereafter be the means of the destruction of all their oppressors; as if they had been a fire, and their enemies, thorns. This must refer to a time yet future.

23. From this it is most evident that the prophecy looks far beyond the time of the invasion of *Sennacherib*; for very few perished on that occasion.

24. This part of the prophecy seems to relate to the approaching invasion of *Sennacherib*, of whom it is foretold, that, though he would make considerable progress in the country, going even to *Jerusalem*, the capital, his army would be cut off.

26. His defeat would resemble that of the *Midianites* by *Gideon*, in which more than a hundred thousand were slain. [*Judges* viii. 10.]

27. † With the change of a letter, this may be rendered, “*Yea, the yoke shall be loosed (or broken) from before the desolater, (or destroyer,) i. e. before the destroying angel.*‡”

28. This is an account of the gradual advance of the *Assyrian* army in the kingdom of *Judah*, till it came to *Jerusalem*.§

\* See 2 *Kings* xviii. 10, 13; *Lowth*, p. 79.

† See *Pilkington*, pp. 116, 117.

‡ *Com. and Ess.* 11. pp. 33, 34. See *Stock*, p. 31.

§ See *Lowth*, (on vers. 28—32,) pp. 82, 83; *Rosen.* in *Stock*, p. 31.

30. In this prophetic description of the march of the army, there is an allusion to some, if not to all, the names of the places through which they passed. Thus *anathoth* signifies *answer*.

33, 34. This represents the utter destruction of the army of *Sennacherib*, after he had made a near approach to Jerusalem.

XI. 1—4. The prophet, after having announced the destruction of the army of *Sennacherib*, as a type of that of all the enemies of Israel, describes the future happy state of his country under a prince of the house of David.

5. This is, no doubt, the proper character of *Jesus*, and an account of the part that he is destined to act at his second coming, when he will *judge* (that is, *rule*) *the world in righteousness*.

6—9. This is a description of the peaceful and happy times which the Israelites are to enjoy after their last return to their own country; so that the *judicial* office of *Christ* is to precede that time.

10. \* All nations are, in some sense or other, to be subject to the *Messiah*, and to the Israelites, over whom he will reign.

11. *Pathros* is *Thebais*, in Egypt.

12. † This is clearly descriptive of the final return of the *Israelites* from all parts of the world.

13. The rivalry between the two kingdoms of *Judah* and *Israel* will cease, and they will again form one nation, as is clearly expressed in other prophecies.

14. Other prophecies announce the possession of the country of the *Philistines*, and also that of the *Moabites* and *Ammonites*, by the Israelites after their return.

15, ‡ 16. This seems to be a figurative description of the removal of every impediment to the return of the dispersed Jews; not that any *river* will be actually so divided, or that any *highway* will be made purposely for them, but that every thing that is necessary to favour their passage, will be done. §

XII. This is a song of praise to be sung by the Jews after their Restoration; and it is well adapted to the joyful occasion. ||

\* "LXX. 'A root of Jesse, and one that shall arise to rule over the Gentiles; in him shall the Gentiles trust,' &c. See *Rom.* xv. 12." *Wall*, II. p. 92. See *Lowth*, p. 86; *Dodson*, pp. 218, 219.

† See *Rosen.* in *Stock*, p. 34.

‡ "LXX. 'Shall make the sea of Egypt desolate.'" *Wall*, II. p. 92. See *Lowth*, pp. 86, 87; *Dodson*, pp. 219, 220.

§ See *Zech.* x. 10, 11; *Mede*, (B. iii.) p. 529.

|| *Dodson*, p. 221. See *Lowth*, p. 87.



XIII. The instructions of the prophets of Israel were not confined to their own nation. All the more considerable of them foretold the fates of the neighbouring nations with whom they had any intercourse; and no doubt their predictions were made known to those nations. In some cases the prophets themselves were expressly sent to them, as *Jonah to Nineveh*. By this means it pleased the Divine Being to make known his character of Lord of the whole earth, and not of one people only. That in doing this the prophets did not pay their court to the people of other nations, is evident from the heavy judgments they denounced against the most powerful of them, as *Egypt, Assyria, Babylon* and *Tyre*, when their power was the greatest. In this part of the book of *Isaiah* we find his predictions concerning the fate of all the neighbouring nations, generally contrasted with that of his own country. According to them, the Jews would suffer greatly, but a remnant of the nation would be saved, and from this root, or branch, would more than recover its pristine greatness, while all the other nations, notwithstanding the then prosperous state of their affairs, would become extinct.

1—5. The introduction to this prophecy is peculiarly striking. It represents a great commotion among the nations, in consequence of their being mustered by God to fight his battles.

6. As these judgments are called *the day of Jehovah*, or the day, or time, in which he would avenge his people of their enemies, they have respect, I doubt not, to a time yet future.

11. This *visitation of the world*, must include the judgments of God both on the Israelites and on their enemies.\*

13—16. It is not possible, by any language, to describe a greater convulsion in the state of the world, and a greater destruction of mankind. Allowing all that we can to hyperbolical description, it must refer to something much greater than has yet taken place.

17. After the general account of all the judgments with which God will visit a guilty world, the prophet comes to the case of *Babylon*, in particular, and to events near to his own time, though it is very possible that in his own idea they might all be coincident, or immediately follow one another. The prophets did not always understand their own predictions, but *they spake*, as *Peter* says, *as they were*

\* "The world, that is, the Babylonish empire." *Lowth*, p. 91. See *Stock* (in loc. and Note), p. 37.

*moved by the Holy Spirit*, so that other persons living nearer to the time of the events may understand them better than they did.

19. In the time of Isaiah, *Babylon* was only a city belonging to the *Assyrian* empire, or at the most had but just asserted its independence of it: for the *Babylonians*, joining with the *Medes*, overturned the *Assyrian* empire; and yet the overthrow of *Babylon* by the *Medes*, then in alliance with them, is here distinctly foretold; and the destruction of a city which after the time of the prophet came to be the greatest that the world had ever seen, has been completely and wonderfully accomplished, and at such a distance from the time of the prophet, that it can never be in the power of unbelievers to say that the prediction did not precede the event, or that it in the least contributed to produce it.\*

21. By *satyrs*, are to be understood *goats*, which frequent rocky and desert places.†

22. ‡ The expression of a *time* being *near*, is often used in the Scriptures to denote the *certainty* of an event: as if the Divine Being, who looks into futurity, saw it actually come to pass. This, I doubt not, was the meaning of *Jesus*, when he said to the penitent thief, *This day shalt thou be with me in paradise*.

XIV. 1. The prophet, after describing the calamitous end of *Babylon*, contrasts it with the future happy state of his own country.

2. This must relate to their final return and peaceful settlement in their own country; for it cannot be said, as yet, that they have *ruled over their oppressors*.

4—19. § This is a striking poetical description of the fall of *Babylon*, and the powerful *king* of it; when the dead are personified, and represented as meeting and accosting him on his arrival among them.||

20. The LXX. has, *My land, and my people*.¶

23. *The bittern* is a bird that avoids places frequented by men.

26. The conclusion shews, that, as particular judgments

\* See Vol. II. pp. 172—175; *Lowth*, pp. 93—95.

† See *Dodson*, p. 224.

‡ “LXX. end *Chap.* xiii. at the word *palaces* (ver. 22), and the next words do with them begin the next, and are applied, not to the desolation of *Babylon*, but to the restoration of *Israel*.” *Wall*, II. pp. 92, 93.

§ “LXX. ‘But thou art thrown upon the hills, as an abominable carcase.’” *Wall*, II. p. 93. See *Dodson*, pp. 29, 230; *Stock*, p. 41.

|| See *Lowth*; pp. 89, 90, 96, 97.

¶ See *Wall*, II. p. 93; *Com. and Ess.* II. p. 34.



were reserved for *Babylon*, its fate would extend to all other nations that had oppressed, or should oppress, the Jews.

28. The *Philistines*, after having been conquered by *David*, had recovered themselves, and become formidable to the Israelites; but they had been again subdued by *Uzziah*, (2 *Chron.* xxvi. 6,) and had probably continued in a state of subjection till the death of *Ahaz*, on which event they might rejoice, and revolt. In this state of things, the prophet announces their entire and final subjugation.

29. Though *Ahaz* was dead, his son and successor would be more formidable than he had been.

30. The Israelites would suffer, but it would be only like taking the fruit from a tree, which in due season would produce more; but the sufferings of the *Philistines* would be like destroying the *root* of the tree, which could never recover itself. Accordingly, we read that they were conquered by *Hezekiah*, (2 *Kings* xviii. 8,) that *he smote the Philistines even unto Gaza, and the borders thereof, from the tower of the watchmen, to the fenced city*. But this prophecy was not completely fulfilled till after the conquests of *Alexander*, and the subjection of what remained of the *Philistines* to the kings of Judea.

XV. This chapter and the following, contain an account of the judgments of God against *Moab*, to be accomplished in three years; but the prophecy being without a date, history furnishes no light for the interpretation of it. It is only conjectured that it was delivered in the first year of *Hezekiah*, and fulfilled by *Shalmanassar*, when he invaded the kingdom of Israel. But, as far as appears, all that the *Moabites* suffered by the *Assyrians* was little in comparison to what they suffered by *Nebuchadnezzar* afterwards; for in the time of *Jeremiah* they were a powerful nation, and he denounced heavy judgments against them, very much in the manner of this prophecy of *Isaiah*. I would observe on this occasion, that the difficulties we meet with in reconciling *history* with *prophecy*, is a proof that the books of Scripture are no forgeries. The persons who forged them might easily have guarded against any objection of this kind.

1. Instead of, *destroyed in the night*, a small variation in the Hebrew will make it, *completely destroyed*.\*

2. Mention is here made of particular cities of the *Moabites*, and of their lamentation at the altars of their gods, who

\* See *Louth*, p. 100; *Stock*, p. 43.

could give them no assistance. To cut off the hair, was a token of mourning in all ancient nations. The object was to neglect and disfigure themselves, as if careless what became of them.\*

7.† *Moab* bordered upon the *Arabs*, who were always noted for plundering their neighbours, agreeable to the original prophecy concerning *Ishmael*. *His hand shall be against every man, and every man's hand against him.* Thus *Job* is represented as suffering by their incursions.

9. *Dimon* is from a root which signifies *food*; and to this there is an allusion after the manner of the *Hebrew* poets. There is great uncertainty in the reading and interpretation of this passage.‡

XVI. 1,§ 2. The meaning of this part of the prophecy is very obscure. It probably intimates that not only the chief men, but the son of the king, would flee before the enemy; and that even the women would be obliged to cross the river *Arnon*, which was the boundary of the country.

4. This seems to imply that they who fled from *Moab* would take refuge in the kingdom of *Judah*, and be kindly received there.||

6. *The pride of Moab* is noticed by *Jeremiah*, though it does not appear from history that there was any particular foundation for it.¶

8. These *wines* were probably much esteemed, and sent to distant countries.\*\*

12. The Heathens imagined that when they could not succeed in their application to their gods, in one place, they might in another; as we see in the history of *Balaam*.

XVII. 1. This prophecy concerning *Damascus*, (but which relates as much to *the ten tribes*,) was probably delivered before the invasion by the *Assyrians*, and while they were both confederated against the kingdom of *Judah*. It is thought to have been fulfilled when *Tiglath-pileser* took *Damascus*, and carried the people to *Kir*, (2 *Kings* xvi. 9,) and when at the same time the *Assyrians* overran part of the kingdom of *Israel*, and carried away many captives: but it was more completely fulfilled on the conquest of that

\* *Lowth*, pp. 100, 101; *Stock*, p. 44.

† "The valley of the Arabians." *Marg.* See *Wall*, II. p. 94; *Lowth*, p. 101; *Blayney's* "Jeremiah and Lamentations," Ed. 2, 1810, *Notes*, p. 421.

‡ See *Lowth*, p. 102; *Dodson*, p. 233; *Stock*, p. 45.

§ *Ibid.* "LXX. 'I will send, as it were, serpents upon the land. Shall the mount of the daughter of *Sion* be a forsaken rock?'" *Wall*, II. p. 94.

|| See *Lowth*, pp. 102, 103.

¶ *Ibid.* p. 103; *Dodson*, p. 233; *Blayney* (on *Jer.* xlviii. 29), p. 419.

\*\* *Lowth*, p. 104. See *Blayney* (on *Jer.*) p. 420.



country, and the captivity of the remains of the people, by *Shalmanassar*.\*

2. There is great uncertainty in the rendering of this passage. Our common version has, *the cities of Aroer are forsaken*. In the *Syriac* it is, *Adoiris is forsaken*. In the *LXX.*, *Damascus is taken from the cities, and shall be destroyed*.† As this has not taken place, I prefer the common rendering, though it is no doubt very uncertain. *Damascus* has never since this time been the seat of an independent empire; but the language of the other part of the prophecy must be hyperbolical, if the present reading be right.

5. *Rephaim* was a fruitful valley near Jerusalem.‡

8.§ This seems to respect a very distant period, when idolatry will be for ever abolished, though it was, no doubt, true of the *Samaritans*, who were, and still are, as much devoted to the sole worship of the true God, as the *Jews*.

12—14. These three verses have no apparent connexion with any thing that precedes or follows them, so that it is doubted whether they be in their proper place.|| The prophecy is similar to many others, which describe an invasion of *Palestine* at the final return of the *Jews*, when their enemies will be defeated with great slaughter.

XVIII.¶ Much of the attention of learned Christians has of late been given to that part of the prophecies of *Isaiah* which is contained in this *chapter*, which is with justice considered as one of the most obscure of his or any other prophecies; and since the interpretations that have been given of it are very different, I shall hope to be excused if I propose another.

Notwithstanding the uncertainty there may be in the sense of particular words and phrases, in this or other prophecies, it may not be difficult to ascertain the general sense of them from collateral evidence; so that though those words and phrases may remain of doubtful interpretation, there may

\* *Lowth*, p. 105.

† See *ibid.* pp. 105, 106; *Dodson*, p. 233; *Rosen*. in *Stock*, p. 47.

‡ "It is here used poetically for any fruitful country." *Lowth*, p. 106.

§ (*Marg.*) *Sun-images*, "so called from their being placed on the house-top, and consequently exposed to the heat of the sun." *Young*, l. p. 110. See *Lowth*, p. 106; *Dodson*, p. 234; *Pliny* (N. H. xxvi. 14), in *Stock*, p. 48.

|| *Lowth*, p. 107.

¶ The *Notes* on this chapter, in the *Northumberland* edition, are found *verbatim*, with enlargements, in the author's "Attempt to explain the Eighteenth Chapter of *Isaiah*," which was annexed, in 1801, to the "Inquiry into the Knowledge of the Ancient Hebrews concerning a Future State," as edited by Mr. Lindsey in 1801. I have, therefore, here substituted for those *Notes* the whole of the *Attempt*.

be no great uncertainty with respect to any thing of much importance in the prophecy.

There is abundant evidence of the Hebrew text of the prophetical books of Scripture being considerably corrupted by frequent transcribing. To this the necessary obscurity of these parts of Scripture would greatly contribute, while the obvious sense of the historical books would secure their correctness to a transcriber who understood the language. On this account it may be allowed to call in the aid of the ancient versions; since at the time in which they were made, the copies might be more correct. Consequently, if any of them give a clear meaning, consistent with the context, it may be adopted in preference to the Hebrew text, of which no certain or good sense can be made. Even conjectural emendations, without the authority of any ancient version, or MS., may sometimes be allowed, though this should be done very sparingly; since many of the most plausible of those emendations have appeared, on farther consideration, to be unnecessary; the present text being capable, on a more critical examination, of a clear and unexceptionable interpretation.

Having premised these observations, which respect the prophetical writings in general, I shall proceed to others, which may tend to throw some light upon this part of them in particular.

At the time that *Isaiah* began to prophesy, the kingdom of Judah was threatened with an invasion by the kings of Israel and Syria, and afterwards, in the reign of Hezekiah, with a more formidable one by the king of Assyria. But notwithstanding these unfavourable appearances, it is the great burden of the prophecies of *Isaiah*, that the promises of God to their forefathers, Abraham, Isaac and Jacob, and repeated by Moses, viz. that they would be the most distinguished and flourishing of all nations, would certainly be fulfilled; that though their sufferings would be great, and they would be dispersed, as Moses had foretold, over all the face of the earth, they would in due time be restored to their own country, and enjoy the unmolested possession of it to the end of time; while all the nations which at that time threatened them, and all others that should hereafter rise to great power, and oppress them, would be exterminated.

This fate is particularly announced concerning all the countries that were at that time hostile to the Israelites,



though it does not appear in what period of the long continuance of Isaiah's prophesying, those predictions were delivered, and it is not probable that they were given in the order in which they are recorded. The judgments of God against Assyria are contained in *Chap. x.* and *Chap. xiv. 22*; against Babylon, *Chap. xiii.*; against Moab (at that time a powerful and proud nation), *Chap. xv.*; against the Syrians, *Chap. xvii.*; against the Egyptians, *Chap. xix.*; and against the Tyrians, *Chap. xxiii.* All these predictions of Isaiah concerning the fate of these particular countries, were followed by other similar ones in Jeremiah and Ezekiel, and some of them in the minor prophets, about two centuries after him.

The most remarkable of these prophecies is that against Babylon, which made no great figure in the time of Isaiah, and had not then been hostile to the Israelites. It is farther remarkable, that the overthrow of Babylon is announced as to be accomplished by the *Medes*, *Chap. xiii. 17*; *xxi. 2*; *xxxi. 8*; *xlvi. 47*; a nation then quite inconsiderable; and Cyrus, the conqueror of Babylon, is even mentioned by name, *Chap. xlv. 28*; *xlvi. 1*; about two hundred years before he was born.

The seventeenth and eighteenth chapters of Isaiah contain one of those prophecies. It is entitled, *The burden of Damascus*, the capital of the kingdom of Syria, which was then a powerful state, and, in conjunction with the kingdom of Israel, threatened the kingdom of Judah. But though, of these two, Damascus is threatened with utter destruction, and the *fortress is foretold to cease from Ephraim*, yet it is said that *a remnant shall be left of Israel*. As no new title occurs till the nineteenth chapter, we may conclude that the predictions in the eighteenth cannot relate to Egypt, as Bishop Lowth and most other interpreters suppose, especially as the very next chapter has the title of *The burden of Egypt*.

1. As the word חָיִי in *Chap. xvii. 12*, evidently signifies *woe*, and announces calamity, the same must, no doubt, be its meaning in *Chap. xviii. 1*, which is only a continuation of the same prophecy, though it may in other places be a mere interjection, signifying a call to some person or nation.

There is great uncertainty in rendering the phrase צִלְצִל כְּנָפִים; but that it is in any respect descriptive of *Egypt*, cannot be admitted, for the reason just given. And as the verses immediately preceding in the same prophecy, though

improperly placed in a different chapter, represent all nations as exposed to divine judgments, this may be intended to denote the most powerful of them in general, without alluding to any of them in particular. The phrase, *shadowing with wings*, (which is the most literal rendering, and adopted in our common translation,) may refer to its power of protecting other nations, and therefore imply great power in itself, such as might lead it to expect to escape the threatened judgments.

*Cush* being a country situated farther to the south than any other with which the Israelites were acquainted, the *land beyond the rivers of Cush* may signify any distant nation; the prophecy intimating, that neither great power nor remoteness of situation, would avail any nation on which God had determined to inflict his judgments.

2. As the final return of the Israelites from all the countries of their dispersion, in which return they will be favoured and assisted by other nations, is represented by this prophet, (*Chap. lxvi. 20.*) under the image of *an offering* brought from all nations to Jehovah; *ver. 7* of this prophecy, in which the same language is made use of, most probably relates to the same great event. Consequently, the prophet's description of this nation must apply to the Israelites, whatever difficulty there may be with respect to the phrases by which that nation is designated.

The phrase קן קן in the description of the same people, is probably a corruption, since it gives no clear meaning whatever. We may, therefore, adopt some of the ancient versions; and though these differ, they all agree in giving the idea of a people *oppressed and harassed*, as the Israelites are in their dispersion. Since, however, the same words occur in *Chap. xxviii. 10*, where they are rendered by our translators *line upon line*, and made equivalent to *precept upon precept*, one of the marginal readings, viz. *a nation of line line*, may, as the most literal, be approved. In either case, it denotes the Israelites, who have been favoured with divine revelations, though they were not effectual to prevent their apostacy.

The phrase, *whose land the rivers have spoiled*, may well enough apply to the Holy Land, if by *rivers* we understand, with Bishop Horsley, any other cause of desolation, such as hostile armies, which are often compared to the overflowing of rivers.

The phrase, *swift messengers*, by no means necessarily alludes to the inhabitants of the *land shadowing with wings*,



or any other particular nation ; but to swift messengers in general, who are directed to announce the purposes of God with respect to his people, and all other nations ; his purposes of favour to the former, and of heavy judgments on the latter. And since mention is made, *ver. 6*, of being *left to the fowls of the mountains, and the beasts of the earth*, and this is the language in which the destruction of the enemies of the Israelites at their restoration is described in other prophecies, it is probable that the same event is alluded to in this more obscure passage.

4.\* 5. There is much difficulty in the translation of these two verses, and I am by no means satisfied with any that I have seen of them ; but the object of them seems to be, to express the attention that God gives to his chosen people at all times, either with respect to the favour which he will finally shew to them, or his chastisement of them for their disobedience.

I shall now give what appears to me the best translation of this prophecy, availing myself of the ancient versions with respect to the more difficult passages above-mentioned, and of Mr. Dodson's and Bishop Horsley's, the latest of the modern ones. There is no occasion, however, to give any translation of *Chap. xvii.*, though it contains a part of the same prophecy with that in *Chap. xviii.*, and though an attention to it is, as I have shewn, absolutely necessary to the right understanding of it ; because the sense of this chapter is sufficiently clear, so that all the translations of it nearly agree.

“ Woe to the land with extended wings, beyond the rivers of Cush, which sends ambassadors by sea, in vessels of bul-rushes on the waters. Go, swift messengers, to a nation oppressed and afflicted, to a people wonderful from the beginning, and to this day, a nation dispersed and oppressed, and whose country the floods have destroyed. Yea all ye who inhabit the world, and dwell upon the earth, when the standard shall be lifted up upon the mountains, behold, and when the trumpet shall be sounded, hear. For thus has Jehovah said to me, I will sit still, and regard my fixed habitation, as the clear heat after rain, and as the dewy cloud in the heat of harvest. Surely before the vintage,

\* “ LXX. ‘ There shall be rest (or *safety*) in my city, as the light of a summer noon, and as a cloud of dew in a harvest day.’ ” *Wall*, II. p. 95. See *Dodson*, p. 235 ; *Stock*, p. 50.

while the bud is perfect, and the blossom is becoming a swelling grape, he will destroy the leaders with a sword, and the strong ones he will destroy and cut off. And they shall be left together for the birds of the air, and the beasts of the earth; and the birds of the air shall be gathered to them, and all the beasts of the earth shall come to them. At that time a gift shall be brought to Jehovah, God of hosts, a nation dispersed and oppressed, from a people wonderful from the beginning, and to this day, whose country the rivers have spoiled, to the place of the name of Jehovah, God of hosts, to the mountains of Sion."

The general sense of this prophecy, without regard to the meaning of particular phrases, I take to be as follows: After pronouncing a woe on the nations in general, meaning no doubt, those who should have oppressed the Israelites, the prophet proceeds to say in the name of God, "Woe to the most powerful, and the most distant of those nations, to which there is no access but by sea. And let swift messengers go to my own people, who have been oppressed by other nations, to announce my favour to them. Let all the inhabitants of the world attend to my signals on the approach of the time when I shall shew it to them. For I shall certainly deliver them from all their afflictions, and utterly destroy their enemies, while they shall be brought as an offering to me from all other nations, and enjoy an undisturbed settlement in their own country."

In this interpretation it will be observed that I do not, with some late expositors, find *France*, either as the instrument in the hands of God of the destruction of monarchy, or in the character of Antichrist. This power I have no doubt has long been in existence, and I hope is now not far from its termination; but by what particular means it will be destroyed, or when its destruction will be accomplished, I pretend not to say. Whenever it takes place, it will be followed by the second coming of Christ. But the time of this greatest of all events was not known even to himself, but to his Father only.

XIX. 1. This describes the consternation of the *Egyptians*, on the judgments that were to befall them.

2. This was fulfilled when, after the death of *Sethon*, the country was divided into twelve parts, after which *Psammetichus*, the king of one of them, conquered the whole.

4. This may refer to the conquest of the country by *Nebuchadnezzar*.



5. *The waters shall fail from the sea*, which is the common version, and I think preferable to any other,\* may signify the diminution of the strength of the country.

17. The preceding account of the calamity of *Egypt* may refer to the conquest of the country by *Nebuchadnezzar*; but this seems to point to a future time when the *Israelites* will be restored to their country, and be a terror to other nations.

19. Some have thought that this was fulfilled by the erection of a temple in *Egypt*, in the time of the *Ptolemies*, like to that in *Jerusalem*: but it is more probable that it refers to the time when the *Egyptians*, as well as the people of all other countries, shall be worshippers of the same God, as is expressed in the *twenty-first* and following verses.†

23, 24. Both *Egypt* to the South, and *Assyria* to the North, shall join the *Jews* in the worship of the same God.

XX. 1. The great power of the *Assyrians* united several nations in a confederacy against them, and among others the *Jews* under *Hezekiah*, the *Egyptians*, and the *Ethiopians*. As *Tartan* is mentioned, 2 *Kings* xviii. 17, as one of the generals of *Sennacherib*,‡ this last might be the same with *Sargon*. *Ashdod* might at this time belong to *Judah*, since we find (2 *Kings* xviii. 8), that *Hezekiah smote the Philistines even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city*.

2. In order to give the people a more lively idea of predicted events, and draw their attention more forceably to them, the prophets were frequently directed to exhibit themselves in peculiar characters, &c. So here as an emblem of the fate of the *Egyptians* and *Ethiopians*, *Isaiah* was directed to put on the appearance of a captive, stripped of every thing, probably for *three days*; to shew that this would take place within the space of *three years*.§

6. The *Jews* seeing the fate of their confederates, would naturally be alarmed for themselves.||

XXI. 1. *The desert of the sea*,¶ means the country about *Babylon*, which was originally not habitable on account of the overflowing of the river, and the inroads made by the

\* "LXX. 'The *Egyptians* shall drink the water by the sea; for the river shall fail, and be dried up.'" Wall, II. p. 95. See Harmer, II. pp. 303, 304; Dodson, p. 236; Stock, p. 51.

† See Rosen. in Stock, p. 53.

‡ See Wall, II. p. 96; Lowth, p. 117.

§ "A day for a year, according to the prophetic rule." Lowth, p. 117. See Rosen. in Stock, p. 55.

|| "LXX. 'Behold, we thought to fly for help to them who have not been able to deliver themselves from the king of *Assyria*: and how shall we be delivered?'" Wall, II. p. 96.

¶ "LXX. 'The vision of the desert.'" See Wall, II. p. 96.

sea. When the city was built, the water was confined to a certain channel.\*

2.† Before *Babylon* had risen to any great degree of power, its destruction is here foretold; and when the nations by whom it is declared to fall were hardly known.

5. In order to preserve their *shields*, which were of metal, free from rust, and very bright, they put oil upon them.‡

6. There is something peculiarly striking in the manner in which the destruction of *Babylon* is here announced, as an event that had actually taken place, a *watchman*, on his station, hearing the news of it.

10.§ This was an intimation that the *Jews*, who would be oppressed by the *Babylonians*, would be rescued out of their power.

11. *Dumah* must be the same with *Idumea*, *Seir* being the capital of that kingdom. This prophecy represents the *Edomites* in a state of great alarm, but the construction is exceedingly uncertain. In the case of *Babylon* the watchmen had certain news to tell; but this *watchman of Idumea* only puts off those who inquired of him to a future time. The Chaldee paraphrase reads as follows: *O prophet, tell them what is to come: and he answers, there is a reward for the righteous, and punishment for the wicked; if you will be converted, be converted, while you may.*|| But it does not appear how the *Hebrew* can be made to bear this construction.

13. History throws no light on this prophecy. As it was delivered a year before the fulfilment, it may have been a year before the invasion of *Sennacherib*, who, in going to, or returning from, *Egypt*, might overrun some part of *Arabia*.¶

14.\*\* This is a notice to those *Arabs* who would not be involved in this calamity, to assist their brethren in their flight.

XXII. The prophecy which begins with this *chapter*, and ends *ver.* 14, announces the invasion of *Judah* by the *Assyrians*, and the many calamities that would attend it. It is

\* See *Lowth*, pp. 118, 119.

† “LXX. ‘Now I will sigh and comfort myself.’” *Wall*, II. p. 96.

‡ “Il est certain qu’on oignoit anciennement les boucliers, soit pour en rendre la peau plus souple, soit pour en faire briller l’acier.” *Saurin*, par M. *Roques*, V. p. 41, *Note*. See *Stock*, p. 56.

§ See *Lowth*, pp. 120, 121; *Dodson*, pp. 39, 239.

|| “LXX. ‘The vision of *Idumea*. Call to me out of *Seir*, keep the watches.’” *Wall*, II. p. 97. See *Lowth*, p. 121; *Stock*, pp. 56, 57.

¶ See *Lowth*, p. 122.

\*\* “*Marg.* bring ye water. LXX. ‘Oh ye inhabitants of the land of *Teman*, meet with water him that is thirsty, meet with bread them that are running away.’” *Wall*, II. pp. 97, 98. See *Lowth*, p. 122; *Dodson*, p. 239.



entitled *the oracle concerning the valley of vision*, from an expression in *ver. 5*, which is supposed to allude to *Jerusalem*, as the place in which the Divine Being chiefly declared his will; though why it should be called a *valley*, rather than a *hill*, especially as the Temple was built on one of its hills, does not appear.

1.\* This represents great alarm, people running to *the tops of their houses* to learn what was the occasion of it; this being the custom in the East, as from no other part of the house can they see what is passing in the street.†

3. Many would, no doubt, flee from the enemy, but this could hardly be from *Jerusalem*, but from some other city, which had been taken from the enemy. *Jerusalem* was not taken.

5. This must allude to the preparation for the siege, by *breaking the wall* ‡ in order to let in water from the upper pool, which was done with much labour by *Hezekiah*.

6. This [*Kir*] was a city of *Media*, then subject to the Assyrians, as was *Persia* or *Elam*, and also *Syria*, whose forces made part of the *Assyrian* armies.

8. A place within the city built by *Solomon*, and called *the house of the forest of Lebanon*, on account of its being built with cedar from Lebanon.§

11. They made preparation for their defence, without looking to God.

13. This is the language of profaneness, and such is more than once alluded to by other prophets.

14. Many of these profane and luxurious persons probably perished in this invasion.

15—18. This [*Shebna*] was probably one of the rich and profane persons alluded to in the preceding verse. Like many ostentatious persons in the East, he had built himself *a magnificent sepulchre, in a solid rock*,|| but he is here informed that he would die out of the country, and consequently have no occasion for it.

20. *Eliakim the son of Hilkiah* is mentioned as treasurer at the time of the invasion by *Sennacherib*, and it was probably the same that succeeded this *Shebna*.

\* "LXX. 'Valley of Sion.' So *ver. 5*." *Wall*, II. p. 98. See *Lowth*, p. 123; *Stock*, p. 58.

† See *Lowth*, pp. 123, 124; *Stock*, p. 58.

‡ "LXX. 'They go astray: from the greatest to the least they run away to the mountains.'" *Wall*, II. p. 98.

§ See 1 *Kings* vii. 2, 3; *Lowth*, p. 124; *Stock*, p. 59; Vol. XI. p. 422.

See *Lowth*, p. 126.

22. *Keys* in ancient times were generally made of wood, and very large. Being also generally crooked, they were most conveniently carried on the *shoulder*.\*

23. The *nails* in the oriental buildings were large pins, or bolts, inserted in the wall when it was built, and generally so as to strengthen the building. The ends of them, projecting into the room, served both for ornament and use.†

25. The person represented by this *nail* which was to be cut off, must be *Shebna*, above-mentioned.

XXIII. 1. *Tyre*, in the time of *Isaiah*, was a great commercial city, and there could not have been any appearance of danger to it from any power whatever. Notwithstanding, being addicted, as were all the neighbouring countries, to idolatry, its destruction is here peremptorily announced; and though the time is not mentioned, the prediction being delivered in connexion with that of the fall of the other states, we may conclude that the same period was meant for them all.

*Tarshish* ‡ was probably *Tartessus* in Spain, one of the most distant places to which the *Tyrians* sent any ships. There was, however, another place of the same name to which they sailed from the Red Sea. *The land of Chittim* means any country bounded by the Mediterranean. In several of these, the *Tyrians* had settlements, and from some of them the news of the destruction of *Tyre* is supposed to be carried to *Tarshish*.

2. Silence was a mark of astonishment and terror.§

3. *Egypt* supplied the neighbouring countries with corn, and this trade was one of the sources of the riches of *Tyre*.||

4. The *Sidonians* were the founders of *Tyre*, and would, of course, be much concerned at its fall.¶ *Tyre* is called a *fortress of the sea*, being built on the sea coast, and strongly fortified.

7. Mention is made of *Tyre* in the time of *Joshua*.\*\* The *Tyrians* had colonies in very distant countries, but more especially after their conquest by *Nebuchadnezzar*.

\* See *Lowth*, pp. 127, 128; *Stock*, p. 61.

† See *Pilkington*, p. 200; *Harmer*, I. p. 191; *Lowth*, pp. 128, 129; *Stock*, p. 61. "LXX. 'And I will make him governor, in a sure place.'" *Wall*, II. p. 99.

‡ "LXX. 'Howl, ye ships of *Carthage*; for it is laid waste: men come thither no more from the land of *Chittim*. She is carried captive.'" *Wall*, II. p. 99. See *Lowth*, p. 130; *Dodson*, p. 241; *Stock*, p. 62.

§ "See Chap. xlvii. 5. *Jeremiah* has finely expressed this image, *Lament* ii. 19." *Lowth*, pp. 130, 131.

|| *Ibid*. p. 131.

¶ *Ibid*. See *Bishop Newcome's Ezekiel*, 1788, p. 15.

\*\* *Chap*. xix. 29. *Ibid*.



10. There is great uncertainty in the rendering of this verse.\*

11.† The judgments of God were ready to be poured out on all the land of *Canaan*, and on the countries bordering upon it, and *Tyre* would not escape.

12.‡ By a deflowered virgin, is probably to be understood the devotedness of the *Tyrians* to the worship of idols. It was from thence that *Ahab* introduced the worship of *Baal* into his kingdom. In *Carthage*, which was a colony from *Tyre*, the horrid custom of human sacrifices was kept up; and though the Carthaginians flourished a long time, they were at length conquered by the Romans.

13. The *Chaldeans*, in the time of *Job*, seem to have lived by plunder, like the *Arabs*. It is thought that the *Assyrians* reduced them to a settled state when they built *Babylon*.§ Yet these Chaldeans, formerly so inconsiderable, are here declared to be the people that should destroy *Tyre*.

15. The Babylonian empire lasted *seventy years*; and this is perhaps the term intended in this place, though the conquest of *Tyre* was about the middle of it. It did not, however, recover its former wealth and power till long after the conquest of *Babylon* by *Cyrus*. It is thought that the *Tyrians* recovered their liberty when they assisted *Darius Hystaspis* against the *Ionians*; and from this time, which was about seventy years after their conquest by *Nebuchadnezzar*, they began to flourish again.||

18. No intimation is here given of the second conquest of *Tyre*, by *Alexander*, and the final state of desolation to which it would be reduced, as foretold by *Ezekiel*. What is meant by *her gain becoming holy to Jehovah*, is uncertain. In a much later period, the *Tyrians* became Christians, and their city was an archbishoprick under the *patriarchate* of Jerusalem.¶ But I cannot think that this was intended in the prophecy, and rather think that a time yet future was meant, when it will be rebuilt, and occupied by the

\* See *Stock*, p. 63. "LXX. 'Till thy ground: for there come no more ships from *Carthage*.' One may conceive the meaning of this, that the merchants of *Tyre*, having no more trade at sea, should turn husbandmen. But how *Tyre* should pass through her land, as a river, is hard to conceive." *Wall*, II. p. 99. See *Lowth*, pp. 131, 132.

† "LXX. 'Thy hand is no longer strong at sea; thou that didst emulate kings.'" *Wall*, II. p. 100.

‡ "LXX. 'And men shall say, do not thou any more oppress and wrong the daughter of *Sidon*,'" (read *Sion*). See the variations in *Wall*, II. p. 100.

§ *Lowth*, pp. 132, 133.

|| *Ibid*. p. 134; *Dodson*, pp. 241, 242.

¶ *Lowth*, p. 135.

Israelites, or a people who, like all other nations at that time, will send to worship at Jerusalem. Some little probability is given to this conjecture by the prophet passing immediately after this to the remotest times. And the prophecies of *Isaiah* in general respect the last state of the world, without any notice of intermediate events. These are unfolded by subsequent prophets.

XXIV. From this place it appears to me that the prophecies in this book have but a few great, and those very distant objects, if we except the histories of the invasion of *Sennacherib*, and of the sickness of *Hezekiah*, which are introduced without any connexion with what goes before, or that follows them. Without much regard to methodical arrangement, the prophet denounces judgments against his countrymen for their apostacy, but much greater against the nations who would be the means of punishing them. He very particularly describes the calamitous state of the world, previous to the restoration of the Jews; and on this and the subsequent peaceful and happy state of the whole world, he dwells with peculiar satisfaction.

On this subject he enlarges in a style highly figurative, introducing the most pleasing images that a bold imagination could supply. It seems probable that the general ideas were all that were furnished by inspiration, and that the particular descriptions, the language, and the method, are the prophet's own. From this place, with the exception of the historical circumstances above-mentioned, there are few traces of distinct prophecies. It is one continued discourse, without interruption, sometimes on one subject, and sometimes on another, and reverting to the same, again and again. Indeed, excepting a few occasional historical circumstances, and some predictions concerning the fate of the neighbouring nations, all the prophets from *Amos* to *Malachi*, the first and the last of them, have the same great object. And with respect to this world, there could not be any greater, or more interesting. Having the same general object, these prophecies mutually explain one another.

1. The first part of this chapter, to the *thirteenth verse*, is a representation of the great calamities with which the world in general, and the Israelites in particular, will be afflicted on account of their idolatry and vices.

13.\* Notwithstanding this general depravity, and the

\* See *Harmer*, IV. p. 106.



judgments which would be the consequence of it, some would be preserved from the general contagion, and maintain their allegiance to the true God.

15.\* Here persons of all nations, as well as the Israelites, who will be dispersed among all nations, are exhorted to preserve the pure worship of God.

16.† This lamentation is that of the few who will remain.‡

17. These images are taken from the different methods of driving away, or catching, wild beasts. The first was some object, which, by its appearance, or the noise that it made, would frighten them; *the pit*, or pitfall was a hole dug in the ground, and slightly covered, into which they would fall when they went over it; and *the snare* was a net in which they were entangled.§

19. This seems to be a representation of the great revolutions in government, and the wars and calamity that will be occasioned by them, which will take place in what are emphatically called *the latter days*, in which kings and nobles will be great sufferers. They are signified by the disorder of *the sun and moon* in the heaven, *ver. 23.*|| And that here is a reference to the last age of the world, when the Jews will be restored to their own country, is evident from the mention that is made of God reigning in *Mount Zion*.

XXV. 1. The prophet, in the prospect of the glorious times indicated in the last verses of the preceding chapter, naturally breaks out into this hymn of praise to God.

6. The happiness of the future times is often compared to a *feast*, which God prepares for the righteous. The Jews frequently made use of this language, as *Luke xiv. 15*, *Blessed is he that shall eat bread in the kingdom of God*; eating bread being equivalent to partaking of an entertainment. In the East, *wine* is kept in earthen jars, and of course with *the lees*, from which it is freed by straining through cloth.¶

\* “*Marg.* ‘glorify the Lord in the valleys.’ *Vulg.* ‘in doctrines.’ *Castalio*, ‘by the urim.’ Any of them more probable than *in the fires*. LXX. ‘Therefore the glory of the Lord shall be in the isles of the sea: the name of the Lord shall be glorified.’” *Wall*, II. p. 100. See *Stock*, p. 66.

† “*Vulg.* ‘heard of thy praise.’ LXX. ‘heard of thy miracles.’” *Wall*, II. p. 100.

‡ *Lowth*, p. 137.

§ See *Amos v. 19*; *Matt. xxiv. 18*; *Lowth*, pp. 137, 138.

|| See *Mede*, (B. iii. Pt. i. *De Sigillis*,) p. 448; *Wall*, II. p. 101. “‘*The moon*, in prophetic language, denotes the body of the common people, considered as the king’s wife; the sun, the whole species and race of kings.’ Sir Isaac Newton’s *Obs. on Prop. Pt. i. Ch. ii.*” *Stock*, p. 67.

¶ See *Lowth*, pp. 140, 141; *Stock*, pp. 68, 69.

7. This may signify the removal of all tokens of sorrow.\*

8.† According to the *Syriac* version, and 1 *Cor.* xv. 54, the proper rendering should be, *death is overcome with triumph*. This may intimate that, the Hebrew nation will be recovered from a state similar to death; or, as many of the Jews suppose, that the resurrection will take place at that time. Whatever be meant by this phrase, it is something that will take place at the time of the return of the Israelites to their own country.

10.‡ The fate of *Moab* may represent that of all the enemies of the *Hebrew* nation. In the East, *straw* is used instead of hay, and for this purpose they cut it small by means of an instrument which they draw over it.

11. The enemies of the Israelites will struggle in vain to save themselves, as men in drowning endeavour to save themselves by swimming.§

XXVI. This chapter contains a hymn of praise on the restoration of the Hebrew nation.

18. We have suffered much to no purpose, like women with a false conception.||

19. When other nations would entirely perish, the Israelites would recover as from the grave; or it may signify an actual resurrection, as was observed before, to take place at that time.¶

20. While other nations shall be in a state of great convulsion, the *Israelites* are exhorted to wait with patience for the issue, which will be glorious for them. In the same manner they were ordered to keep within doors while the destroying angel was putting to death the first-born of the Egyptians.\*\*

XXVII. 1. By *leviathan*, which is the crocodile, a strong and dangerous animal, is represented the enemies of the Israelites.††

2. Under the emblem of *a vineyard* is signified the care

\* "The Hebrews being accustomed, in deep mourning for their friends, to cover their faces with a veil." *Rosen. in Stock*, p. 69.

† "Vulg. 'He will throw down death for ever.'" See *Wall*, II. pp. 101, 102; *Dodson*, p. 248.

‡ "LXX. 'threshed. They thresh a floor of corn with cart-wheels.'" *Wall*, II. p. 103. See *Lowth*, p. 142; *Stock*, p. 69.

§ "As he that sinketh stretcheth out his hands to swim." See *Lowth*, p. 142, and the strictures of *Stock*, pp. 69, 70.

|| See *Lowth*, p. 143; *Stock*, p. 72.

¶ See *Mede*, (B. iii.) *De Regno Christi*, (on Heb. ii. 5,) pp. 578, 579; *Wall*, II. p. 102; *Lowth*, pp. 143, 144; *Dodson*, p. 245; *Stock*, p. 72.

\*\* *Lowth*, p. 144.

†† *Ibid.* p. 145. See *Stock*, pp. 72, 73.



that God will take of his people. It is a dialogue in which there are two speakers, first the Divine Being, and then his people.

4. In this verse, the speaker is the vineyard personified.\*

7. The enemies of the Israelites will be treated as they had treated them.

9. It is only on the renunciation of idolatry that the Israelites will be restored to the Divine favour.

10. This represents the destruction of the enemies of the Israelites.

12,† 13. This describes the care of the Divine Being to collect his people from the most distant parts of the world.

XXVIII. The *four* first verses of this *chapter* have no connexion with what goes before or follows them, and those parts connect very well without these verses. They contain a threatening of the destruction of the ten tribes, and therefore must have been delivered before the invasion by *Shalmanassar*.

3. It was customary with the *Hebrews*, as well as the *Greeks* and *Romans*, to wear *crowns* of flowers at entertainments.‡ These would be torn from their heads, and an end put to their festivity, by the judgments which would overtake them.

4. *Samaria*, the capital of the ten tribes, was situated on a hill, surrounded by a rich *valley*, with other hills in prospect, so that it resembled a crowned head. This city would be taken and plundered with as much ease as a person seizes delicious fruit in summer.§

5. The phrase *that day* must mean a very distant period, and not that in which *Samaria* would be destroyed. It should therefore be connected with the *thirteenth* verse of the preceding *chapter*, which begins in the same manner, viz. *on that day*; and both of them certainly relate to the same time, viz. the return of the Israelites from their final dispersion. From this place, the same discourse or prophecy is continued, without interruption, to the *thirty-sixth* chapter. It contains reproofs for the apostacy and iniquity of the people, a denunciation of judgments on that account,

\* See *Lowth*, p. 145; *Stock*, p. 73.

† See *Deut.* xxiv. 20; *Stock*, p. 74. "LXX. 'will smite from the out-let of the river to *Rhinocorura*.' Through all the foregoing parts of this chapter, *Hebrew* and *LXX.* are so different, that one of them does not help to explain the other; but both of them do very much need it." *Wall*, li. p. 103.

‡ See *Wisd.* ii. 7, 8; *Stock*, p. 75.

§ See *Hallett*, li. p. 120; *Maunderell*, pp. 58, 59; *Lowth*, pp. 147, 148.

the punishment of their oppressors, and a prospect of happy times in *the latter days*.

6. God will give wisdom to those whose office of judges requires it, and strength to them who shall be engaged with the enemy.

7. Even his own people, for whom this favour was reserved, had sinned and been guilty of great excesses. They had treated the warnings of the prophets with contempt.

9. This is an account of the contemptuous language of some profane persons, who said that God treated them like young children, giving them the same lessons again and again, as if they were incapable of understanding them.\*

11. Here the Divine Being retorts their own language. He would give them lessons, but by a nation whose language they would not understand.†

12. When the Divine Being shewed them where their safety lay, they would not give ear to it.

13. He would, therefore, do as they had reproached him with doing; he would give them lesson upon lesson, and one calamity after another, intimated by the measuring *line*, (which was used for taking down, as well as building up,) till their destruction should be completed.

15. They thought themselves in perfect security, as if they had made a treaty *with death* and *the grave*, by which they were bound not to hurt them. Similar to this is the language of the book of *Job*, (v. 23 :) *Thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee.*‡

16. Though great future happiness was reserved for the Israelites, as if a stone was already laid for its foundation, such as should never be removed, it would be a stone at which they would at first stumble and fall.§

17. He would administer his judgments by rule, according to justice, and their boasted security would avail them nothing.

25—28. || As the husbandman adapts his various operations according to the nature of the soil, and the grain which he sows, so the Divine Being would vary his treatment of them according to their characters and occasions, till the

\* See *Lowth*, pp. 148, 149.

† See 1 *Cor.* xiv. 21; *Wall*, II. p. 102; *Dodson*, pp. 245, 246.

‡ See also *Hosea* ii. 18, and *Lucan*, (*Pharsal.* ix. 894,) in *Lowth*, pp. 149, 150; *Stock*, p. 77.

§ See *Rom.* ix. 33; *Dodson*, p. 247.

|| See *Harmer*, II. pp. 315—317; IV. pp. 95, 96, 98; *Dodson*, pp. 247, 248.



discipline to which they were subjected should have fully effected his purpose. Here is an allusion to four different methods of threshing used in the East, the flail, the drag, the wain, and the treading of cattle. The flail was made for grain that would not bear much violence. The drag was a heavy and rough instrument drawn over the straw with oxen. The wain was a similar instrument furnished with wheels. The treading of oxen is alluded to by *Moses* when he says, *Deut. xxv. 4, Thou shalt not muzzle the ox when he treadeth out the corn.\* Cummin* has seeds of a bitterish warm taste, with an aromatic flavour. The *rye* should be *rice*.

XXIX. 1. It is evident that by *Ariel* is meant *Jerusalem*; but why it should be so called, does not appear. The most probable signification of the word is, *the lion of God*, or *the strong lion*,† alluding perhaps to the natural strength of the place. In *Ezek. xliii. 15*, [*Marg.*] the altar of burnt-offering is called *ariel*.

2. Though they would continue some time without any unfavourable appearance, their calamity would certainly come in due time.

4. It was imagined that the dead, speaking under the ground, could not easily make themselves heard by those who consulted them; and the *necromancers* of antiquity, speaking as from them, muttered in a low voice, as from a person covered with earth.‡

5. With a little alteration of the text, it will be *thine enemies*.§

6. Rather *it* (i. e. the multitude of nations before-mentioned) *shall be visited*.||

8. This may represent either the destruction of *Sennacherib's* army in particular, or the enemies of the *Jews* in general in *the latter days*, when they will be disappointed of their expected prey. As mention is made of a multitude of nations, I think the reference is to the more distant of the two events. The *Assyrians* were but one nation, though others served under them.

9. The inflicting of calamity is often compared to making

\* See *Lowth*, pp. 151, 152.

† See *Le Cene*, p. 181; *Harmer*, I. pp. 211—213; *Lowth*, pp. 152, 153 *Stock*, p. 79.

‡ *Lowth*, pp. 153, 154. See *Stock*, p. 80.

§ See LXX. in *Wall*, II. p. 350. *The proud*. See *Lowth*, p. 154.

|| *Com. and Ess.* II. pp. 34, 35.

a person drink of a cup. In this place the contents of it are supposed to be of an intoxicating and stupifying nature.\*

10—2. The warnings of the prophets had no effect on persons so infatuated as they were.

13. This was exactly the case of the Jews in the time of our Saviour,† and was, no doubt, the same in the time of *Isaiah*.

15, 16. This represents profane persons. Notwithstanding their contempt of God, from supposing that he did not interfere in their affairs, he would treat them as he thought proper, even as the potter his clay.

17.‡ This denotes a great revolution in the state of the world, *Carmel* being remarkably fruitful, and *Lebanon* barren. It seems to refer to the great revolutions that are to take place in the world, at the return of the Jews from their dispersion, when every objection to the dispensations of Providence will be removed, and the most obstinate will be convinced.

24. The wicked and profane will be punished, and the virtuous and pious preserved.

XXX. 2, 3. In order to oppose the invasion of the Assyrians, the Israelites had recourse to Egypt; but this they are apprized would not avail them.

4. These were cities in Egypt, whither the *ambassadors* from *Judah* went.

6. This is a description of the Wilderness through which they must go in their way to *Egypt*.§

7. One that can give no assistance. ||

8. This prophecy, professedly relating to distant times, must, I think, look far beyond that of *Sennacherib*. It is a solemn warning of the judgments of God for their sins, and announces their general dispersion.

\* See on Chap. li. 21, *Lowth*, pp. 231, 232.

† See *Matt.* xvi. 8; *Mark* vii. 6; *Wall*, li. p. 104; *Dodson*, p. 250.

‡ *Ere Lebanon become like Carmel.* See *Matt.* xxi. 43; *Rom.* xi. 30, 31; *Lowth*, pp. 155, 156; *Dodson*, p. 252; *Stock*, p. 82.

§ See *Deut.* viii. 15; *Lowth*, p. 157. *Fierly flying serpent.* "There is a place in Arabia, near the city *Butos*, which I visited for the purpose of obtaining information concerning the winged serpents. They affirm that, in the commencement of every spring, these winged serpents fly from Arabia towards Egypt, but that the *ibis* here meets and destroys them." *Herod.* (*Eut.* 75.) "A Phrygian brought into *Ionia* scorpions, which had wings, like a grasshopper." *Pausanias*. See *Beloe's Herodotus*, Ed. 2, l. p. 407.

|| "Wherefore have I called her *Rahab* the inactive." *Lowth*. See his *Notes*, p. 157.



13. The walls of many houses, being made of earth, were liable to crack and fall.\*

18. Notwithstanding the heavy judgments here announced, in which few would be spared, mercy was reserved for them, on their repentance.

22.† This total rejection of idolatry did not take place after the invasion of *Sennacherib*, but is always mentioned as a character of *the last times*.

26. This *binding up the breach of his people*, and healing their wounds, refers, no doubt, to *the last times*.‡

28. This *sifting of the nations*§ cannot relate to the *Assyrians* only, though in *ver.* 31 mention is made of them only, being the enemies of Judah at that time.

33.¶ *Tophet*, or *the valley of the son of Hinnom*, was a place near to Jerusalem, where, in the time of idolatry, children were sacrificed to *Moloch*; but the name is used to denote a place of punishment in general, such as was destined for the enemies of Israel in future times. The *Assyrian* army was not destroyed in this place, but at a greater distance from Jerusalem, and in a different direction.¶

XXXI. 1. When *Judah* was invaded by the *Assyrians*, it was natural for the people to look for assistance from *Egypt*, the only great rival power then existing. But this they did without consulting God, in the manner which the law prescribed; for though they had kings, God himself was still their chief governor; and besides the prophets, there was a standing method of consulting the oracle on all great occasions, and David and others did not neglect it. To punish them for this neglect, they are threatened with a total disappointment in their expectations from Egypt; but they are assured that God himself would protect them from the danger, and this was accomplished in the defeat of the *Assyrians* in a miraculous manner, without the help of man.

7. As mention is here made of the total abolition of idolatry, which did not take place after the invasion of *Sennacherib*, I am inclined to think that this prophecy looks to

\* "Sir John Chardin's MS. remark is very apposite; *Murs en Asie étant faits de terre se fendent ainsi par milieu et de haut en bas*. See *Psalms* lxii. 4." *Lowth*, p. 158.

† "The very prohibition of Moses, (*Dent.* vii. 25,) only thrown out of the prose into the poetical form." *Ibid.* p. 159.

‡ See *Le Cene*, pp. 29—34; *Essay*, 1727, pp. 16—19.

§ See *Lowth*, pp. 159, 160; *Dodson*, p. 255.

¶ "LXX. 'For thou of old art to be punished: art thou also prepared to reign?'" *Wall*, II. p. 105.

¶ See *Mede*, (*Dis.* vii.) p. 31; *Young*, II. p. 161; *Lowth*, p. 160; *Stock*, p. 37.

a more distant time, when many nations will invade *the Holy Land*, and be cut off in a manner similar to the destruction of the army of the *Assyrians* at this time. (See *Zech.* xiv. 1—15.)

XXXII. 1. If this prophecy was delivered in the reign of *Ahaz*, the king that is here mentioned may be *Hezekiah*, who succeeded him; but I rather think that it refers to the *Messiah*, or more generally to the succession of princes of the house of David, who would *reign* after the restoration of the Jews.\*

4. This alludes to the increase of *knowledge*, and especially of *religious* knowledge, in the latter times.

5.† Princes who *reign in righteousness* will distinguish the righteous from the wicked, and treat them accordingly.

9—13.‡ This is an awful prediction of the calamitous times that will come before the happy one before-mentioned; and as this certainly refers to times far remote from those of *Hezekiah*, the prosperous times must do so too.

14. *Ophel* was an elevated part of the hill of *Sion*, near to that on which the Temple was built, and it had a separate fortification.§

15. *Carmel* was remarkable for its fertility. This would become still more populous, so as to resemble a city; and *the Wilderness*, which was not habitable before, would be like *Carmel* in the time of the prophet.

18. This has never yet taken place, and therefore both the preceding desolation of the country, and this happy state of it, must be subsequent to the time of *Hezekiah*.

20. This is thought to allude to the custom of sending cattle to tread the fields before the planting of rice in them; for the custom is to throw the seed on the water, before which it has been trodden by cattle, which *Chardin* says often go midleg deep. But *Palestine* was not a country proper for the growth of rice. It was hilly, and bore wheat.||

XXXIII. This prophecy respects the latest period of the Jewish state, and the destruction of the nation which should oppress the *Israelites*, though the first part of it was literally fulfilled at the invasion of *Sennacherib*.

\* See the Author, in *Theol. Repos.* V. p. 218; *Dodson*, pp. 257, 258.

† “LXX. ‘They shall no more set a fool to rule: your servants shall no more say, hold your tongue.’” *Wall*, II. p. 106. See *Dodson*, p. 259.

‡ “LXX. ‘And from all the houses joy shall be taken away.’” *Wall*, II. p. 106.

§ See *Micah* iv. 8, and *Lowth*, p. 165.

|| See *Harmer*, I. pp. 279—281; *Lowth*, p. 166.



2. *Be thou our arm.\**

3. This *people*, or these *nations*, must, I think, refer to more than the *Assyrians*.

5. This happy moral state of things did not take place in the time of *Hezekiah*.

7. This is a description of the alarm occasioned by the approaching invasion.†

8. According to the common rendering of this *verse*, it seems to refer to the agreement that *Hezekiah* made with *Sennacherib*, and which the latter *broke*. But there is much uncertainty in the meaning,‡ and it may signify any cruel and faithless enemy, such as will invade *the Holy Land* in the *latter days*.

11, 12. *My spirit, like fire, shall consume you.*§

14.|| This seems to represent the purification of the Israelites by their many calamities, in which the wicked and profane among them would perish, but the truly virtuous be preserved, and settled with glory in their own country.

20. This cannot be applied to the time of *Hezekiah*, but to the future permanent state of peace and security which the Israelites are to enjoy hereafter.

23. Both the land and the sea forces of the enemy would be distressed.

24. *Pardoning iniquity* signifies the removal of calamity, as occasioned by sin; and this is the language in which the happiness of future times is generally described.¶

XXXIV. This chapter contains the most highly figurative descriptions of great revolutions, attended with unspeakable calamity, which will take place in consequence of them. It is not in the power of language to supply stronger figures. They are, therefore, not to be understood literally: nor is it to be supposed that *Edom* alone will be the scene of the great slaughter here mentioned. The Edomites were one of the enemies of the Israelites, and may represent all the rest, which are alike devoted to destruction.

\* MSS. (P.) See *Lowth*, p. 168.

† "LXX. 'Those whom you feared shall be afraid of you; ambassadors shall be sent you, weeping bitterly, entreating for peace.'" *Wall*, II. p. 106. See *Lowth*, p. 168.

‡ "LXX. 'For their roads shall lie desolate; the fear (you stood in) of the Heathen is over, and the covenant with them void: you shall not regard them as men.'" *Wall*, II. pp. 106, 107.

§ *Chal.* MSS. *Lowth*. (P.) See *Wall*, II. p. 107.

|| "LXX. 'Who shall declare to us the everlasting place.' There had been words for *burnings* in the sentence before, which perhaps made the *Hebrew* scribe put *burnings* in the last clause." *Wall*, II. p. 107. See *Dodson*, p. 262.

¶ See *Psalm* ciii. 3; *Mark* ii. 9; *Lowth*, pp. 169, 170; *Stock*, p. 94.

9. This is not to be understood literally, any more than the preceding. Great devastation was, no doubt, made in all the countries in the neighbourhood of *Judea*, and among the rest in those that were occupied by the *Edomites*, *Mobabites* and *Ammonites*, and for a time they may be said to have been in a great measure uninhabited; but in some measure they recovered themselves again, and at present they are occupied by the *Arabs*, though the cities have not been rebuilt. From other prophecies it appears that those countries will be occupied by the *Israelites* after their return.

But this prophecy must look far beyond the time of the desolation of Edom, when the Edomites, and the other enemies of the Israelites, suffered by the *Chaldeans*, and must refer to those heavy judgments which will fall upon their enemies, and guilty nations in general, in *the latter days*, the same that are indicated by the *war of Armageddon*, in *Revelation*, [xvi. 16,] which will be attended with a similar destruction of men, and which is perhaps taking place at this very time.

15. The word here rendered *owl*, signifies a kind of *serpent*.

XXXV. This may be considered as a part of the same prophecy with the preceding, describing the happy state of the *Israelites*, in contrast with the devastation that will be made of other countries; but it certainly refers to a time yet future.

5. This passage, though referred to by our Saviour, [*Matt.* xi. 5,] as in some sense fulfilled by himself, evidently refers to a time yet future, when probably greater things will be done by himself; what he did at his first coming being only a specimen of what he will perform at that time, when he will not only open *the eyes of the blind*, and *the ears of the deaf*, but raise the dead.

6. This is evidently a description of temporal prosperity, and of a change in the state of the habitable world, and no account of blessings of a spiritual nature.

8. *And a way*, not in some MSS., or in the LXX.\*

The purity of the inhabitants, as well as the extreme populousness of the country, are certain indications of this prophecy relating to that state of things which is described in the *second* chapter of this book.

XXXVI. *Hezekiah* was very successful in the beginning

\* See *Wall*, II. p. 108; *Lowth*, p. 175; *Dodson*, pp. 265, 266.



of his reign, when he conquered the *Philistines*; and though his father *Ahaz* had been tributary to the kings of *Assyria*, he had revolted from them. However, when *Sennacherib* marched against him, and had advanced into the heart of the country, *Hezekiah* found it necessary to make his submission. For thus we read, *2 Kings* xviii. 13—16, *In the fourteenth year of king Hezekiah did Sennacherib, king of Assyria, come up against all the fenced cities of Judah, and took them. And Hezekiah, king of Judah,\* sent to the king of Assyria to Lachish, saying, I have offended, return from me. That which thou putteth on me I will bear. And the king of Assyria appointed to Hezekiah king of Judah, three hundred talents of silver, and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the Temple of the Lord, and from the pillars which Hezekiah, king of Judah, had overlaid, and gave it to the king of Assyria.* All this, however, did not satisfy this rapacious monarch; for after this we come to the history that is now before us, and which is the same, with very little variation, with that in *2 Kings*, which we may therefore take for granted was copied from that of *Isaiah*. There is an abridged account of the same transactions in *2 Chronicles* xxxii.

2. *Lachish* was in the very heart of the country, rather south of *Jerusalem*.

7. *Thou sayest.\** *Sennacherib* seems to have imagined, that the proper gods of the Jews were those of *Ahaz*, who had erected an altar to some foreign deity in the Temple, similar to one that he had seen at *Damascus*. [*2 Kings* xvi. 10—16.] This altar *Hezekiah* had removed. [*2 Kings* xviii. 4.]

8. To express his contempt of the forces of *Hezekiah*, he tells him that, if they should make an alliance, and he should have only *two thousand horses*, *Hezekiah* could not find men to mount them. Much confidence was then placed in horsemen, and also in chariots of war; whereas, the armies of the Israelites consisted wholly of infantry.

10. He perhaps thought that the worship which *Hezekiah* had put down, was that of *Jehovah*. It was at least that from which other kings of *Judah*, and many of the people, had revolted; and this king of *Assyria* seems to have presumed that he was authorized to revenge his cause. The Heathens, thinking that every country had its own proper

\* MSS. (P.) See *Lowth*, p. 176; *Dodson*, p. 266.

deities, always invoked the aid of those of the countries which they invaded, promising them the same, or superior honours.

17. It was the custom of conquerors, in those times, to remove the inhabitants from their native country to distant places, with a view, no doubt, to break their attachment to it, and take from them a motive to revolt, and also to strengthen certain parts of their other dominions by an increased population.

20. He had before pretended an authority from *Jehovah* to invade the country. Now he says that *Jehovah* either would not, or could not deliver them.

XXXVII. 8. *Libnah* was to the north of *Lachish*. Perhaps the march of the *Cushites*, or *Ethiopians*, to the assistance of *Hezekiah*, had induced him to retreat from *Lachish*, without taking it.

12, 13. It was the opinion of all the ancients, that certain divinities were the protectors of cities and states, and that the events of war depended upon them.

29. Camels, and other beasts of burden, are led by *hooks* thrust through the nose.\*

30. The year of this invasion was probably the *Sabbatical* year, and the following that of the *Jubilee*, which was also *Sabbatical*; and the people were assured that, notwithstanding this invasion of the country, there would be provision enough to supply the people without sowing the grounds. I do not, however, see how this could be called *a sign*, if by it be meant a token of their deliverance; because this would be subsequent to it; for it cannot well be supposed that the army of *Sennacherib* continued two years in the country after this.†

36. In the seventh verse it is said, *I will send a wind against him*, at least so it may be rendered; and therefore, it is probable that this army was destroyed by a suffocating wind, such as is not uncommon in several parts of the East.‡ No plague could have made so much destruction in so short a time.

XXXVIII. 2. In the East, persons pass both the days and the nights on carpets, which are placed round the room; and the most honourable place is the corner, which must be most free from disturbance. On a sofa, in the corner of the room, it is therefore probable that *Hezekiah* lay during

\* See *Lowth*, pp. 178, 179.

† See 2 *Kings* xix. 29; *Wall*, II. p. 108; *Dodson*, p. 270.

‡ See *Stock*, p. 106.



his illness; so that having his face from the company, he looked towards the wall. [2 Kings xx. 1, 2.]

4, 5. Now [before Isaiah was gone out into the middle court] the word of Jehovah came unto him, saying: Go [back] and say unto Hezekiah, Thus saith Jehovah, the God of David thy father: I have heard thy supplication; I have seen thy tears. Behold [I will heal thee; and on the third day thou shalt go up into the house of Jehovah. And] I will add unto thy days fifteen years.\*

6. After this, place the *twenty-second* verse of this chapter.†

8.‡ The shadow might be made to move in a miraculous manner, without any correspondent motion of the sun or the earth.§

After this *verse* introduce the *twenty-first* verse of this chapter.||

13. *I roared until the morning.*¶

14. The word here rendered *crane*, Mr. Harmer\*\* has shewn to be the *hoopoe*.

16. *For this cause shall it be declared, O Jehovah, concerning thee.*††

XXXIX. 1. The *Chaldeans* having about this time revolted from the *Assyrians*, would naturally be in friendship with the Jews, who had been oppressed by them. They had a common enemy.

2. After the large presents that *Hezekiah* had made to *Sennacherib*, and the devastation of the country by his invasion of it, it is not easy to account for his great riches. It must probably have come from the plunder of the *Assyrian* camp, where he might find all the gold and silver with which he had presented him, besides other wealth.

6. At this time the fulfilment of this prophecy must have appeared very improbable.‡‡ The *Chaldeans* having just

\* Lowth. "The words included within crotchets are supplied from the parallel place, 2 Kings iv. 5, to make the narration more perfect." *Ibid.* p. 180. This passage was, by mistake, printed as part of the Note on *ver.* 2, in the *Northumberland edition*, and the translation of *vers.* 4, 5, by some accident, omitted.

† Lowth. (P.)

‡ "LXX. 'I will bring again the shadow of the stairs, by which the sun is gone down ten stairs of thy father's house, I will bring back the sun ten stairs. And the sun came back ten stairs by which the shadow had gone down.' See on the same text, 2 Kings xx. 11. There is at neither of them, in LXX., any speaking of a *sun-dial*; nor in *Hebrew*, I think, if rightly rendered. Only the stairs at the entrance of the house were as a *sun-dial*." Wall, II. p. 109. See the *Sketch and Description* of an Observatory at Delhi, *Stock*, pp. 108, 109.

§ See Mr. Turner, in *Theol. Repos.* I. pp. 105, 106.

|| Lowth. (P.)

¶ *Chaldee* in Lowth, p. 181. (P.)

\*\* *Obs.* IV. pp. 443—446.

†† LXX. Lowth. (P.)

‡‡ "Qui pouvoit dicter à *Esaïe* une prédiction si peu vraisemblable dans les

thrown off the yoke of the *Assyrians*, their kingdom must have been very inconsiderable.

7. It is thought that this was fulfilled in the case of *Daniel* and his friends, who were of the royal family; though it is not expressly said that they were made eunuchs, but only that they were committed to the care of the master of the eunuchs.

8.\* This piety of *Hezekiah* is similar to that of *Eli* in a like case. When he was told of great calamity befalling his family, he said, (1 *Sam.* iii. 18,) *It is the Lord, let him do what seemeth him good.*

**XL.** After the recital of the historical circumstances in the preceding chapters, which had interrupted the general subject of the prophecy, the prophet now resumes it, and proceeds as in one continued discourse to the end of the book; announcing in the most sublime and highly figurative language, the return of the Israelites from their final dispersion, and their peaceable settlement in their own country, with occasionally mentioning that from *Babylon*, but without any distinction between that return and the final one, and consequently without giving any idea of another and greater captivity and dispersion subsequent to that of *Babylon*. The intermediate events were announced by later prophets.

2.† This cannot refer to any period but the very last and glorious one of the Israelitish nation.

3. As the Divine Being himself, by visible tokens of his présence, conducted the Israelites from Egypt, he is here represented as acting the same part in the final return of this people, and a solemn proclamation is made to prepare the way for him and his followers.‡

5.§ Many intimations are given of the great effect that the final restoration of the Jews will have on the minds of men, giving the most abundant proof of the interposition of God in the government of the world; having foreseen an event so distant, and having in the course of his providence ensured the accomplishment of it, notwithstanding every appearance to the contrary.

8. Every thing belonging to man is uncertain; but *the*

circonstances où il la proférerait, et qui cependant s'est accomplie à la lettre, si ce n'est l'esprit de celui, à qui l'avenir et le passé ne sont pas moins connus que ce qui se fait sous ses yeux?" *M. Roques*, VI. p. 354.

\* See 2 *Chron.* xxxii. 25, 26, 30, 31.

† "Blessings double to the punishment." *Lowth*, p. 187. See, however, *Dodson*, pp. 277, 278; *Stock*, p. 112.

‡ See *Lowth*, pp. 187—189; *Dodson*, pp. 278—280; *Stock*, p. 113.

§ "'And all flesh shall see together the salvation of our God.'" See *LXX.*, and *Chap.* lii. 10." *Lowth*, p. 189. See *Dodson*, p. 280.



word and promise of God may be depended upon. He has promised these glorious things for his people, and will certainly accomplish them.\*

12. Here the prophet introduces the most sublime description of the power of God, who had engaged for the performance of these great things, and he is herein compared to the impotent objects of the Heathen worship.

20. In this place is inserted† a passage from *Chap. xli.* 6, 7. It suits the place so well, that it is generally thought to have been transposed by some careless copier.

27. Here we see the reason why the prophet had enlarged so much on the power of God. It was to shew that his people had no reason to despair of his performing all that he had promised.

XLI. 2. I am inclined to think that by *the righteous man*, the *Chaldee* paraphrase is right in supposing that *Abraham* was intended. He was called *from the East*, and the dominion of the world is in some sense or other promised to his posterity.‡

6, 7. These *verses* have no proper place here. *Houbigant* and *Kennicott* think they ought to follow *Chap. xl.* 20. §

8. || The mention of Israel as *the servant of God*, and *the seed of Abraham*, gives great countenance to the interpretation of the *Chaldee* paraphrast, especially as it is here said that he was called *from the ends of the earth*, which is synonymous to being called *from the East*.

15, 16. This is in correspondence with many prophecies, which announce a great destruction that will hereafter be made of all the enemies of the Jews.

21—24. After this prophecy relating to what will come to pass in a very distant time, a challenge is given to the Heathen deities to do the same. ¶

25. This alludes to the call of the Israelites from all parts of the world.

26.\*\* The LXX. and other *ancient versions* have, *That we may know the certainty of it*.

\* See *Lowth*, pp. 189, 190; *Dodson*, pp. 280, 281.

† By Mr. *Dodson*, who says, "Houbigant and Kennicott concurred in thinking that it belongs to this place." *Isaiah*, pp. 80, 81.

‡ See *Gregory* on *Zech. vi.* 12, *Oriens nomen ejus*, p. 83; *Wall*, II. p. 110; *Lowth*, pp. 194, 195; *Dodson*, p. 284; *Stock*, p. 116.

§ See *supra*, Note †.

|| See *James ii.* 23; *Wall*, II. p. 110.

¶ "The false gods are called upon to come forth and appear in person." *Lowth*, p. 196.

\*\* It has been conjectured "that this verse and the three following should have been joined with the next chapter." See *Com. and Ess.* II. pp. 35—37; *Dodson*, pp. 285, 286.

XLII. 1.\* This *servant* cannot be any other than the person designated just before, [xli. 8,] viz. *my servant Jacob*, and by him, that is, by his posterity, all nations are to be instructed in religion, as is particularly declared in many parts of this book, as *Chap. ii. 3, Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.*

4.† This has much the appearance of a description of some particular person; but is equally applicable to a nation personified.

7. This is a description of a power to redress all wrongs, and to confer all kinds of benefits; a power which, in a variety of languages, is ascribed to the Israelites after their restoration.

10.‡ This is a hymn of praise for the happy state of things in the latter days.

13—16. This describes the punishment of the nations that shall oppress the Jews, and the favour reserved for the oppressed.

19.§ A complaint of the stupidity of the people, in not receiving the instruction that was given them.

24, 25. This describes the punishment of their apostacy.

XLIII. 1. From this *verse* to the *eighth* is a description of the great deliverance of the Israelites from their long dispersion.

2. It is common in the East to fire the dry grass, and there is considerable risk in passing through the flame. This is often done to distress an enemy.||

3. Other nations would finally suffer, while they would be preserved; as if the Divine Being had purchased their safety by the sacrifice of others.¶

8. I will lead them back to their country, though of themselves they should be so *blind* as not to be able to see

\* "And he shall publish judgment." *Lowth*, p. 197. "A rule of right." *Stock*, p. 119. "LXX. 'Jacob is my servant, I will help him; Israel is mine elect, my soul accepteth him.' See *Matt. xii. 18.*" *Wall*, II. p. 111. See the author in *Theol. Repos.* V. pp. 219, 220; *Dodson*, pp. 286, 287.

† See *Matt. xii. 20, 21*; *Mede*, (Dis. xlix.) p. 273; *Wall*, II. p. 111.

‡ "Ye that go down upon the sea. This seems not to belong to this place. I suspect that some transcriber had the 23d verse of Psalm cvii. running in his head." *Lowth*, p. 198.

§ "LXX. 'Who is blind, but my servants? and deaf as they that rule over them? The servants of the Lord are blinded.' Hebrew scribe seems to have written one sentence twice." *Wall*, II. p. 111. See *Lowth*, p. 200; *Stock*, p. 121.

|| See *Harmer*, IV. p. 151.

¶ See *Lowth*, p. 201; *Stock*, p. 123.



their way, or so *deaf* as not to be able to listen to a guide.\*

9—13. This is a declaration of the power of God to effect the great things that are here announced.

14. *Isaiah* [xxxix. 6, 7,] had informed *Hezekiah* that his treasures would be carried to *Babylon*, and his posterity made eunuchs in the palace there. This implied the conquest of his country by the *Chaldeans*.† Here the overthrow of the *Chaldeans*, and the return of the Jews, is promised. But the account here given of it suits much better the final restoration of that people.

18. In comparison with what God would do for his people in the latter days, all that he had done for them before, would be wholly insignificant, and not worth remembering. There is a passage in *Jeremiah* (xv. 14, 15,) of the same import: *Behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the North, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers.*

20. So much water will be provided for the Israelites, to facilitate their passage through *the Wilderness*, that the wild beasts will derive advantage from it.

25. Notwithstanding the perverseness of the people, God will, for his own sake, fulfil his promise to their ancestors, in their favour.

XLIV. 2. *Israel, whom I have chosen.*‡

This is an exhortation to trust in the promises of God, notwithstanding the most discouraging circumstances, in their situation.

5. Here seems to be an allusion to a custom of the Heathens, who sometimes inscribed upon their hands the name of the deity to whose worship they were particularly devoted.§ What follows is a kind of challenge to the Heathen gods to do what the true God had done, especially in foretelling distant events; and the prophet adds many observations to shew the folly of idol worship.

\* "I understand this of the *Gentiles*, as the verse following." *Lowth*, p. 202. See, however, *Dodson*, p. 293.

† "The *Chaldeans* exulting in their ships." See *Lowth*, p. 202.

‡ MSS., LXX., &c. (*P.*) See *Wall*, II. p. 112; *Lowth*, p. 204.

§ See *Rev.* xx. 4; *Spencer*, L. ii. C. xx.; *Lowth*, pp. 204, 205; *Stock*, pp. 125, 126.

13. \* The word here rendered *line*, Bishop Lowth translates *red ochre*.

14. *The cypress* hardly ever rots, or is worm-eaten. The chests which contained the Egyptian mummies were of this wood; and the gates of St. Peter's church at Rome, which lasted eleven hundred years without any decay, were of the same.

18. It is the custom with the *Jews* at *Aleppo* to close the eyes of the bride with gum, and this the bridegroom takes off. But prisoners of the royal family have theirs often fastened more effectually, and are not allowed to have them open for some years. It is, indeed, too often that they are put out entirely.†

27. This seems to be an allusion to the manner in which *Cyrus* should take *Babylon*; which was by diverting the course of the river which ran through it, and entering it by the channel.‡ The same is alluded to in *Jeremiah* (l. 38; li. 36).

28. This is the only case in which a person not born, is mentioned by name, by any prophet. But I see no reason to object to the authenticity of the book on that account. Names, as well as things, must be equally known to a Being who can look into futurity.

XLV. 7. This seems to be an allusion to the religion of the *Persians*; according to which, good and evil, *light and darkness*, had different authors.§

9. An admonition not to murmur at the Divine proceedings, how unaccountable soever they may appear to us.||

13. It is said that the passage in *Isaiah* was shewn to *Cyrus*; and it is not at all improbable. *Daniel*, who was in favour both with *Darius the Mede*, and with him, would, no doubt, do it; and this will account for the decree which *Cyrus* made in their favour.

14. The most distant nations, and the most powerful, shall acknowledge the pre-eminence of the Israelites, after their Restoration.

*The labour of Egypt* was corn; that of *the Sabeans*, was gold, silver, ivory and perfumes, in which they trafficked.¶

\* Instead of *stretcheth out his rule*, LXX. has *chooseth out a tree*. See Wall, II. p. 112.

† See Harmer, II. pp. 277—281; Lowth (on Ch. vi. 10), p. 57.

‡ See Lowth, pp. 207, 208.

§ See *ibid.* pp. 209—211.

|| See Rom. ix. 20, 21; Lowth, p. 212.

¶ See *Mede*, B. iii. *De Regno Christi* (on Heb. ii. 5), p. 578; Lowth, pp. 212, 213; Dodson, p. 300, 301.



17. This evidently refers to a time that is yet future.

25. This also relates to a future time, when, according to many prophecies, all nations shall join in the worship of the one true God.

XLVI. In this chapter the prophet exposes the folly of idol worship, and declares the ability of the true God to execute all that he had promised in favour of the Israelites.

11. \* The ensign of *Cyrus* is said to have been a golden eagle; and to him, whose country was to the east of *Babylon*, there is probably an allusion in this place.†

XLVII. 1. This is a representation of the desolation to which *Chaldea* would be reduced, notwithstanding its addictedness to idol worship.‡

2. The wealthiest and most delicate among them would be reduced to servitude, and be obliged to submit to the meanest offices; such as were commonly performed by slaves.§

6. God was justly angry with his people, and employed the *Chaldeans* to punish them; but they did it without mercy, and merely to gratify their lust for power.||

7. *Thy latter end.*¶

9—11. *Babylon*, after a long siege, was taken in the night, during a great festival, when the inhabitants had no expectation of such an event.

15. *Babylon* must have been the centre of a great commerce, and yet none of the nations with whom the *Chaldeans* had dealings, could deliver them.

XLVIII. 10. *But not as silver.*\*\*

14. †† An allusion to *Cyrus*.

16. This was not like an obscure Heathen oracle, nor a muttering out of the earth, like the speech of *necromancers*, but a clear prediction of what would certainly come to pass.

21. A beautiful description of the safety with which God would conduct the Israelites from the places of their dispersion.‡‡

22. There are many intimations that the wicked Israelites

\* "LXX. 'I have spoken, and have brought him; I formed him, and have made him; I have brought him, and prospered his way.'" *Wall*, II. p. 113.

† See *Cyrop.* (L. vii. *ad init.*) in *Lowth*, p. 217; *Stock*, p. 133. "Some ancient copies read it, *I call a just one from the East.*" See also "*Tindal's Note*," *Gregory*, pp. 88, 84.

‡ See *Lowth* (on *Ch.* iii. 26, lii. 2), pp. 39, 233.

§ See *Harmer*, I. p. 253; II. p. 99; *Lowth*, p. 217; *Stock*, p. 134.

|| *Lowth*, p. 218.

¶ MSS. (P.) *Lowth*, p. 218.

\*\* MSS. *Lowth*. (P.) See *Wall*, II. p. 113.

†† "LXX. 'I, out of love to thee, have done my pleasure upon *Babylon*, to take away the seed of the *Chaldeans*.'" *Wall*, II. p. 113.

‡‡ See *Lowth*, pp. 221, 222.

will perish in their dispersion, and that only the virtuous and pious will be preserved.\*

XLIX. The whole of this *chapter* is evidently a sublime description of the glorious return of the Jews from the places of their dispersion, to become the lords and instructors of the whole world. The speaker is *Jacob*. A prophecy concerning him preceded his birth, though his name was not then mentioned. It was said of him, (*Gen. xxv. 23.*) that *The elder should serve the younger.*

5. *That Israel unto him may be gathered.*†

Here the speaker is not the nation personified, but some one person, their leader and guide, no doubt the *Messiah*, or the *prince of the house of David*, before mentioned, who is represented as the restorer of *Israel*, and the instructor of the whole world; though this is also spoken of as the honourable business of the whole nation.

7. ‡ Here this glorious person is spoken of as having for some time appeared in a despicable light, and yet destined to be the ruler of those who had treated him with contempt. It is, therefore, probable that *Jesus*, as the *Messiah*, was intended in this place; and yet, in the next verse, he is spoken of as the person who would lead the people to the promised land. In what sense can this be ascribed to the *Messiah*? §

12. Nothing can be more evident than that the return of the Jews from their last dispersion is alluded to in this place. *Sinim* || is perhaps *Syene*, in the southern extremity of Egypt.

15. This is a most expressive image, to denote the strong affection that God has for his people.

16. This is an allusion to the custom of making indelible marks on the hands, and other parts of the body, to denote men's attachment either to their gods or their friends. ¶

17. *They that destroyed thee shall soon become thy builders.*\*\*

18. This is agreeable to the tenor of many prophecies, which represent all nations as assisting the *Israelites* at their return, and loading them with wealth.

\* See *Ch. lviii. 21*; *Lowth*, p. 252.

† MSS. *Lowth*, p. 224. (P.)

‡ See the variations in this verse, *Marg. Vulg. LXX. in Wall, II. p. 114.* See also *Dodson*, pp. 308—310; *Stock*, p. 139.

§ See the Author on vers. 1—12, *Theol. Repos. V. p. 221.*

|| "LXX. 'Of the Persians.' *Vulg. 'Of the South.'*" *Wall, II. p. 114.* See *Lowth*, p. 225. "Sinim, the Chinese, in whose country a multitude of Jews lie hid, if we may believe the curious account of them, published by the Jesuit *Brotier*, in his Supplement to *Tacit. (Hist. L. v.)*" *Stock*, p. 140.

¶ See *supra*, p. 197; *Maundrell*, p. 75; *Lowth*, (on *Chap. xlv. 5*, and in *loc.*) pp. 205, 225.

\*\* *Ancient Version. Lowth*, pp. 225, 226. (P.) "*Vulg. 'Thy builders are come; thy destroyers, and they,' &c. LXX. 'Thou shalt quickly be built by those by whom thou wast carried away.'*" *Wall, II. p. 114.*



22. It is usual in the East to carry young children on the shoulder.\*

23. † This is clearly a prophecy of the subjection, in some sense or other, of all nations to the Jews.

26. This, too, is in agreement with many predictions of the heaviest judgments falling on those nations which should oppress the Jews in their dispersed state.

L. 1. Though he divorced the mother for her crimes, he never sold his children, as fathers had a legal right on certain conditions to do,‡ and then they might be redeemed. He therefore claimed them as his own, and was able to assert his right, whatever obstacles, by land or by water, might be in his way to recover them.

4. As far as appears from the context, the speaker in this place is the prophet himself; and so it was understood by *Lowth*, though he says that in this the prophet was a type of Christ.§ As the prophet had his instructions from God, he submitted to every indignity with which he was treated; and to the most cruel and opprobrious treatment many of the prophets were often exposed, though we know nothing of that of *Isaiah* in particular. It is said that in the reign of *Manasseh* he was put to death, by being sawn between two boards.

11. If they trusted to themselves, without looking to God, they would be confounded.

LI. 1, 2. The prophet shews that the deliverance of the people from all their oppressions would come from God, who originally called *Abraham*, and made him the father of a nation, and would exert himself as much in favour of his descendants.

9. *Rahab* is *Egypt*. The word signifies *strong* or *proud*.||

11. ¶ As the *Israelites* returned in triumph out of *Egypt*, they would return in the same manner from the countries in which they would afterwards be dispersed.

19. *Who will comfort thee?*\*\*\*

\* *Fragments*, II. p. 193. (P.) See *Pitts*, p. 68; *Harmer*, II. pp. 367, 368.

† See *ibid.* II. p. 43; *Lowth*, pp. 226, 227.

‡ "En Orient on paye ses dettes avec ses esclaves, car ils sont des principaux meubles; et en plusieurs lieux on les paye aussi de ses enfans." *Chardin* (MS.) *Note* on this place. See *Lowth*, pp. 227, 228.

§ "The Messiah is the speaker to the end of the chapter. The prophecy uttered by him in *Chap. xlix.* is, as it were, the opening of his commission, and this is applicable to the concluding part of his life." *Dodson*, p. 313.

|| "Egypt the high-spirited and secure, a name given her *Ps. lxxviii. 4*; *lxxxix. 11.*" *Stock*, p. 144.

¶ See *Chap. xxxv. 10*; *Harmer*, (SS.) p. 8.

\*\* MSS. LXX. (P.) See *Lowth*, p. 231.

20. This *wild ox* is probably the *buffalo*.

23. Here, by a strong figure of speech,\* the Israelites are informed that their enemies would finally be greater sufferers from the Divine displeasure than they should be.

LII. 1. This is a sublime description of the triumphant manner in which the Israelites will return from their present dispersion.

2. A chair of state, or a throne, was elevated, and had a footstool by which to ascend to it, and by which the feet of the person sitting in it were supported.†

4. The *Egyptians* and *Assyrians* are frequently put for all the enemies of the Israelites. To *Egypt* they went voluntarily, and to *Assyria* they were carried by force; but they were cruelly oppressed by both.

7. Their deliverance is supposed to be announced by a messenger, or herald, going before the Divine Being, who appears as their deliverer.‡

10. § That all mankind are to be convinced of the power and providence of God by his interposition in favour of his people at their restoration, is asserted in several prophecies.

12. They will not return privately, or by stealth, but openly, in a triumphant manner.

13. || This *servant* cannot be any other than his *servant Jacob*, so often denominated in this manner, and spoken of immediately before, without any notice of a change of person. (See *Chap.* xlv. 1, 2, 21; xlv. 4.)

14. The prophet in this place contrasts the appearance of his nation in their mean and despised condition, while they were dispersed among all other nations, with the glory in which they would appear afterwards.

15. [Sprinkle.] A figure signifying to *refresh*, to *revive*, which is the effect of sprinkling water on the face.¶

LIII. 1. Who will believe the great change that will be made in the appearance of this nation?

3. *As one that hideth his face from us.*\*\*

He had both a melancholy and a contemptible appearance.

6. Foreign nations are here the speaker, and they say that the afflictions of the *Israelites* were such as if they had suf-

\* See *Lowth*, pp. 232, 233.

† See *ibid.* pp. 233, 234.

‡ See *Rom.* x. 15; *Lowth*, pp. 234, 235; *Dodson*, p. 317.

§ *Made bare* "alludes to the form of the eastern *hylkes*, without sleeves, and so wrapped about the arm, that it must be drawn out of its covering, when exertion is necessary. (*Parkhurst.*)" *Stock*, p. 147.

|| See *Lowth*, pp. 236—238; *Dodson*, pp. 318—321.

¶ *Martin.* (P.) See *Lowth*, pp. 238, 239; *Dodson*, pp. 321, 322; "*Startle*, Heb. *cause to bounce with surprise.*" *Stock*, p. 148.

\*\* MSS. *Lowth*, p. 239. (P.)



ferred for the crimes of all other nations, which by this means would go unpunished.

8. Here the speaker seems to change to the Divine Being; but the only circumstance which indicates this is the word *my my people*, and immediately after this, the speaker is the other nations, as before. I therefore conjecture that the word was originally *ony* (the same word in another form) *the nations*; and Bishop Lowth observes, that this very word had no doubt undergone the same change in another place, viz. *Chap. li. 14*. Admitting this conjecture, the sense is the same with that of the preceding verse, the expression only being varied, after the manner of this prophet, and the poetical language of the Scriptures in general.

The sense of the middle clause of this verse is peculiarly uncertain; and it is variously rendered in the ancient versions. The *Chaldee* paraphrase, which I prefer, is, *Who can declare the wonders that will be performed in those days*; which is equivalent to what the prophet had said before, *Who hath believed our report*, so extraordinary will this history appear.\*

9. The rendering of this verse is very uncertain. All the ancient versions give it differently. The *LXX.* has, *I will give wicked men for his burial, and the rich for his death*;† meaning probably that God would punish the wicked and the rich for the death to which they would put him. This is more fully expressed in the *Arabic*: *I will punish the wicked for his burial, and the rich for his death*. The *Syriac* has, *The wicked contributed to his burial, and the rich to his death*, or were guilty of putting him to death. The *Chaldee* has, *He will send the wicked into hell, and the rich who put him to a cruel death*. On the whole, the meaning seems to be, that rich and wicked men (characters which often go together in the Scriptures) have cruelly oppressed him, and will be punished for it.

10. There is no less uncertainty in the rendering of this verse. The *Syriac*, which seems to give the best sense, has, *Sin is imputed to him* (i. e. *suffering is inflicted upon him*)

\* See *Lowth*, pp. 240—242; *Dodson*, pp. 328—332; *Stock*, p. 149.

† “So Vulg.” *Wall*, II. p. 116. The following translation has been proposed:

“And he was placed with the wicked;  
His grave was also with the rich man at his death;  
For he had committed no violence,  
Neither was any deceit in his mouth.”

See *Com. and Ess.* II. pp. 37—39; *Lowth*, pp. 242—244; *Dodson*, pp. 332, 333; *Stock*, p. 149.

that he might see his seed and prolong his days, and that the pleasure of God might prosper by his means.\*

11. The *Syriac* renders this, *He shall see of his labour, (or the fruit of his labour,) he will replenish the righteous with knowledge, and justify them.* But the great variety in all the versions shews the great uncertainty of the true sense.†

12. In this *verse* seems to be comprised the general sense of all the preceding, which is, that on account of his great sufferings, and the patience with which he bore them, he would be amply rewarded. And agreeably to this, the prophet proceeds in the next *chapter* to describe the happy condition of the people after their dispersion.‡

LIV. 1. This chapter, which connects with the preceding, as a continuation of the same prophecy, begins with exultation on the view of the great population of *Palestine* immediately after the return of the *Jews*; which appearing all at once, after a state of extreme desolation, excites the greatest surprise.§

8. From this it is evident that the sufferings of the *Israelites*, during their present dispersed and calamitous state, will bear but a small proportion to the glory and happiness of their future condition; a proof that the world is to continue much more than a thousand years, in what is usually called the *millenium*.

10. Nothing can be more evident than that this promise has not yet been fulfilled; but that it will be fulfilled in its fullest extent, no believer in revelation can entertain a doubt.

12. These images denote great strength and also purity, in the New City.|| The *agate* should have been the *ruby*.

15.¶ That many *strangers* will conform to the Jewish religion, and settle with that nation after their return, is intimated in many prophecies.

16, 17. Having created even the makers of offensive instruments, no use can be made of them contrary to his will.

LV. 1, 2. This chapter contains an assurance of every

\* See the Author's earlier opinion, *Theol. Repos.* I. p. 127. "LXX. 'The Lord's will is, to cleanse him of his bruise: if ye make (or as other editions of LXX. *if he be made*) an offering for sin, your soul shall see a long-lived seed.'" *Wall*, II. p. 116. See *Dodson*, pp. 115—118, 334—336; *Stock*, p. 150.

† See *Lowth*, p. 244; *Dodson*, pp. 336, 337.

‡ See *ibid.* pp. 337, 338.

§ See *Chap.* xlix. 20, 21; *Gal.* iv. 27; *Lowth*, p. 245; *Dodson*, p. 339.

|| "See *Tobit* xiii. 16, 17. Compare also *Rev.* xxi. 18—21." *Lowth*, pp. 245, 246.

¶ "LXX. and *Vulg.* 'Behold, strangers shall come to thee for my sake; and shall dwell with thee, and fly to thee.'" *Wall*, II. p. 116. See *Dodson*, pp. 339, 340.



blessing from faith in the Divine promises; the favour of God being gratuitous, and also not uncertain and deceitful, like that of the world.

3. This is a repetition of the promise of some *prince of the house of David*,\* under whom the *Israelites* will hereafter enjoy perfect security, and receive the homage of all nations.

4. *A watchman to the people.*†

LVI. 8. There are many intimations in the prophecies, that the Divine dispensations to the *Israelites* have respect to the whole world, and that by their means the knowledge, and the worship of the true God is to become universal.

9. Here is evidently a beginning of a new subject, viz. a complaint of the depravity of the age, and particularly of the teachers and governors, with a denunciation of the judgments of God on that account.‡

LVII. 6.§ Among other Heathen superstitions, was the veneration for large and *smooth stones*, on the idea, no doubt, of some divinity residing in them. *Arnobius* says, that before he was a Christian, wherever he saw a smooth stone, daubed with oil, (which shewed that it had been considered with particular respect,) he prayed to it, as if some extraordinary power resided in it.||

8. They placed the images of their tutelary deities in those places.¶

9. Some *king*, perhaps of *Assyria*, or *Egypt*, whose assistance they courted without consulting the oracle of God. *Hosea*, who lived at the same time with *Isaiah*, says, (*Chap. xii. 1.*) *They do make a covenant with the Assyrians, and oil is carried into Egypt.*\*\*

10. *And hast not said, I will desist. Thou hast acquired great wealth, therefore thou hast not made supplication unto me.*††

\* See *Jer. xxx. 9*; *Ezek. xxxiv. 23, 24*; *xxxvii. 24, 25*; *Hos. iii. 5*.

† MSS. (P.)

‡ See *Lowth*, p. 247; *Stock*, p. 155.

§ "LXX. 'This is thy portion, this is thy lot; to them thou hast poured drink-offerings, and to them thou hast offered sacrifices. Should I not be angry for such things?' LXX. has nothing of *smooth stones of the stream*: and if they are to be inserted at all, it should be, I think, at the end of the verse preceding, (*under the cliffs of the rocks among the smooth stones of the stream*). There was in that verse a mention of their idols, to which they sacrificed their children. These, says the prophet, are *thy portion* and *thy lot* to them thou hast poured drink-offerings. It cannot be meant that they sacrificed to stones of the stream. *Vulg.* (*for among the smooth stones of the stream*) has, *in partibus torrentis*, in the sides of the brook." *Wall*, II. p. 117.

|| See *Lowth*, p. 249; *Stock*, p. 156.

¶ See *Lowth*, p. 249; *Stock*, p. 157.

\*\* See *Lowth*, pp. 249, 250; *Stock*, p. 157.

†† *Dodson*, p. 347. (P.) See *Wall*, II. p. 117; *Com. and Ess.* pp. 39, 40; *Lowth*, p. 250.

12. *I will declare my righteousness.\**

19. *The fruit of the lips*, according to *Paul*, (*Heb. xiii. 15.*) is *the sacrifice of praise*. This God bestows by giving cause for thankfulness.†

LVIII. This chapter contains a most animated invective against hypocrisy, and all mere forms of religion, without corresponding sentiments of the heart. In this we see the excellent moral tendency of the Jewish dispensation.

10. — *If thou bring forth thy bread to the hungry.‡*

LIX. This chapter contains a severe reproof for many vices to which the Jews were addicted, a denunciation of judgments in consequence of them, and a promise of favour on repentance.

20, 21. Many prophecies besides this, speak of the virtue and obedience of the Israelites after their final restoration.

LX. 1. The future glorious state of the *Hebrew* nation, and the homage that is to be paid to them by all other nations, are here represented in language peculiarly striking.

4. § [*And thy daughters shall be carried at the side.*] “*Chardin* says, that it is the general custom in the East, to carry their children astride on the hip, with the arm round their body.” || Sometimes they are carried on men’s shoulders.

5. *Then shalt thou fear.¶*

6. Presents will be brought from all countries.

12. If there be any meaning in language, all nations must in some sense be subject to the Israelites.

21. We see here, as in many other places, an intimation of the prevalence of virtue, as well as of happiness, among the *Israelites*, after their restoration.

LXI. 1.\*\* The prophet declares his commission to publish glad-tidings to his nation; not that he himself was to do the great things here promised, as the language literally implies, but to announce that they would be done.††

2. A *year* means a *period* in general, the time when

\* MS. *Lowth*, p. 250. (P.) † *Ibid.* pp. 251, 252. See *Stock*, p. 158.

‡ MSS. *Lowth*, p. 258. (P.) See *Stock*, p. 160.

§ “LXX. ‘Shall be brought on (men’s) shoulders.’” *Wall.* See on *Chap. xlix. 22, supra*, p. 201; *Dodson*, p. 355.

|| *Lowth*, p. 258. See *Stock*, p. 164.

¶ MSS. LXX. (P.) “LXX. ‘See and fear, and be amazed in thy mind.’” *Wall.* II. p. 118. See *Lowth*, p. 258.

\*\* On “a *reading* of this text in the *Hebrew* copy of *Isaiah*, which belonged to the synagogue at *Nazareth*, in our Saviour’s days, (*Luke iv. 18.*)” see *Hallett*, II. pp. 96, 97; *Dodson*, pp. 356, 357.

†† See the Author, in *Theol. Repos.* II. p. 44; V. p. 112.



God would punish other nations, and shew favour to the Israelites.

10. The speaker in this place is the Hebrew nation.

LXII. The same subject, viz. the happy return of the Israelites, and their final settlement in *Palestine*, is continued in this chapter.

5.\* *So shall thy restorer wed thee.*†

LXIII. This is a figurative representation of the destruction that God would make of the enemies of the Israelites; the *Edomites* being put for them all.

6. *And I trod down the people in mine anger;  
And I crushed them in mine indignation;  
And I spilled their life's blood on the ground.*‡

7. From this place to the end of *Chap.* lxiv. is a recapitulation of the dealings of God with the *Hebrew* nation from the first.

15. A prayer and expostulation with God concerning the deserted state of his people.

16. *O deliver us for the sake of thy name.*§

LXIV. 5. *Thou meetest with joy those who work righteousness;  
Who in thy ways remember thee:  
Lo! thou art angry; for we have sinned,  
Because of our deeds; for we have been rebellious.*||

LXV. This *chapter* begins with a complaint of the disobedience and idolatry of the Israelites. A punishment is then threatened to those who continue in these practices, with a promise of favour and reward to the obedient and pious, and it ends with an account of the peaceful and happy state of the nation in the latter days.

3, 4. It was the custom of the Heathens to have altars on the roofs of their houses.¶ The *broth* here alluded to was for the purpose of lustrations, and other superstitious practices. The *seething a kid in its mother's milk*, is thought to have been of this kind. With such things they sprinkled their fields and gardens, thinking it contributed to their fertility.\*\* Another Heathen custom here alluded to, was

\* See *Chardin*, (MS.) *Harmer*, II. p. 482, (S. S.) p. 224.

† *Lowth*, p. 263. (P.)

‡ MSS. *Lowth*, p. 267. (P.) See *Stock*, p. 170.

§ MSS. *Lowth*, p. 269. (P.)

|| *Conj.* *Lowth*, pp. 271, 272. (P.) See *Hallett*, III. pp. 7, 8; *Wall*, II. pp. 119, 120; *Dodson*, p. 363; *Stock*, p. 172.

¶ "Ainsi font tous les Gentiles, sur les lieux élevés, et sur les terrasses, appellés *lateres*, parce qu' ils sont faits de briq. *Chardin* (MS.) on the place." *Lowth*, p. 274. See *Stock*, p. 174.

\*\* See, on *Exod.* xxiii, 19, Vol. XI. p. 165.

their proclamations for all persons not duly prepared to stand at a distance, and not approach their sacrifices. *Procul O! procul este, profani.\**

The *remaining among the graves* may allude to some Heathenish customs respecting the dead.† in the East, tombs are often built by persons of condition with much magnificence, and so as to afford shelter from the weather to those who have no habitation.

8, 9. Notwithstanding the general apostacy, a small number would be preserved on account of their virtue and piety.

10. *Sharon*, and *the valley of Acho*, were famous for their fertility. The former was not far from *Joppa*, and the other was near *Gilgal*, to the north of *Jericho*.‡

11. *Who set in order a table for Gad;  
And fill out a libation to Meni.* §

It is most probable that *Gad* signifies the goddess of good fortune, and that *Meni* was the moon. To the latter of these words, which signifies *number*, there is an allusion in the prophecy.

*Jerome* says, that in all cities, and especially in Egypt, and Alexandria, it was an ancient custom of idolaters the last day of the year, or of the moon, to place a table furnished with dainties of various kinds, in order to procure a happy new year, or month.||

17. The *new heavens and a new earth* evidently mean a new and better state of things.¶

20. This seems to be an intimation that in the last state of things men will live as long as the *Antediluvians*.

25. This beautiful image is repeated from a former prophecy, [xi. 6, 7,] representing the peaceable and happy state of things, in the last ages.

\* The exclamation of the *Sibyl*. See *Æn.* vi. 258.

† "LXX. 'Which sleep in the groves and sepulchres for dreams.'" *Wall*, II. p. 121. See *Pomp. Mela*, (L. i. C. viii.) in *Farmer*, on "the Worship of Human Spirits," 1783, p. 97, Note y; *Dodson*, p. 365; *Lucan*, (vi. 510,) in *Stock*, p. 174.

‡ *Lowth*, p. 275.

§ *Margin*, *Lowth*, pp. 275, 276. (P.) See *Dodson*, pp. 366, 367; *Stock*, p. 175. "LXX. 'That prepare a table to that daemon, and furnish a drink-offering to Fortune, (Τύχη).'" *Wall*, II. p. 121.

|| *Jurien sur les Dogmes*, p. 697. (P.)

¶ "C'est le style d'Isaïe de designer les grands évènements qui arrivent dans le monde, et sur tout dans l'Eglise par ces manières de parler.—Dans le style des Juifs créer un ciel nouveau, c'est établir un nouveau royaume." *Le Cene*, pp. 34, 35. "It is usual with this prophet to mark the great events that happen in the world, by such ways of speaking; and particularly such as concern the church.—To create a new heaven, in the style of the Jews, is to establish a new kingdom." *Essay*, 1727, p. 19. See on vers. 17, 18, *Hallett*, I. pp. 203—207.



LXVI. In this chapter we have a kind of repetition of all the great subjects of this prophetic book, a reproof of the people for their hypocrisy and other vices, the punishment of the wicked among them, the future happy state of the nation in general, and the destruction of their invaders.

1. Hezekiah repaired the Temple after the profanation of it by Ahaz, and to this it is probable that the prophet here alludes.

2. *And all these things are mine, saith JEHOVAH.\**

He properly reminds them that the most pleasing habitation of God was the heart of the humble and the pious.

3.† Without virtue, all services, though commanded by God, are offensive to him. Agreeably to this, *Solomon* says, (*Prov. xv. 8.*) *The sacrifice of the wicked is an abomination to the Lord.*

5. *Say ye to your brethren that hate you, &c.‡*

This seems to be a precept similar to that of our Saviour, [*Matt. v. 44.*] *love your enemies, and do good to them that hate you.* This noble sentiment is not urged very distinctly in any part of *the Old Testament*, though the love of the *stranger* is particularly recommended by *Moses*.

6. The transition in this verse to the punishment of the wicked and apostate *Jews*, and in the next, to the sudden populousness of *Palestine*, after the return of its ancient inhabitants, seems abrupt.

17. *In the gardens after the rites of Achad; i. e. a god of the Assyrians.§*

The word here rendered *the abomination*, is probably the kid boiled in its mother's milk. In *Chap. lxxv. 14.* the same is probably intended by the *broth of abominable things*.

The idolatrous *Jews* will perish together with their invaders, and to several of their Heathenish practices the prophet here alludes. The word here rendered *mouse*, Mr. Harris says is the *jerboa*, a small animal of the rat kind. Its hind legs are very large, and it jumps rather than runs.||

19.¶ This is an intimation that those of the invaders of *Judea* who shall escape from the great destruction that will

\* LXX. *Lowth*, p. 278. (*P.*) See *Dodson*, p. 371.

† "The Greek and Arabic versions read, *The wicked that killeth an ox is as if he killed a dog.* See *Hallett*, II. pp. 97—99; III. p. 197; *Lowth*, p. 279; and *Dodson*, pp. 371—373.

‡ LXX. *Lowth*, p. 279. (*P.*) See *Dodson*, pp. 373, 374.

§ *Lowth*, pp. 280, 281. (*P.*) See *Dodson*, pp. 376—378; *Stock*, p. 179.

|| See on *Lev. xi. 29*, Vol. XI. p. 205.

¶ "LXX. 'To Tarshish, Phut and Lud, and Meshech and Tubal, and Græcia.'" *Wall*, II. p. 122. See *Lowth*, p. 282; *Dodson*, pp. 378, 379.

be made of them, will be the means of spreading the account of it, and of the wonderful interposition of Providence in that event; and that this would contribute in an eminent manner to the conviction and reformation of the world.

20. *On horses, and in litters, and in couches.* This last is a sort of vehicle much used in the East, consisting of a pair of hampers, or cradles, thrown across a camel's back.\*

21. Many of other nations will join the *Jews*, and be incorporated with them on their return. By being made *priests* and *Levites*, must be understood their being treated with honour and respect; for none but those of the tribe of *Levi* could be *Levites*, and none besides those of the family of *Aaron* could be *priests*, even of the Hebrew nation.

23,† 24. This circumstance is more particularly enlarged upon by *Zechariah*, who says [xiv. 16] that deputies from all nations will join the Hebrews in the celebration of the Feast of Tabernacles. When they come, they will see the marks of the great destruction that will have been made of those who had invaded the country, and be convinced by their own eyes of the Divine interposition on that occasion.

The language in which the prophet here expresses himself was adopted by our Saviour,‡ to express the punishment of the wicked in a future state; but it cannot mean more than that their punishment will be exemplary and complete, not terminating till the end of it was accomplished. Indeed, an attention to these figures of speech implies this; for we cannot suppose that the *fires* which are to consume the *carcasses* of these people will continue to burn for ever, or that the *worms* that feed on them will always do so. In time they must be entirely consumed, and then both the fire and the feeding of the worms must cease.

## JEREMIAH.

JEREMIAH was of the order of priests of *Anathoth*, a city in the tribe of *Benjamin*, about three miles north of Jerusalem. He was very young when he was called to the pro-

\* *Lowth*, p. 282. (P.) See *Harmer*, I. p. 447; *Dodson*, pp. 378, 380; *Stock*, p. 179.

† "To worship before me, in Jerusalem, saith JEHOVAH." *Dodson*. See his *Notes*, pp. 380—382.

‡ *Mark* ix. 44. See *Lowth*, pp. 282, 283; *Dodson*, pp. 382, 383.



phetic office, and he continued in it at least forty-two years, reckoning from the thirteenth of *Josiah*. In the reigns of the last kings of Judah, the faithful discharge of the duties of his office was attended with much personal danger, the particulars of which we find in this Book. Being carried into *Egypt* against his most earnest remonstrances, after the destruction of Jerusalem by *Nebuchadnezzar*, it is said that he was stoned to death by his countrymen, who were soon after severely punished in the conquest of that country by the *Chaldeans*, according to his prediction.

The subjects of the prophecies of *Jeremiah* very much resemble those of *Isaiah*, and other prophets who had preceded him. He inveighs against the vices of the times in which he lived, denounces Divine judgments on that account, and dwells pretty largely on the happiness that was reserved for his countrymen in the latter days. He also, like many other prophets, was commissioned to predict the fate of the neighbouring nations. What more particularly exposed him to the ill-will of his countrymen, especially the nobles, was his peremptorily foretelling the taking of Jerusalem by *Nebuchadnezzar*. He also foretold that the duration of the Babylonish Captivity would be *seventy years*. But he gives no intimation of any subsequent dispersion, any more than *Isaiah*, though his prophecies relate to a period far beyond that of the return from *Babylon*, and to a time that is yet future. No regard has been paid to the order of time in the arrangement of the different parts of this book, but it is pretty easy to reduce them to chronological order, as dates are annexed to most of them.

CHAP. I. 6. From this circumstance it appears that *Jeremiah* must have been young when he had this vision, though probably not so young as *Samuel*, when God spake to him the first time.

9. This being in a vision, there was perhaps the appearance of a human form as the symbol of the Divine presence, as there was to *Abraham* when he received three angels, one of whom afterwards conversed with him in the character of *Jehovah*.

10. Not that the prophet himself had this great power to exercise at his pleasure, but that he would be commissioned by God to announce these events.\*

11. The Hebrew word for an *almond* is derived from a

\* "Il est manifeste que ce n'étoit là ni l'emploi, ni l'ouvrage d'un prophète, et que Dieu ne l'avoit envoyé que pour déclarer que cela alloit arriver." *Le Cene*, p. 489. See *Essay*, 1727, p. 211; Bishop Lowth's *Isaiah*, (vi. 10,) pp. 56, 57.

root which signifies *to be upon the watch*, and on this account the emblem was, no doubt, chosen.\*

14. The invasion of both the *Assyrians* and the *Chaldeans* was from *the north*; for though Chaldea lay to the east of Palestine, an army could not cross the desert that was between the two countries in that direction. They were obliged to go first to the north, as Abraham did when he left *Ur of the Chaldees*. He first went to *Padan-aram*, in Mesopotamia, and thence travelled southward to go to the land of Canaan.

II. 1. The prophetic discourse that begins with this *chapter*, is continued to the *sixth verse* of the next. It contains a pathetic expostulation with the tribe of Judah, on account of their forsaking their own God, who had done such great things for them, and addicting themselves to the worship of idols that could do nothing for them.

3. This is one of the many denunciations of the judgments of God against the enemies of the *Hebrew* nation.

5. *To walk in vanity*, signifies to worship idols, which are altogether vain and impotent.

6. *The Wilderness* is called *a pit*, because it seemed to be a place out of which the people could not escape.†

10. *Chittim*‡ means the countries to the *west* of Palestine, perhaps *Italy*, or other countries situated on the Mediterranean, and *Kedar* was in Arabia, which is to the *east* of Palestine. It therefore means, look in all and the most opposite directions.

11. The attachment of all people to the religion of their fathers is a remarkable circumstance, confirmed by all history, there being no example of any nation voluntarily and generally changing the religion derived by them from their ancestors, except the *Israelites*. This supplies an argument greatly in favour of the divine origin of their religion. It was a mode of worship, for which they had no predilection; and as they were always disposed to revolt from it, it was one that they would never have adopted of their own choice, but only as compelled by evidence of the most convincing kind.

In after ages, the attachment of the Jews to their religion came to be as great as that of any other nation to theirs;

\* See Blayney's *Jeremiah*, Ed. 2, 1810, p. 227.

† An "inclosure within craggy and high mountains, in respect of which Pharaoh is introduced as saying of the Israelites, *The Wilderness hath shut them in*, or closed upon them. *Exod. xiv. 3.*" Blayney, p. 230.

‡ See *Mede*, (B. i. Dis. xlix.) p. 273; Blayney, p. 231.



and therefore Christianity could never have been introduced among them without the most unquestionable miracles. No ordinary evidence would have convinced any Jew of the truth of such a religion as the Christian, which acknowledged a crucified malefactor for their *Messiah*. The attachment of all the Heathens to their several religions at the time of the promulgation of Christianity, was not at all abated from what it had ever been, but rather strengthened by time; and therefore they also must have been exceedingly averse to receive a new religion, especially from Jews, whom they generally held in great contempt, as the Jews, on their side, did them.

15. In this, the prophet speaks of future events as if they were past.

16.\* *Noph* was *Memphis*, and *Tahapanes* was *Daphnæ Pelusiaca*, or *Pelusium*, cities in Egypt. This probably refers to the invasion of the country by the Egyptians, when *Jehoahaz* was carried to Egypt, and died there.†

18. When the *Israelites* were attacked by the *Egyptians*, they had recourse to the *Assyrians*; and when they were invaded by the *Assyrians*, they applied for help to the *Egyptians*; these being the two great rival powers of those times.‡

20. *Surely of a long time thou hast broken thy yoke, thou hast burst thy bands.*§

21. [*And though I had planted thee a vine of Sorek.*||]

The *vines of Sorek* were particularly excellent. It was from this valley that the spies sent out by Moses brought a bunch of grapes, which was carried on a pole by two men.

22. What is here called *nitre*, the Latins called *natrum*. It was a fossile alkaline earth, which in some measure answered the purpose of soap.¶

23. This was probably *the valley of the son of Hinnom*, near Jerusalem,\*\* which was infamous for idolatrous rites, and especially for the sacrificing of children to *Moloch*.

24. The eagerness with which the *Israelites* ran into idolatry, is compared to the fierceness and intractableness

\* "I.XX. 'Have known thee and mocked thee.' Wall, II. pp. 137, 138. See Hallett, II. pp. 99, 100.

† *Blayney*, p. 232.

‡ See Lowth's *Isaiah*, (xxiii. 3.) p. 131; *Blayney*, p. 232.

§ I.XX., &c. *Blayney*, p. 232. (P.) See Wall, II. p. 138.

|| *Blayney*, p. 233; *Le Cene*, pp. 247, 250; *Essay*, 1727, pp. 268—270; Lowth's *Isaiah*, (v. 2.) pp. 44, 45.

¶ *Blayney*, p. 233. See *Job* ix. 30.

\*\* *Blayney*, p. 233.

of these wild and swift animals at the season of copulation.

25. That is, take care lest, in consequence of your addictedness to idolatry, you be reduced to the distressed situation which had been threatened by *Moses*, when he said, (*Deut.* xxviii. 48,) *Thou shalt serve thine enemies, in hunger and in thirst, and in nakedness, and in the want of all things;* or like what was prophesied concerning the *Egyptian captives*, in *Isaiah* xx. 4, who went *naked and barefoot*.\*

33. [*Why wilt thou direct thy way to the seeking of love? Therefore also have I taught calamities thy ways.*†]

Calamity is here personified. As the people had found out the way to idol worship, calamity would find its way to them.

34. [*But upon every oak.*‡]

Their idolatrous practices had not been concealed. Even the blood they had shed in them had not been covered with earth, as blood in general was directed to be, but was sprinkled upon the *oaks* under which they had erected their altars. They had not been at all ashamed of their ways.

36. "They had been disappointed in their expectations from *Assyria*, in the time of king *Ahaz*," when, as we read, (*2 Chron.* xxviii. 20,) they *distressed him, but strengthened him not*; and they are now threatened with no better success from their application to the *Egyptians*.§ And in the reign of *Zedekiah*, when they expected assistance from Egypt, *Jeremiah* was directed to inform them, (*xxxvii.* 7, 8,) that *Pharaoh's army*, which was come forth to help them, would *return to Egypt into their own land*, and that the Chaldeans would come and take the city; which accordingly came to pass.

37. To cover the head was a mark of deep affliction. Thus *Tamar*, after being deflowered by *Amnon*, not only *put ashes on her head*, (*2 Sam.* xiii. 19,) but *laid her hand on her head, and went out crying*. And when David fled from *Absalom*, we read, (*2 Sam.* xv. 30,) *He ascended the Mount of Olives, weeping as he went, and had his head covered; and all the people that were with him covered every man his head, and they went up, weeping as they went*.

\* *Blayney*, p. 235. See *Lowth's Isaiah*, (lvii. 10,) p. 250.

† *Blayney*, p. 235.

‡ *Ibid.*

§ *Ibid.* pp. 235, 236.



III. 1. Though according to the law of *Moses*, a woman divorced on account of adultery could not be taken again, so great was the affection that Jehovah retained for his people, that he would receive them again after all their idolatries, if they would sincerely return to him.\*

2. The eagerness with which the Arabs watch for travellers is particularly described by Sir John Chardin. "The Arabs," he says, "wait for caravans with the most violent avidity, looking about them on all sides, raising themselves up on their horses, running here and there to see if they cannot perceive any smoke, or dust, or tracks on the ground, or any other marks of people passing along." †

3. The former rain was after the drought of summer, and prepared the ground for ploughing, and the *latter rain* was about the middle of April, which was of use for swelling and filling the corn before harvest; but all the winter months in that country are more or less rainy. God had already chastised them in some measure, but without any good effect.

6. The prophecy, or discourse, which begins at this verse, is continued to the end of the sixth chapter. It contains a solemn reproof of the people of *Judah* for imitating the idolatry of *the ten tribes*, which were then gone into captivity, a denunciation of divine judgments in consequence of this, but with a promise of forgiveness on their repentance, and a prospect of happier times hereafter. This prophecy was delivered in the reign of the pious *Josiah*. But though he did every thing in his power to promote a reformation, the people did not sincerely join him, and therefore their hypocrisy is particularly inveighed against. ‡

8. *And she saw.* §

12. *The ten tribes* were carried captive into *Media*, which was to the north of *Palestine*.

16. This is a repetition, with some change in the language, of the glorious promises of God to the *Hebrew* nation in the latter days, when the people in general will be virtuous, and flourishing beyond what they had ever been before. The peculiar presence of God, instead of being confined to *the mercy-seat*, on the *ark*, would fill the whole city. And it is observable, that in *Ezekiel's* description of

\* *Blayney*, p. 236.

† *Harmer*, I. pp. 95, 96. (P.) See LXX. in *Wall*, II. p. 138; *Blayney*, p. 236.

‡ *Ibid.* pp. 238, 239.

§ MSS. (P.)

the Temple that is to be erected hereafter, no mention is made of any ark. [*Ezek. xl.—xliii.*]

18.\* Here the joint return, and the future union, of all the twelve tribes, are distinctly mentioned.

23. This probably refers to their idolatrous rites upon *the hills*, and to the noisy and riotous manner in which they were usually celebrated.

24. Meaning their idols, of which they were now ashamed.

IV. 1. With a small alteration in the Hebrew, it will be, *If thou wilt return unto me, O Israel, saith Jehovah, thou shalt abide*; which will correspond to the next clause, *And if thou wilt put away thine abominations out of my sight, then shalt thou not remove.*†

6. This is an intimation of the approach of the *Chaldeans*, and of the conquest of the country.

10. God permitted them to be *deceived* by the false prophets; but according to the *Arabic version*, this is not the [language of the] prophet, but of the people who had taken the false prophets for true ones, and had been deceived by them; and this was probably agreeable to the uncorrupted original.‡

12. *Shall come unto him.* §

15. Their idolatry was not concealed, but *published*, especially in those places to the north of Jerusalem, from which their enemies would make their approach.

16. By *watchers* are meant hostile armies,|| which would besiege their cities, and prevent any escape from them.

17. As there are few hedges in the East, valuable products are often watched with much care, especially near to a public road.¶

20. All the furniture of their houses.

23. A figurative description of the great desolation of the country.\*\*

V. 2. Those of them who did not wholly abandon their religion, but when they swore, swore by the name of *Jehovah*, were hypocritical and immoral.

15. The *language* of *Chaldea* was considerably different

\* "Out of the land of the north, and out of all the countries." *Greek and Arabic Versions.* See Hallett, II. pp. 101, 102; Blayney, p. 241.

† *Com. and Ess.* II. p. 40.

‡ Hallett, II. pp. 102—105. See *Com. and Ess.* II. pp. 29—31, and Dodson's Note, pp. 29, 30.

§ MSS. (P.)

|| See LXX., in Wall, II. p. 139; Blayney, p. 245.

¶ See Chardin (MS.), Harmer, I. p. 455.

\*\* See *Isaiah* xiii. 11, *supra*, p. 165; Blayney, pp. 246, 247.



from the *Hebrew*, though they were derived from the same stock.

28. [*Though they have gone beyond the claims of the wicked.\**]

Though they oppressed the innocent, they gave the wicked even more than they claimed.

30. With a little alteration it will be, *though thou anointest thy face with painting*, which is agreeable to the LXX.

VI. 1. Jerusalem was in the tribe of *Benjamin*, and the places here mentioned were in the neighbourhood of it, about twelve miles to the south.

20. A very costly kind of *incense* was made for the service of the Temple: but the punctuality of the people in these rites would avail them nothing without moral virtue. The *cane* was probably the sugar cane, which was a native of the East, and thence was carried to the West Indies.

27. *I have appointed thee to make an assay among my people, as to the gold thereof.*†

The prophet is here compared to an assay master, to try the purity of the people, and they were found to resemble base metal.

29.‡ *Lead* was made use of in refining metals.

VII. 1. From this place to the end of *the tenth chapter* is one prophetic discourse, containing an earnest expostulation with the people on account of their idolatry and vices, promising them favour on their repentance, but threatening them with extermination if they did not repent. They are particularly warned against trusting to the flattering promises of their false prophets.

4. It is evident from this, that their addictedness to idolatry, great as it was, did not lead them to abandon their faith in their own God. They even thought they were under his protection, and that he would not suffer his *Temple* to be destroyed by any foreign nation.

12. They might see by the example of *Shiloh*, which was in the kingdom of *Israel*, that a place consecrated to *Jehovah* was not on that account exempt from the heaviest judgments. That place, as well as the rest of the country

\* *Blayney*, p. 39.

† LXX. *Blayney*, p. 257. (P.) "Perhaps a watch-tower, that thou mightest know, and explore, as from a watch-tower." *Com. and Ess.* II. p. 42.

‡ "LXX. *Vulg.* 'For their wickedness is not melted.'" *Wall*, II. p. 140.

"The refiner refineth in vain,

For their wickedness is not melted down.'

The allusion will be properly kept up through the whole." *Com. and Ess.* II. pp. 42, 43. See *Blayney*, p. 258.

which had belonged to the ten tribes, was then in the possession of the *Assyrians*, having been abandoned by God on account of the idolatry of the inhabitants.

23. It does not mean that no religious rites, such as sacrifices, had been appointed: \* for the most particular directions are given concerning them in the books of *Moses*; but that less stress had always been laid upon every thing of this kind than upon moral virtue; and that their transgressing these precepts, even so far as to eat the flesh of burnt-offerings, which were directed to be wholly consumed, was a small thing compared to the violation of moral duties.

29. Though the Nazarites were not to cut their hair, yet so great was this occasion for mourning, in which this was generally practised, that the prophet, though a Nazárite, was directed to pay no regard to this vow, but to *cut off his hair*, and appear in mourning.

31. This was the place in *the valley*, in which the fires were made for sacrificing children to *Moloch*, and is thought to have had this name from the *drums* that were used to stifle the cries of the children that were burned. †

VIII. 1. *Josephus* ‡ says that great treasures were deposited in the sepulchres of the kings, and that they were untouched till the pontificate of *John Hyrcanus*, who opened one of the cells, and took out of it three thousand talents of silver. Afterwards *Herod* opened another, and took out of it a very considerable sum. As it is not at all probable that such a treasure as this would escape the *Chaldeans*, or have been spared by them, the account of *Josephus* is very improbable. However, the prophecy has, no doubt, been fulfilled; since neither treasures, nor even stones, are now to be found in the place. §

4. Repentance was still possible, and the predicted calamity to be avoided.

7. These birds have a regular time for their migrations, but they return with the same regularity, || whereas the *Israelites* had gone away without any return.

8. It appears from this that *the scribes* of these times perverted the sense of their Scriptures, ¶ a circumstance which

\* See *Hallett* (on vers. 21—23), III. pp. 9—14; *Young*, I. p. 177; *Blayney*, p. 261; *Lowth's Isaiah* (xliiii. 22—24), p. 203.

† See *Joshua* xv. 8, Vol. XI. p. 315; 2 *Kings* xxiii. 10; *Isaiah* xxx. 33; *supra*, p. 187; *Young*, II. p. 161; *Blayney*, pp. 262, 263.

‡ *Antiq. B. vii. ad fin.* § *Blayney*, p. 263.

|| See *Harmer*, IV. pp. 175—186.

¶ “LXX. *Vulg.* ‘The false reed (or pen) is in vain to the scribes.’” *Wall*, II. p. 140. See *Blayney*, p. 265.



shews that, notwithstanding the apostacy of the people, they still retained a respect for the laws of *Moses*, and never thought that there was any imposture in the case.

14. In these verses the prophet, or some of the people, are the speakers, exhorting their neighbours to leave the open and defenceless villages, and take refuge in the fortified cities against the time of the invasion. The word that is rendered *hemlock*\* in this place, may signify any bitter herb or plant.

16. *Dan* was in the northern extremity of the country, the first place that the *Chaldeans* would come to.

17.† In the East there is a method of *charming* serpents, so that they may be handled with impunity. It is practised at this day, but it is not understood by any Europeans.

19. Is not Jehovah the natural protector of *Zion*? How then can it be deserted and abandoned to the enemy? It is replied, that it was not owing to any want of power in Jehovah, but he abandoned it on account of the idolatries that were practised in it.

20. They probably expected relief from the march of the Egyptians; but the season was over, and no help came.‡

22. This was a resinous substance,§ famous for its medicinal qualities, though it is not now found in those parts, unless, which is not improbable, it be the resin of the *terebinthus*, which abounds in that part of the country, and is used in curing wounds. The meaning is, Was the country wholly unprovided with the means of better knowledge, so that they could not recover from the wrong steps that they had taken?

IX. 2. Such a temporary hut, or place of shelter, as travellers usually erected, when they found no *caravansera*, or building expressly provided for their accommodation, in a journey. So poor a place as this the prophet preferred to living with a vicious and degenerate people.||

7. He would apply the furnace of affliction to purify them.

11. This must have been a proverbial expression to denote desolation in general; for crocodiles, which is the

\* *Blayney*, pp. 265, 266. See *Hosea* x. 4; *Amos* vi. 12.

† See *Shuckford*, (B. xii.) III. pp. 261—264; *Blayney*, pp. 266, 267.

‡ “*Transiit tempus quo putavimus nos salvos fore, et non salvati sumus.*” *Mede*, (B. iii.) p. 520.

§ “*De la résine et non pas du baume.*” *Bochart* in *Le Cene*, p. 191. See *Essay* 1727, p. 275; *Blayney*, pp. 267, 268.

|| *Blayney*, p. 268.

probable meaning of the word rendered *dragons*,\* frequent rivers or watery places only.

16. This is the very language of *Moses* when he predicted their general dispersion. (*Lev.* xxvi. 23.)

17. Unnatural as it seems to us, public mourning is a profession in the East, practised by women who study the most doleful language and tones to excite sorrow.†

22. The reaper did not himself *gather* the corn that he cut, but left it to another person who came after him. Without this, the corn would remain on the ground and be lost.

24. This is a most excellent moral sentiment, signifying that there was no safety for any people but in the favour of God, and that this could not be claimed by any but the pious.

26. In the invasion of the *Chaldeans*, all these people would suffer. By the last are probably meant some of the *Arabs* whose calamity is more particularly described by *Isaiah*, (xxi. 16). Though the Israelites were not exactly in the same predicament with the neighbouring nations, who were uncircumcised, they were so in their hearts, all their uncleanness remaining there.‡

X. The folly of idol worship is finely exposed in this *chapter*, and the power of the true God enlarged on, in opposition to the gods of the Heathens. It closes with an intimation of the calamity that would be brought upon the country in consequence of the addictedness of the inhabitants to idolatry.

2. A great object of the Heathen religions was to pry into futurity, and especially by observing appearances in the heavens. Hence was derived the science of *astrology*, or the prognostication of future events from the position of the planets. They had also many other modes of divination. All these observances, which have no foundation in nature, are justly reprobated in the laws of *Moses*, and the folly of them is exposed in this place.§

8. [*The very wood itself being a rebuker of vanities.*||]

\* "Dragon is a word which conveys no particular idea; because there is no creature properly so called. The word is in general applied to those noxious and disagreeable animals that generally hide themselves in the dark and inaccessible coverts." *Pilkington*, p. 86.

† See Dr. Addison on the *Jews in Barbary*, p. 220; *Harmer*, III. pp. 407—409; *Blayney*, pp. 270, 271.

‡ See *Wall*, II. pp. 141, 142; *Young*, I. p. 252; *Blayney*, pp. 272, 273.

§ See *Levit.* xix. 26, Vol. XI. pp. 213, 214; *Young*, II. p. 131; *Blayney*, p. 274.

|| *Blayney*, p. 275.



The consideration of the manner in which a god is made out of a piece of wood, is sufficient to expose the folly of worshipping the idol.

9. *Uphaz* may either have been a place from which very fine gold was brought, or a mistake in the copy, for *Ophir*, which is frequently mentioned as producing the finest gold.

The art of dying was little known among the ancients, and splendid colours, especially blue and purple, were much esteemed.\* With clothes of these colours they clothed the images of their gods, as appears from this passage, and the Apochryphal book of *Baruch*, (vi. 12 :) *Yet cannot these gods save themselves from rust and moths, though they be covered with purple raiment. Ver. 72: Ye shall know them to be no gods, by the bright purple that rotteth upon them.*

11. This verse is not in the *Hebrew*, but in the *Chaldee* language, in which it is very improbable that *Jeremiah* should write at all, and much more a single verse, which has no connexion with any other. It is, therefore, suspected to be an interpolation, perhaps during the time of the Babylonish Captivity, inserted first in the margin, and afterwards copied into the text. It is omitted in one MS.†

19. The speaker is some of the people of the country lamenting their condition, but acknowledging the justice of God in it.‡

25. *And upon the kingdoms that call not upon thy name.*§

XI. 1. The prophecy in this and the following chapter contains a complaint of the departure of the Israelites from the covenant that God had made with them, and a threatening of punishment on that account, especially of the inhabitants of *Anathoth*, who had threatened the life of the prophet. It closes, however, with a promise of happy times hereafter, when the people would be reformed.

13. *Bosheth* is frequently put for *Baal*. The former is not here in the LXX.||

15. That is, shall I accept their sacrifices, when there is no real piety from which they proceed?

\* *Blayney*, pp. 275, 276.

† *Ibid.* pp. 276, 277. See *Mede*, (B. i. *Dis.* xxxvi.,) pp. 187, 190; *Young*, l. p. 291.

‡ *Blayney*, p. 278. See *Ps.* lxxvii. 10 compared, *Com. and Ess.* l. p. 371.

§ MSS. (P.)

|| *Com. and Ess.* II. pp. 45, 46.

By the help of the LXX., we get the following translation :

*What hath my beloved to do in my house, to work her wickedness ;  
Will vows, or holy flesh, make it to pass, (or remove it from thee ?)  
When thou dost evil, shalt thou escape ?\**

19.† They seem to have thought that by destroying the prophet they could prevent the effect of his denunciations, as if he had been the cause of all the evils they suffered. Thus *Ahab* said to *Elijah*, (1 *Kings* xviii. 17,) *Art thou he that troubleth Israel ?* Perhaps in both the cases the persons offended, only wished to free themselves from the pain which the prophet gave them, without any regard to the consequences.

20. It was not the meek spirit of the gospel with which this prophet, or *David* was animated, though they cannot be much condemned for praying for the punishment of those who well deserved it.

XII. 4. *God shall not see our ways.‡*

That is, because he will not concern himself about it, or bring us to judgment.

5. This seems to be the answer of God to the prophet, informing him that he would have greater difficulties to struggle with than any that he had yet met with, that his trials at present, while the country was at peace, were by no means so great as they would be when the war was come, and like a swelling river would overflow the whole country.§

9. What *bird* this is, is unknown,|| but by its name in *Hebrew* it should be one with variously-coloured feathers. As the people had acted the part of a ravenous beast with respect to God, he calls upon other ravenous beasts, and birds of prey to devour them ; meaning their enemies in the neighbouring nations.

16. This prophecy seems to respect the most distant

\* See *Wall*, II. p. 142 ; *Com. and Ess.* II. pp. 46, 47 ; *Blayney*, pp. 281, 282.

† “ Il y a simplement dans l'Hebreu, j'ai été comme un agneau doux ou docile.” See *Bochart*, and *Le Cene*, p. 268 ; *Blayney*, p. 282. “ This is one of the texts which *Justin Martyr* said the *Jews* of his time were about to expunge out of their books, and had done it in some, but not in all.” *Wall*, II. p. 142.

‡ LXX. (P.) See *Blayney*, p. 284.

§ “ LXX. ‘ in the roaring of Jordan ;’ *Vulg.* ‘ in superbiâ Jordanis.’ See *Chap.* xlix. 19, l. 44 ; *Zech.* xi. 3. It seems to be some place near *Jordan*, terrible for the frequency and roaring of lions.” *Wall*, II. p. 143. See *Maundrell*, p. 81 ; *Blayney*, pp. 284, 285.

|| Instead of *as a speckled bird*, “ LXX. ‘ as the den of the hyæna.’” *Wall*, II. p. 143. See *Le Cene*, pp. 386—388 ; *Essay*, 1727, pp. 182, 183 ; *Blayney*, pp. 285, 286.



times, when other nations will be converted to the worship of the true God, and when those who will not, and shew it by refusing to send to worship at *the Feast of Tabernacles* shall, according to the prophecies of *Zechariah*, (xiv. 18,) be exemplarily punished.

XIII. The prophecy contained in this *chapter* is another denunciation of judgments, on account of the idolatry of the people, expressed by an emblem. It was probably delivered in the beginning of the reign of *Jehoiakim*.

1. The emblem of a *girdle*, which is both a very essential and an ornamental part of the oriental dress, is made use of to signify that God had intended to place the *Hebrew* nation in a place of high distinction with respect to himself. What is meant by not putting the girdle *into water*, does not appear. It is by some supposed to signify that it was not to be washed, so as to be made clean, that it might better represent the polluted state of the people.\*

4. This is supposed to have passed in a vision, and the prophet's relating this as a vision, would have the same effect as if he had actually made so long and troublesome a journey for the purpose.† The girdle was carried to the *Euphrates*, to signify the captivity of the people to *Babylon*, which was upon that river.

12. The people, not being aware that he spoke metaphorically, laughed at the triteness of his observation; though *to drink of a cup* filled with wine, and especially mixed with intoxicating ingredients, was a well-known emblem, to signify being made to taste, as it were, of calamity.

16. *Mountains of gloominess*‡ may signify those mountainous places in which they usually dug their sepulchres.

18. The LXX. has, *For he shall cast down from your head the crown of your glory*.§

20. What is become of thy numerous inhabitants?

21. There is much obscurity in this verse. It is supposed to mean that by their idolatry they put themselves out of the protection of the Divine Being, and thereby gave other nations an advantage over them.||

23. It is evident from this that the *Cushites* were of a very dark complexion, if not absolutely black; and therefore they could not be *Arabs*, who are but little darker than the

\* *Blayney*, pp. 287, 288.

† "In the margin of our ancient English Bibles it is remarked, 'that because this river *Perath* or *Euphrates* was far from Jerusalem, it is evident that this was a vision.'" *Ibid.* p. 288.

‡ *Ibid.* p. 289.

§ *Com. and Ess.* II. p. 47. See *Blayney*, p. 290.

|| See *ibid.* p. 291.

*Jews.* But some of the Cushites were settled on the eastern side of the Red Sea, and others in *Ethiopia*, on the western side of it.\*

25. Perhaps with a little alteration, and the help of the LXX., we may translate *the portion of thy rebellion*, or disobedience.†

26 It was a punishment of lewd women to expose them naked, than which nothing was more opprobrious.

XIV. The prophecy contained in this and the following *chapter*, was probably delivered not long after the preceding. The country had suffered by a long-continued *drought*,‡ and yet the false prophets had promised them deliverance from all their afflictions. Here the Divine Being denounces judgments against the prophets, as well as against the people at large, and declares he will not be intreated for them.

2 By *the gates*, we are to understand the people, who on all public occasions were assembled there. Courts of judicature were held there.

4. *For the labour of the fields has failed.*§

8. That is, as if he had no interest in it.

18.|| Go about as those who had goods to sell.

XV. 4. This was not fulfilled at the time of the Babylonish Captivity; but with many other prophecies, looks to a more distant time than the prophet himself apprehended.

8. He would send *Nebuchadnezzar*, a person chosen and appointed by him to execute his sentence against Jerusalem, the metropolis of the country.¶

9.\*\* Notwithstanding the populousness of the city, it would be exhausted of its strength.

10. Here the prophet complains of the harsh treatment he met with for telling wholesome truths, though he was not engaged in any such business as usually occasioned contention.

11. *They have reviled me all of them; saith JEHOVAH*  
*Have I not brought thee off advantageously?*  
*Have I not stood by thee in time of evil?*††

The Divine Being, to reconcile him to the treatment he

\* See *Blayney*, p. 292.

† *Com. and Ess.* II. p. 47.

‡ See LXX. in *Wall*, II. p. 143; *Blayney*, pp. 293, 294.

§ LXX. (P.)

|| "Make merchandise against a land—and men acknowledge it not." *Margin.* See *Blayney*, p. 296.

¶ "The Mother City." *Marg.* See *Blayney*, p. 298.

\*\* See 1 *Sam.* ii. 5; *Blayney*, p. 299.

†† MS. *Blayney*, p. 299. (P.) See *Wall*, II. p. 144.



had met with, says that they had reviled even himself; but that he would take his part, and prevent the effects of their malice.

12. God had promised to make him *an iron pillar*, (*Chap. i. 18.*) which they could not break, and therefore he had nothing to fear from them. Iron from the North was probably of the hardest kind. It is said that steel was invented by the *Chalybes*, on the Euxine sea, which is north of *Palestine*; and that this substance had its name from the people who manufactured it. But the word rendered *steel*, properly signifies *copper* or *brass*.\*

13. That is, not making any compensation, but as a punishment for their *sins*.†

16. He was distinguished from the other prophets by being called *the prophet of Jehovah*.

18. Travellers say that there is sometimes a kind of vapour on the hot sand, which at a distance might be taken for a lake of water, but which disappears on approaching it; and to this there may be an allusion in this place.‡

19. If he would implicitly follow his directions, his enemies would seek him, and he would have no occasion to court their favour, or fear their displeasure.§

XVI. In this prophecy, which is continued to the *nineteenth verse* of the next *chapter*, the prophet is directed not to marry, or to attend any public meetings either of joy or sorrow; to signify that all the people were devoted to destruction for their idolatry and their vices. But it concludes with a promise of happy times after their return from their final dispersion.

6. The Israelites were forbidden to cut, or any way to disfigure themselves *for the dead*, as the Heathens did, (*Lev. xix. 28*; *Deut. xiv. 1*). Since, however, this was generally practised by the *Jews*, it is thought by many to be forbidden only as an act of Heathen worship, such as was practised by the priests of *Baal*, who cut and slashed themselves in order to engage the attention of their god; *the dead*, meaning *idols*, which had no life. But others think that the practice was forbidden absolutely; the reason given for it being, that they were a holy people to the Lord, so that disfiguring themselves was a dishonour to him; for the same reason that the high-priest must have no maim, but have all his members perfect. However, the phrase *holy to the Lord*, may have

\* *Blayney*, pp. 299, 300.

† *Ibid.* p. 300.

‡ See *Chardin* (M. S.), *Harmer*, l. p. 483, *Note*; *Blayney*, pp. 301, 302.

§ *Ibid.* p. 302.

been used as in opposition to other deities, and refer to idolatrous practices only.\*

7.† It was customary for the friends of the mourning family to carry provisions to the house, and invite them to take refreshment, on the idea that they might have neglected to take proper nourishment, and hence might come the custom of making a kind of feast on such occasions.

13. This was foretold by Moses,‡ and has been abundantly fulfilled with respect to *the ten tribes*, who are either *Heathens* or *Mahometans*. Also many of the *Jews* in *Spain* and *Portugal* conform to the *Catholic* worship, which is clearly idolatrous.

14, 15. This is certainly a prophecy that respects a time far beyond that of the return from *Babylon*, even their return from their present dispersion, which will be an event of so much more importance than their deliverance from *Egypt*, that this will be in a manner forgotten.§

19. This also respects a time that is yet future, when all nations will be brought to acknowledge the true God, and join with the *Jews* in the worship of him.||

XVII. 1. These are metaphorical expressions to denote that their addictedness to idolatry was deeply rooted.¶

4. That is, thou shalt no longer live in thy former splendour.\*\*

11. This bird is probably the *woodcock*.†† To this, that man is compared who takes what does not belong to him; and here such persons are threatened with being deprived of their ill-gotten goods, and suffering for their felonious taking of them.

13. They who learn to write, make letters upon the dust. We read of our Saviour's writing on the ground, [*John* viii. 6, 8]. Such writing is easily effaced.‡‡

15. This is the language of open profaneness, similar to what we meet with in some passages of *Isaiah*, [v: 19,] and other prophets.

16. The prophet appeals to God, to witness that the disasters which he foretold were not what he wished to happen, but what he was directed to announce.§§

\* See *Blayney*, pp. 303—305.

† "Break bread for them, as *Ezek.* xxiv. 17." *Marg.* "LXX. 'Neither shall the mourning bread be broken for them to comfort them for the dead.'" *Wall*, II. p. 144. See *Hosea* ix. 4; *Baruch* vi. 32; *Young*, I. p. 260; *Chardin* (M. S.), *Harmer*, II. pp. 137, 138; *Blayney*, pp. 305, 306.

‡ *Deut.* iv. 27, 28; xxviii. 64, 65. See *Blayney*, p. 306.

§ *Ibid.* pp. 306, 307.

|| *Ibid.* p. 307.

¶ *Ibid.* pp. 308, 309.

\*\* *Ibid.* p. 310.

†† *Le Cene*, p. 423. See *Blayney*, p. 311.

‡‡ See *P. de la Valle*, in *Harmer*, II. p. 168.

§§ See *Blayney*, p. 312.



19—27. Here the prophet is directed to admonish the people in the most earnest manner, about the observances of the *sabbath*, which appears to have been much neglected. They are assured of the Divine favour in case of obedience, and threatened with the severest punishments for their disobedience.

XVIII. 1. This *chapter* and the two following (which must have been delivered in the beginning of the reign of *Jehoiakim*) have a connexion. They relate to the denunciation of judgments against the country, beginning with an emblematical representation taken from the business of a *potter*, to shew the absolute right which the Divine Being had over all nations, to dispose of them as he should see fit. The prophet, however, exhorts to repentance, as the only means of averting the threatened judgments. This was the occasion of a conspiracy against his life, on which he appeals to God for justice.

4. Two stones, it is thought, were used in this business, one fixed, and the other on which the *clay* was placed, made to turn round upon it.

14. *Lebanon*, being a very high mountain, was always covered with *snow*.\* To expect that this snow would melt sooner than on the lower grounds was absurd; so also would be the conduct of men in bringing water from a distance by means of a canal, when they had easy access to natural springs. But neither of these would be so preposterous as the conduct of the *Israelites*, in abandoning their religion. The former of these allusions has but little force or propriety, and the translation of this passage is very uncertain.

18. That is, let us put him to silence: but by what means does not distinctly appear.

21. These imprecations are certainly not agreeable to the spirit of the gospel, which directs us, (*Matt. v. 44.*) to *pray for them that despitefully use us and persecute us*.

XIX. The prophet is here directed to announce the Divine judgments by means of a striking emblem, the breaking of a *potter's vessel*, in the presence of the *elders* of the nation, and the *priests*; which could not fail to attract the greatest attention, and at the same time expose himself to danger.

2. This *gate* was probably that which is called *the dung gate*, from the filth of the city being carried out at it, to be thrown into the brook *Cedron*, which ran through that valley.†

\* See *Harmer*, II. pp. 393, 394; *Blayney*, p. 314.

† *Ibid.* p. 316.

7. In what manner this prophecy was fulfilled does not appear; but perhaps some particular disaster befel the people in this place during the siege of the city.\* Here it may be observed, that if the book had been a forgery of later times, care would no doubt have been taken to shew that the prediction had been fulfilled; for otherwise it could not have answered the purpose of the forger.

14. To repeat the solemn denunciation of divine judgments in this the most public of all places, was calculated to draw the greatest possible attention to it.

XX. 2. We see here that it was not without reason that *Jeremiah* expected great opposition and danger, from the discharge of his duty as a prophet. He was apprehended and confined, as a disturber of the public peace, on the pretence, no doubt, of being a false prophet. The priests were distributed into twenty-four courses, under so many heads of families, by king *David*. These officiated in their turns, and the chief of each under the high-priest, commanded in the temple and its precincts.

3. "This word signifies *terror all around*,"† intimating that whatever way he should look, he would see objects of terror.

7. He was encouraged by the prospects that were held out to him to undertake the office of a prophet, but he perhaps found more difficulty and opposition than he had looked for.‡

9. He found, upon reflection, that he could not refrain from delivering what he had been commissioned by God to deliver, whatever difficulties it brought him into.

10. He overheard, or was informed, that his enemies would endeavour to intimidate him by reports of the danger to which he exposed himself.§

14—18. This lamentation of the prophet, on brooding over his misfortunes, is not to be understood literally, but as a poetical or figurative exaggeration, which those who relish oriental composition will admire.||

XXI. 1. This prophecy was probably delivered in the ninth year of *Zedekiah*, in the expectation of hostility from *Nebuchadnezzar*; and therefore it is out of its proper place, if the design of the compiler was to arrange the prophecies in chronological order.¶

\* See *Blayney*, p. 318.

† *Ibid.* p. 320.

‡ *Ibid.* pp. 321—323.

§ Instead of *Report and we will report it*, "LXX. 'Rise up; let us rise against him.'" *Wall*, II. p. 145. See *Blayney*, p. 323.

See *Chap.* xv. 10; *Job* iii. 3; *Blayney*, p. 324.

¶ See *Wall*, II. p. 145; *Blayney*, pp. 322, 325.



13. This was probably *Sion*, an eminence in Jerusalem, the top of which had been levelled, and part of it perhaps hollowed out; or there might have been a hollow place in it originally. It was the strongest part of the city. The *Jebusites* thought it to be impregnable, and derided the attempts of *David* to take it.\*

14. There is much uncertainty in the rendering of this passage. It was probably so written that the true "rendering of the passage would be, *I will kindle a fire burning and consuming, or which shall burn and consume* all around it."†

XXII. 1—5. After the solemn warning of the people in *the valley*, and then at *the Temple*,‡ the prophet is here directed to go to *the palace*, and deliver the admonition to the king in person; announcing his fate, and that of his family; but he closes the prediction with mentioning the glorious times in future, so often predicted before.

6. By *the summit of Lebanon*, which was a very high mountain, is meant the royal family, which had been made rich and flourishing like *Gilead*, a part of the country remarkable for its fertility. But the same power which had raised it, could depress it.§

11. This *Shallum* must have been the same person with *Jehoahaz*, who was carried into Egypt by *Pharaoh Necho*, after a reign of three months, and in that country he died. To reconcile this with 1 *Chron.* iii. 15, where *the sons of Josiah* are said to be *Johanan*, *Jehoiakim*, *Zedekiah*, and *Shallum*, it is thought that *Shallum* ought to have been placed before *Zedekiah*, and that *Johanan*, the eldest, died before his father, or that he might have been set aside as not fit to reign,|| which is not uncommon in the East, to this day; the absolute right of primogeniture having never been acknowledged, though the disregard of it is often the occasion of civil wars.

15. The ancient versions of this verse differ very much, so that there is probably some error in our present *Hebrew* copies, which it may be impossible to rectify. His father was the good king *Josiah*, whose example was recommended to him.¶

18, 19. There is some difficulty in adjusting the events of the reign of *Jehoiakim*, with respect to the invasion of his kingdom by *Nebuchadnezzar*. But it is probable that, after submitting to the king of *Babylon*, he revolted, and

\* See 2 *Sam.* v. 6, 7; *Blayney*, p. 381.

† *Chap.* xix. *vers.* 2, 14.

‡ *Ibid.* pp. 326, 327.

† *Ibid.*

§ *Blayney*, p. 326.

¶ *Ibid.* pp. 328, 329.

being defeated and taken by the troops of the neighbouring nations, in alliance with the *Chaldeans*, he died in prison, and that his body was treated in the manner here described. Part of the lamentation would be naturally addressed to the sister, or queen, or the nearest female relation, who had suffered so great a loss.\* I must observe again, that had the books of Scripture been forgeries, no such difficulties as these would have been left in them.

20. These places were in the extreme boundary of the country, from which it is here supposed the people might call to their neighbours for assistance.

24. This is the same with *Jeconiah*, or *Jehoiakin*, the son of *Jehoiakim*, who was carried to *Babylon* and died there, though he was received into favour by *Evil-merodach* after the death of *Nebuchadnezzar*. It was probably by the casual omission of a letter that *Coniah* came to be written for *Jeconiah*.†

29. *O land, land*, meaning the land of Judah, and not the whole earth.‡

30. By *childless* may perhaps be meant that he should have no son to survive him, or to reign after him; for mention is made of his children, 1 *Chron.* iii. 17. §

XXIII. 3. This respects the final return, and the peaceable and permanent settlement of the *Israelites* in their own land.

5. This must mean the *Messiah*, or that *Prince of the house of David*, who will then reign. ||

6. ¶ He is so called from his regard to justice and equity in his administration.

\* See *Blayney*, pp. 329—332.

† *Com. and Ess.* II. p. 48. See *Blayney*, pp. 332, 333.

‡ *Com. and Ess.* II. p. 48.

§ "A man noted, (or bespoken,) that he shall not thrive, may seem the truer reading." See *LXX.* and *Vulg.* in *Wall*, II. p. 146; *Blayney*, p. 335.

|| See the Author, *Theol. Repos.* V. p. 234.

¶ See Vol. II. p. 179; *Observations on Prophetic Names*, (by Rev. W. Turner,) *Theol. Repos.* III. pp. 312, 313.

"And this is the name by which *JEHOVAH* shall call him, *Our Righteousness*. I doubt not but some persons will be offended with me for depriving them by this translation of a favourite argument for proving the divinity of our Saviour from the Old Testament. But I cannot help it. I have done it with no ill design, but purely because I think, and am morally sure, that the text, as it stands, will not properly admit of any other construction. The *LXX.* have so translated before me, in an age when there could not possibly be any bias of prejudice either for or against the before-mentioned doctrine; a doctrine which draws its decisive proofs from the New Testament only. In the parallel passage, *Chap.* xxxiii. 16, the expression is a little varied, but the sense, according to a just and literal translation, is precisely the same; *And this is he whom Jehovah shall call, Our Righteousness.*" *Blayney*, p. 334.

My acquaintance, Dr. John Pye Smith, in a late publication, has a critical exa-



7. This is repeated from *Chap.* xvi. 14, perhaps for the farther confirmation of so important a circumstance.

9. This prophecy, though it has a separate title, was probably delivered at the same time with the preceding. The prophet was, as it were, stupified with grief and astonishment, at the enormous wickedness of which he was witness.

10. —*Surely because of these the land mourneth.\**

28. They were at liberty to tell their own sentiments, or conjectures, but not to mix them with what they pretended to receive from God. The former are compared to *chaff*, but the words of God, or a real revelation, to *wheat*.

29. A sentiment which a person wished to express, but is restrained from doing it, is compared to fire within him, burning him, and in a manner forcing a passage out.

30. To *purloin* the words of God, may mean their pretending to have them when they had not, but spake from their own suggestions.

33. It had been usual to call a prophecy, especially one that portended evil, a *burden*. This term profane persons turned into ridicule, as if it was a thing that was not to be borne, or received. This language the prophet is directed to retort upon them, and to say that they themselves were *the burden*† in this sense of the word, and to be thrown off as such, being too heavy to be borne with any longer.

36. This term having been perverted and abused, was not to be used any more to express the same thing. But every man's own words would deserve to be called a *burden* with respect to himself, or something by which he would be oppressed, and for which he should suffer.

XXIV. This vision must be referred to the beginning of the reign of *Zedekiah*. Under the image of good and bad *figs*, the Divine Being intimates his determination with respect to those who were gone into captivity, and those who remained in the country, and were not reformed.

7. This rather refers to their final return from their general dispersion, than to this from *Babylon*.

10. This threat was not executed in its full extent before

mination of these passages. He maintains that "the *Septuagint* is greatly corrupted in both places;" but he unaccountably omits to mention either the name, or the translation of Dr. *Blayney*. See "The Scripture Testimony to the Messiah," l. pp. 306—313.

\* LXX. *Blayney*, p. 335. (P.)

† "LXX. 'Thou shalt say to them, You are the burden: and I will break you to pieces, saith the Lord.'" *Wall*, II. p. 147.

the war in the time of the emperor *Adrian*, from which the present general dispersion commenced.

XXV. This prophecy followed that in *Chap. xxii.* and *xxiii.*, and must have been delivered when *Nebuchadnezzar* was entering upon his expedition against *Palestine*.\* I contains severe reproofs for the obstinacy of the people, in paying no regard to the admonitions of the prophets, and announces the greatest calamities that could befall them; but with an intimation that their enemies would suffer in their turn, and an assurance that the captivity at Babylon would continue only *seventy years*.

1. This is computing the beginning of his reign from the time of his being associated with his father, which was two years before his death, from which the *Chaldeans* dated his reign.†

10. In the East, the first work that is done in families in a morning, is grinding the corn with handmills, for the consumption of the day; and as this is done in all families at the same time, the noise that it makes is considerable. In the evening all the lamps are lighted of course, so that these two circumstances are marks of a place being well inhabited, and enjoying plenty. The houses in *Egypt* are never without light. The poorest people would retrench part of their food rather than neglect it. Thus *Job* expresses a state of utter desolation, when he says, *How often is the candle of the wicked put out!*‡

11. This period of *seventy years* must, no doubt, terminate with the fall of the Babylonish empire, by the conquest of *Cyrus*, and must commence at the date of this prophecy, when *Nebuchadnezzar* first invaded *Palestine*.§

13.|| These prophecies are given all together, from *Chap. xlvi.* to *lvi.*, but must have been delivered before this time.

14. All those *nations* were subject to the *Persians*, *Greeks* and *Romans*.

17. It is probable that these prophecies were solemnly announced to these *nations*, by ambassadors, or other persons residing at Jerusalem; for it can hardly be supposed that *Jeremiah* went in person to all these countries for the purpose, any more than he actually presented to them a *cup*, as an emblem of what he announced.

\* See *Blayney*, p. 338.

† *Ibid.*

‡ See *Job* xxi. 17, and *supra*, p. 50; *Harmer*, I. pp. 200, 201, 250, 251; *Blayney*, p. 339.

§ *Ibid.* pp. 340, 341; *Lowth's Isaiah*, (xxiii. 15,) p. 134.

|| See *Vulg.* and *LXX.* in *Wall*, II. p. 147.



20. *And all the kings of the mingled people.\** By the *intermingled people*, are thought to be meant foreigners residing in *Egypt*, on account of intermarriages, &c.

The people here referred to are thought by Mr. Bruce to be a nation inhabiting to the South of Abyssinia, some of them being those that fled from *Canaan*, on the conquest of that country by *Joshua*. About 1600 B. C. it was, according to the chronicle of *Ascum*, a book thought to be of great antiquity, wasted by a flood. They are called *the mingled people* in *ver. 24*, and *Ezek. xxx. 5.†*

*The land of Uz* was the country of *Job*, but where it was situated, except somewhere in *Arabia*, is uncertain.‡

22. *The region by the sea side§* is some part of Arabia bordering on the sea.

23. *Dedan* was one of the sons of *Abraham* by *Keturah*. *Tema* was one of the sons of *Ishmael*. They were both settled somewhere in Arabia. *Buz* was the brother of *Uz*, and settled probably in his neighbourhood. Those *that have their coast insulated*, Dr. Blayney|| supposes “to be the inhabitants of the peninsula of Arabia, especially those situated towards the bottom or narrow part of it.”

25. “*Zimran was one of the sons of Abraham by Keturah.*” *Elam* was *Persia*. Concerning any calamity befalling *Media*, history is silent.¶ Perhaps it may refer to the invasion of the Scythians, which *Herodotus* says lasted twenty-eight years, in which time they were masters of the whole country.

26. By *the kings of the North* may be meant *Syria*, and other countries which were situated in the northern parts of the Babylonian empire. *The king of Sheshach* means the king of Babylon, as appears from *Chap. li. 41*; but why he should be so called, is uncertain.\*\*

34. A very slight alteration in a Hebrew word will make this *like a potter's vessel*, which is a very common metaphor in the Scriptures.†† I cannot help thinking that this account of a great judgment on all the inhabitants of the earth, and especially on princes, refers to that future time which is the subject of so many prophecies, though it was, no doubt, in some qualified sense, fulfilled by the conquests of the *Chaldeans*.

\* MSS. (P.)

† *Travels*, p. 398. (P.)

‡ See *supra*, p. 32.

§ *Marginal*. See *Blayney*, p. 343.

|| *Notes*, p. 344.

¶ *Blayney*, p. 344.

\*\* *Ibid.* p. 345.

†† See *Psalms* ii. 9; *Blayney*, p. 345. “LXX. ‘Like rams that are fat.’” *Wall*, II. p. 148.

XXVI. This chapter is partly historical and partly prophetic, announcing heavy judgments if the people did not repent; and it was with much difficulty that the prophet escaped being put to death for his boldness.

8. We here find *prophets* among those who apprehended *Jeremiah*. They were bodies of men devoted to the study of the law, and who instructed others in it, like the *Scribes* in the time of our Saviour. From this body, the Divine Being seems in general to have chosen those whom he commissioned to speak in his name. But at this time they appear to have been as corrupt as the rest of the people.\* It is evident, however, from the whole of this narrative, that the worship of Jehovah was not abandoned. *Jeremiah* went to the Temple, and probably at the time of one of the public festivals, to meet the persons against whom he was to remonstrate. This shews that, in the worst of times, the divine mission of *Moses* was not denied; only it was imagined that some advantage would be derived from joining the rites of other religions with those of his, notwithstanding the express prohibition of every thing of the kind.

18. This passage is found in *Micah* iii. 12.†

20. It is uncertain whether this account of *Urijah* was alleged at the time, or added by the writer, as an historian. It certainly would not have contributed to the release of the prophet, unless the king and the people had repented, and been concerned for having put *Urijah* to death, which does not appear to have been the case.

23. He was ignominiously buried with the lowest of the people, and not in so respectable a manner as it is probable persons of the order of prophets generally were.‡

XXVII. This chapter and the following are chiefly historical, and relate to the fourth year of *Zedekiah*, when ambassadors came to him from the neighbouring nations to engage him to join with them against the king of Babylon.

1. In the common copies of the *Hebrew* text there is *Jehoiakim* instead of *Zedekiah*, which the history absolutely requires, and which one MS. authorizes.§

\* See *Blayney*, pp. 346, 347.

† "Here appears the inconvenience of setting *Micah's* book, (which was a hundred years before,) after this." *Wall*, II. p. 148.

‡ See *Blayney*, p. 349

§ "LXX. have not this verse. And, indeed, it is difficult to maintain the genuineness of it.—There is little doubt but that the old *Heb.*, if it had this verse at all, had *Zedekiah*; and this is confirmed by the first verse of the next chapter." *Wall*, II. p. 148. "This verse might have been written by mistake, from the beginning of the 26th chapter." *Com. and Ess.* II. p. 49. "Mr. Lowth, in his Commentary on the place, with a liberality of sentiment the more laudable, as it was singular in his days, when almost all the world was infatuated with a vain prejudice of the ab-



7. This was verified in the overthrow of the Babylonian empire, in the reign of *Belshazzar*, the grandson of *Nebuchadnezzar*.

XXVIII. 1. This shews that the preceding prophecy was delivered in the *fourth year* of *Zedekiah*.

8. *Of war, of famine, and of pestilence.\**

13. The LXX. has, *I will make for them.†*

16, 17. This is certainly the fairest test of the authenticity of the prophecies of *Jeremiah*; and as the prediction was delivered in the fifth month, he must have had great confidence in the authority from which he spake; and the fulfilment, which was within two months, was much sooner than was necessary for his purpose.

XXIX. This chapter evidently contains the substance of *two letters* written by *Jeremiah* to the captives at *Babylon*, though not distinguished in our present copies, and farther disordered by the transposition of a verse out of its proper place. He encourages them to acquiesce in their situation, as it would certainly continue *seventy years*, and no longer: and he announces divine judgments against those prophets who told them the contrary.

10. It is evident from this, that the *seventy years'* captivity, announced by *Jeremiah*, commenced with that in the reign of *Jehoiakim*, and therefore would terminate at the accession of *Cyrus*. But as seventy years likewise intervened between the destruction of the city and the temple under *Zedekiah*, and the rebuilding of the latter under *Darius*, when the prophet *Zechariah* said (i. 12) that God had *had indignation against them threescore and ten years*, and that *Darius* carried into effect what *Cyrus* had decreed, but which had been obstructed, these last seventy years may be those that are considered in the prophecies of *Daniel*, especially as his dates of subsequent events respect the time of *Darius*, and not that of *Cyrus*.

14. It is very probable that, in the idea of the prophet, the return from the Babylonish Captivity was the same with the final return spoken of by *Isaiah*; since the same language is made use of, viz. *gathered from all nations*. The prophets did not always understand the full extent of their own predictions.

solute integrity of the Hebrew text, owns his persuasion, that 'the least forced way of solving the difficulty is to say, that *Jehoiakim* is crept into the text by the negligence of the scribes, (who might have their eyes fixed upon the beginning of the last chapter or section,) instead of *Zedekiah*.'" *Blayney*, pp. 376, 377.

\* MSS. (P.) See *Blayney*, p. 378.

† See *Com. and Ess.* II. p. 49; *Blayney*, p. 378.

18. There is another captivity and dispersion announced, distinct from that under *Jehoiakim*, but nothing is said concerning the termination of it.

21. Here is evidently the beginning of the second letter, referring to the former; and *ver.* 15 as evidently belongs to this place. It interrupts the connexion where it now stands, and comes in naturally here, and the *versions* of the LXX. authorize the transposition. The fate of these false prophets, so peremptorily announced by *Jeremiah* to take place within a limited time, must, when accomplished, have established his authority beyond all contradiction.

22. They were probably treated as *Daniel's* three friends were afterwards.\*

23. It is thought by the Jews that these were the two elders who attempted the chastity of *Susanna*, and therefore that the story has some foundation in truth, though the circumstances are differently represented in the *apochryphal* history.†

26. It seems evident from this, that the *high-priests* had authority over persons who pretended to prophecy, and punished those whom they judged to be impostors.

28. This is a plain indication that it is part of a second letter, since it refers to a former.

XXX. In this chapter and the following, we have a prophecy of the same import with many in *Isaiah*; announcing the happy state of the *Hebrew* nation in some future time, after a sufficient punishment of all their sins, and the destruction of all their enemies; a state that is to be permanent, and to comprehend *the ten tribes* as well as those of *Judah*.

3. *Israel* being here joined to *Judah*, shews that this prophecy looks to a time much more distant than that of the return from *Babylon*, which was confined to the *Jews*.

9. They will be governed by princes descended from *David*, according to the prophecies of *Isaiah*.

11. *And will not make thee altogether desolate.*‡

This prophecy, in agreement with many others, announces the utter destruction of all the nations that shall have oppressed the Jews; and this certainly comprehends all the kingdoms of Europe that have been parts of *the Roman empire*, and which are represented by the toes of *Nebuchadnezzar's* great image, which is to be broken in pieces. This is confirmed *ver.* 16.

\* *Dan.* iii, 20, 21; *Blayney*, p. 362.

† *Grotius* in *Blayney*, p. 362.

‡ (*Chaldee.*) *Blayney*, p. 366. (*P.*)



XXXI. 3. *Appeared of old unto him.\**

7. By the chief of the nations, must be understood the united *Hebrew* nation,† destined to be the most distinguished on the face of the earth.

9. ‡ *Weeping*, in this place, may intimate repentance for their sins, joined with *supplications*§ for mercy; or it may be a weeping for joy. It signifies some state of great emotion.

15. *Rachel*, one of the wives of *Jacob*, is here figuratively introduced, as *weeping* over the desolate state of her offspring, and she is comforted with a prospect of their future prosperous state. *Ramah* was a city in the tribe of *Benjamin*, near the place where *Rachel* died, and was buried. Now she is represented raised from the dead, and, looking about her, finds the country in a state of desolation, desolate of inhabitants.||

18. *Ephraim*, the chief of the ten tribes, is in like manner figuratively introduced, lamenting his fallen state, and expressing his repentance for the sins which had been the occasion of it.

19. The LXX. has, *After my captivity I repented*, agreeably to a small change in a *Hebrew* word. To *smite upon the thigh*, is a common expression of grief in the East.¶ *Xenophon* says, that when *Cyrus* heard of the death of a friend, he *smote his thigh*. The custom was adopted by the Greeks.

22. The *Hebrew* nation is called a *virgin*, as a weak, defenceless woman, who might therefore be afraid of a strong man, in whose power she was. But the Divine Being encourages her with the prospect of his interposing in her favour, and enabling her, though a woman, to overcome the strongest man. The meaning is, that the *Hebrew* nation, though weak and dispersed, would find no power able to prevent their re-establishment.

According to the LXX. it is,

*How long wilt thou withdraw thyself, O wandering daughter!  
For Jehovah will perform a new work in the land;  
Every one shall go about in safety.\*\**

\* LXX. (P.) See *Blayney*, p. 368.

† *Ibid.* p. 369.

‡ " Cette qualité de *premier nai*, signifie simplement, dans le style de l'écriture, ce qui est le plus remarquable, soit pour la grandeur et pour l'excellence, soit pour la misère, comme lorsque Dieu appelle les Ephraimites son *premier nai*. Jer. xxxi. 9." *Le Cene*, p. 746.

§ " Favours." *Marg.* " LXX. ' They went out with weeping; but in comfort will I bring them back.' " *Wall*, II. p. 149. See *Blayney*, pp. 369, 370.

|| " See *Dodson's Isaiah* (xlix. 20, 21), p. 312. On the accommodation of this passage, *Matt.* ii. 17, 18, see *Blayney*, p. 370.

¶ *Com. and Ess.* II. p. 50. See *Le Cene*, p. 367. " The phrase to *smite upon the thigh*, appears to be properly used to signify to be truly contrite." *Pilkington*, p. 197. See *Blayney*, p. 371.

\*\* *Com. and Ess.* II. p. 51. See *Wall*, II. p. 150; *Blayney*, pp. 371, 372.

These translations must have a reading very different from the present *Hebrew*.

26. This shews that the preceding prophecy had been communicated in a vision.\*

29. According to the tenor of the law of *Moses*, God would visit the sins of the fathers upon the children, though not to more than to the third and fourth generation; and this might mean no more than that the natural consequence of the vices of parents would, in the course of his providence, affect their posterity to a certain distance. But the new constitution under which they would be placed after their return, would be more favourable than this, as then no person would suffer for the sins of any ancestor, but only for his own.† Or the meaning may be, that, whereas the *Hebrew* nation, in its present dispersion, suffers in part in consequence of the idolatry of their remote ancestors, this will be fully expiated, and they will never be brought into the same circumstances any more.

31—33. The former *covenant* failed, because it was broken on the part of the people; but hereafter it would be so ordered, in the course of Divine Providence, that the new covenant would not be broken by that means, or any other; as the nation would be all, or generally, virtuous, and the Divine favour would by that means be secured to them. It might be called a *new covenant*, though it was only the old covenant renewed, and better secured from violation.

38, 39. The rebuilding of the city has not yet taken place, for it never has been of so great extent as is here described. Besides that after this, it is never to be destroyed any more.

39. Both *the hill Gareb*, which was to the north, and *Goath*, supposed to be the same with *Golgotha*, or the hill of *Gotha*, were without the bounds of the city. *The tower of Hananeel* is supposed to have been near the Temple. But according to the map of *Jerusalem*, in *the Universal History*, the ancient wall did extend from that place to the corner gate,‡ which was in the northern extremity of the city. The meaning of the prophecy certainly is, that the city will hereafter be greatly enlarged in several directions, and that it will so continue till the end of time.§

XXXII. This chapter contains *history* as well as *prophecy*.

\* See ver. 3; *Blayney*, pp. 368, 372.

† *Ibid.* p. 373.

‡ *Blayney*, p. 375. See 2 *Kings* xiv. 13; *Nehem.* iii. 1, 31, 32; *Wall*, II. p. 150.

§ "Whether this *gate* was ever taken into the city, I know not. But the greater question is, how it is to be understood; what is said in the last words, (ver. 40,) that



It foretels the certain taking of the city by the *Chaldeans*, and the restoration of the nation in future time, and that a time not yet come.

9. The sum here mentioned, amounting to no more than about forty shillings sterling, seems very small for the purchase of a field. But the size of the field is not mentioned, and it was then in the hands of the enemy, and according to the predictions of *Jeremiah* would continue in the same state *seventy years*; so that its value could not have been great.\* The prophet only bought it by divine direction, as a token that, notwithstanding the unpromising aspect of things at that time, the country would hereafter be settled in a regular manner, when purchases would be made as before.

11. What is meant by the *sealed* part of the writing, and what by the *open* part, is uncertain. But it is said that, when a contract was made, the notary kept one copy of it sealed, but delivered another open to the purchaser.†

18. *Is thy name.*‡

XXXIII. This prophecy relates wholly to the future happy state of the Hebrew nation, when they will all be restored to the Divine favour, and a *prince of the house of David* will reign over them. A promise is also made to the *Levites*, [ver. 18,] that their tribe shall never fail, but that they shall resume their offices, in offering sacrifices, &c. to the end of time.

2. *The Lord who made the earth.*§

11. This is an allusion to *Psalms* cxxxvi., the burden of which is, *For his mercy endureth for ever*. It seems to have been sung on all occasions of joy, and to have been a favourite composition with the nation.

13. They were *told*, or numbered, in order to be taxed.||

15. ¶ This is a repetition of the promise in favour of the posterity of *David*, and in the very words used by *Isaiah* [iv. 2, xi. 1].

*Jerusalem*, so rebuilt, should not be plucked up, nor thrown down any more for ever." Wall, II. p. 151.

\* *Blayney*, pp. 386, 387.

† *Ibid.* p. 387.

‡ MSS. (P.) "LXX. (vers. 18, 19.) 'The great, the mighty God, the Lord of great counsel, mighty in work.' The epithets in LXX. are very like those in *Isaiah* ix. 6, 'The Angel of great counsel.'" Wall, II. p. 157. See *Blayney*, p. 388.

§ LXX. (P.) See *Hallett*, II, p. 14. "In *Heb.*, thereof and it have no antecedent. The word *earth* seems to have been dropped by the scribe." Wall, II. p. 152. See *Blayney*, pp. 390, 391.

|| *Chardin* in *Harmer*, II. p. 285. See *Blayney*, p. 392.

¶ "This, and all that follows, to the end of the chapter, is wanting in LXX." Wall, II. p. 152. See *Pilkington*, p. 61.

16. *Israel shall dwell safely. He shall be called.\**

This is repeated from *Chap.* xxiii. 6.†

18. It is as evident that the Temple service, in all its essential parts, will be resumed after the restoration of the Jews, as that they will be restored at all. If the one be figurative, the other must be so too.‡

24. *The two families* here mentioned, appear from *ver.* 26 to be those of *Jacob* and *David*, the former respecting the nation in general, and the latter the royal family.§

26. *I will not cast away.*||

XXXIV. The seven first verses of this chapter contain a prophecy delivered to *Zedekiah*, in person, announcing the certainty of his being carried to *Babylon*; but nothing is said of his eyes being put out. And had he surrendered himself, as directed by God and the prophet, this, no doubt, would not have been his fate. However, all that is here foretold, was literally fulfilled.

5. This burning, *Maimonides* says, was not of the bodies, but of furniture and ornaments that belonged to the kings, mixed with spices to make a pleasing odour.¶

8—17. This is another prophecy delivered when the army of the *Chaldeans* had left the city to meet the *Egyptians*, who were coming to its relief. The people, depending upon their assistance, had violated the engagements they had solemnly entered into to observe the laws of *Moses*, especially respecting their brethren whom they had held in a state of servitude, which ought not to have extended beyond the year of *Jubilee.\*\** These, after having dismissed them, they reclaimed, and reduced to their former state. For this they are here threatened with severe punishment, on the return of the *Chaldeans*, of which they are apprized.

18. When a solemn covenant was entered into, the contracting parties killed a calf, and placing the parts at some distance from each other, walked between them, to signify that they were willing to be cut asunder, like that calf, if they violated that agreement. This was practised by other ancient nations. The Divine Being himself, in the symbol

\* MSS. (P).

† See *supra*, p. 230; *Blayney*, p. 392.

‡ See the figurative sense of sacrifices, (as here designed "to denote the offices of a more spiritual worship,") maintained by *Blayney*, p. 393.

§ *Blayney*, p. 393.

|| *Jerome* and one MS. In others it is, *I will bring back the seed of Jacob.* (P.) See *Blayney*, p. 394.

¶ *Spencer*, p. 1146. (P.) "LXX. has nothing of burning. *English* puts in odours. *Vulg.* is worse, *comburent te.*" See *Wall*, II. p. 153.

\*\* See *Levit.* xxv. 39—42; *M. Roques*, VI. p. 396; *Blayney*, p. 382.



of a flame of fire, conformed to this rule in the covenant that he made with *Abraham*, (*Gen.* xv. 9—18).\*

XXXV. From the obedience which the descendants of *Jonadab the son of Rechab* paid to his injunctions, the Divine Being upbraids the Israelites with their disobedience to him, promising favour to the *Rechabites*, and threatening the Israelites with the marks of his displeasure.

2. The *Rechabites* were *Kenites*, probably the descendants of *Jethro*, the father-in-law of *Moses*, originally settled in that part of *Arabia* which is called the land of *Midian*.

6. This *Jonadab* was probably the same that is mentioned as a person of considerable note in the reign of *Jehu*, (*2 Kings* x. 15,) and whom he chose as a witness of his zeal in the cause of God against *Baal*.

7. *Jonadab* evidently wished to preserve the ancient simplicity of manners among his descendants; and therefore directed them to live in moveable *tents*, as *Abraham* did, and many of the *Arabs* now do, with no other occupation than that of tending cattle.†

XXXVI. This *chapter* contains an account of *Jeremiah* being directed to write his predictions in a *book*, to be read to all the people, and the consequence of reading it.

5. Why *Jeremiah* himself could not go to the Temple and read his own book, does not appear. Perhaps, after narrowly escaping with life, he was sentenced not to declaim any more in public, or attend the Temple service, where he would meet with a concourse of people.‡

6. This is not said to have been the annual fast on *the day of atonement*, but might have been appointed on account of the first taking of *Jerusalem* by the *Chaldeans* the year preceding this.

9. It was in *the ninth month* of the preceding year that *Nebuchadnezzar* took the city.

10. He probably *read* from a balcony overlooking the great court of the Temple, where the people could most conveniently attend in great numbers.§

19. This arose, no doubt, from a friendly concern for his safety; his friends being apprehensive of the violence of the king's temper, and the offence that he would take at the contents of the book.

\* *Blayney*, p. 383. See *Mede*, (B. ii.) pp. 371, 372.

† See *ibid.* (B. i. *Dis.* xxviii.) pp. 127, 128; *Blayney*, p. 350.

‡ "He does not seem to be imprisoned, because the next year (*ver.* 26) the king would have taken him: but he was hid; or perhaps he was now in prison, and quickly released." *Wall*, II. p. 153.

*Blayney*, p. 355.

22. The *fire* was probably in a moveable vessel, or brasier, there being no open chimneys like ours in any house in the East.\*

30. Though we have no account of this circumstance at the death of *Jehoiakim*, there is nothing in the history to contradict it. He was left king of *Judah* by *Nebuchadnezzar*, but when he rebelled, he might have been conquered and taken, as was observed before, by the allies of the *Chaldeans*, and being killed, his body might have been exposed in the manner that is here described, and his son *Jehoiakim* made king in his stead.

XXXVII. In this chapter we have an account of the state of *Jerusalem* during the absence of the *Chaldeans*, while they raised the siege of *Jerusalem* in order to meet the *Egyptians*, and especially what befel *Jeremiah* himself in that interval.

12. After the *Chaldeans* had overrun all the country, *Jeremiah*, who had property in *Anathoth*, was naturally desirous of examining into the state of what was left, and taking what belonged to him.†

15. In the East, the prisons were generally in some part of *the house* of the judge, which was set apart for that purpose.‡

16. This was probably a deep pit, sunk in the quadrangle of the house, with cells at the bottom for each prisoner.§ This would be the most effectual method to prevent escapes.

21. "This was not belonging to *the house of Jonathan the scribe*, where the dungeon was; but the court of the prison, in the king's house, mentioned *Chap. xxxviii. 7.*" ||

XXXVIII. In this chapter we have an account of the sufferings of *Jeremiah*, in consequence of the prophecies which he delivered, and of the interview which he had with king *Zedekiah* on the occasion.

5. This *king*, like many others, was not able to overrule the resolutions of persons in power, under him.

6. If the prison was a pit in the court of a house, it might easily have water in it, and be in the condition that is here represented.¶

7. Courts of judicature were held near the gates of cities, and the king was probably attending there for the purpose of administering justice.

\* See *Harmer*, I. pp. 25, 218, 225; *Blayney*, pp. 355, 356.

† *Ibid.* p. 384.

‡ *Chardin* (MS.), *Harmer*, II. pp. 273, 274; *Blayney*, p. 384.

§ *Ibid.*

|| *Ibid.*

¶ See *ibid.* p. 395.



9. That is, he would be neglected and deprived of his allowance, in the general calamity.

14. There was a magnificent gallery, by which the king went from his palace to the Temple.\* In some part of this it is probable was the place fixed upon for the interview, and within the precincts of the Temple, where there would be less suspicion of a preconcerted meeting. It is evident that the king had a respect for *Jeremiah*, and would probably have been governed by him if he had followed the dictates of his own mind.

22. By staying he would expose himself to greater insults, the thing which he most of all dreaded, than by leaving the place.

XXXIX. This chapter contains an account of the taking of the city, and the immediate consequence of it to the king and to the prophet.

2. *In the fifth month.*†

3. It is thought that the words *Samgar*, *Rabsaris*, and *Rabmag*, were the names of officers, and that therefore there are only three persons mentioned here. *Rabmag* may mean the chief of the *Magi*.‡

4. § The *Chaldeans* probably entered the city on the north side, and then took possession of the central parts of it, while the king and the princes fled out at the opposite gate.

5. He would be tried as a rebel to the prince to whom he had sworn allegiance.||

6, 7. There was peculiar cruelty in this punishment, first putting his children to death, and then putting out his eyes, that the last thing he saw might be the most afflictive possible. Notwithstanding this, the former prophecy of *Jeremiah* concerning the circumstances of his death and funeral, might be true. He was carried to *Babylon*, and might be buried with the usual ceremonies and lamentations.

11—14. The prophecies of *Jeremiah*, and his general character and conduct, having been well known to his countrymen, no doubt were so to the *Chaldeans*; and as he had foretold the issue of the siege, and had advised the surrender of the city, he would naturally be favoured by them. His

\* See *Blayney*, p. 396.

† Some MSS. (P.)

‡ *Com. and Ess.* II. p. 54. See *Le Cene*, p. 333; *Blayney*, p. 398.

§ "This verse and nine following to ver. 14, are omitted in LXX. They are mostly the same as 2 *Kings* xxv., only there is in *Kings* no particular account of what was done with *Jeremiah*." See *Wall*, II. p. 154.

|| See 2 *Chron.* xxxvi. 13; *Ezek.* xvii. 16, 18; *Blayney*, pp. 228, 399.

other prophecies concerning the future punishment of *Babylon* might be less known, or noticed.

15—18. This prophecy must have been delivered some time before the taking of the city. It appears that there were pious persons, even in the courts of these princes, in the worst of times.

16. Being a Cushite, he was black; and eunuchs are at this day employed in considerable offices in the courts of eastern princes, especially in having the guard of women.

XI. This *chapter* and the four following ones, contain an account of what passed in *Palestine* after the taking of *Jerusalem*, till the retreat of the people into *Egypt*, and the prophecies of *Jeremiah* concerning them.

2. It was a common opinion in the Heathen world, that the gods of particular countries were to be worshipped in those countries, and that they would punish those of the inhabitants who neglected their rites. This acknowledgment, therefore, does not imply a renunciation of idolatry.

5. With a little alteration of the Hebrew text this will be, *But if thou wilt not turn to me, then turn to Gedaliah.\** Betake thyself to him, which makes a much better sense than the present reading.

6. *Mizpah* was in Mount *Ephraim*, about half way between *Jerusalem* and the *Mediterranean* Sea, so that its situation was sufficiently central.

XLI. This *Ishmael*, being of the royal family, might think that he ought to have been appointed governor of the country, in preference to *Gedaliah*.

5. It is evident from this, that though the Temple was destroyed, the worship was in some degree resumed. They had probably erected the altar of burnt-offering, as they did after the return from *Babylon*, and sacrificed on it, before the Temple was rebuilt.†

Persons *cutting themselves* was always considered as a mark of great affection, as well as of deep sorrow.‡

9. This *pit* was perhaps a reservoir for rain water, to serve the citizens in case of a siege, made when *Asa* fortified *Mizpah* in his war with *Baasha*, king of *Israel*. (1 *Kings* xv. 22.)§

18. There does not seem to have been any sufficient reason for this apprehension, since *Gedaliah* had not been killed by them. But they might dread another visit from

\* *Com. and Ess.* II. p. 54.

† See *Ezra* iii. 2, 3; *Blayney*, p. 401.

‡ See *Young*, I. pp. 253, 254; *Harmer*, II. p. 516.

§ *Blayney*, pp. 401, 402.



the *Chaldeans*, on the account of it, and think that little distinction might be made between the innocent and the guilty.

XLII. 10.\* This language, implying human affections in the Divine Being, is common in the Scriptures. Thus it is said, *Gen. vi. 6*, that *God repented that he had made man*, when their wickedness was very flagrant, before the flood. But this language is not more difficult to account for than the ascription of hands and feet to the Divine Being. It is only speaking to men as men, who had no ideas but of beings like themselves. It means no more than that he would not punish them any more, but change his conduct with respect to them.

20. He knew, either by his own observation of their conduct, or by revelation, that they were bent upon going to *Egypt*, what word soever he might bring them from God.

XLIII. 2. The people had often been imposed upon by persons pretending to prophecy, but the predictions of *Jeremiah* had been so often verified in recent events, that nothing but the most unreasonable prejudice, and a determination to follow their own inclination, can account for their conduct; for they did not question the power of *Jehovah*, or their obligation to obey him and his prophets. However, we see instances of as great inconsistency every day, in persons who have no doubt of the truth of revelation, and yet persist in a course of conduct which they will acknowledge to be exceedingly wrong and hazardous.

7. That is to *Daphnæ Pelusiacæ*, or *Pelusium*,† the first city in *Egypt* next to *Palestine*.

10. In the prophecies of *Ezekiel*, *Nebuchadnezzar* is promised the spoils of *Egypt* as a reward for his trouble in taking *Tyre*; being considered as the servant of God, executing his commissions, in like manner as in this place.

12.‡ *And he will kindle a fire.*§

Whatever is done according to the will of God, and in the course of his common providence, is represented in the Scriptures as done by himself. *Nebuchadnezzar* is here described as taking the spoils of *Egypt* at his leisure, and with the greatest ease, as a shepherd puts on his clothes.

\* “LXX. ‘I am appeased for (or *I have ceased from*) the evils.’” *Wall*, II. p. 154.

† See *Chap. ii. 16, supra*, p. 213.

‡ “Of the *Elohim* of *Egypt*.” *Wall*, II. p. 154.

§ *Ancient Version*. (P.) See *Blayney*, p. 404.

13. *And he shall break in pieces the images of the house of the sun.\**

The house of the sun probably means the city of *Heliopolis*, or *On*, a city dedicated to the worship of the sun. *Nebuchadnezzar* treated the temples of *Egypt*, as he had done that at *Jerusalem*, with a view perhaps to shew the superiority of his god to those of other nations. *Xerxes* spared no temple or image in *Greece*, because the *Persians* had none, and reprobated the use of them. But the *Chaldeans* had temples and idols; so that the same excuse cannot be made for them.

XLIV. This chapter contains a more explicit prediction of the calamities which the Jews who fled into *Egypt* would meet with there, and an account of what passed between *Jeremiah* and them on that occasion.

1. The places here mentioned are in the order of their distance from Palestine. *Migdol* was *Magdolus* of the Greeks; *Tahapanes* was *Daphnæ Pelusiacæ*, or *Pelusium*; *Noph* was *Memphis*; and *Pathros* was *Thebais*.†

14. As some were to *escape*, they were probably those who had resided some time before in *Egypt*, and not those who went thither in direct opposition to the command of God by the prophet; for of these it was expressly said that *none of them would escape*.‡

18. There must have been some colour or pretence for this strange perverseness. They had, no doubt, practised idolatrous rites long before the destruction of the city, and in part of that time had enjoyed much prosperity; and this they were willing to ascribe to the favour of the foreign deities, notwithstanding the positive prediction of ruin to their city and country on that account; a prediction which they saw to be accomplished. But they might not think there was any proper connexion between the prediction and the event, from their bias in favour of their idolatrous practices. It is not, as we see, the experience of years and generations that will convince many persons of the folly of many superstitious practices in common life. Having been taught by their parents, that there is a connexion between certain practices and certain events, they still believe it; attributing all the correspondences to the operation of the proper cause, and the failures, be they ever so numerous, to something that interfered to prevent its operation.

\* *Marg. Blayney*, p. 404. (P.)

† *Bochart in Blayney*, pp. 404, 405.

‡ *Blayney*, pp. 405, 406.



19. They had the leave of their husbands for the performance of these idolatrous rites, so that there could be no reasonable suspicion of any thing improper being done on the occasion.

The vows of women had no effect if they were not confirmed by the nearest male relation, (*Numb.* xxx. 3—16).<sup>\*</sup> It appears on several occasions that the women were most actively employed in the worship of *Ashteroth*, or *Astarte*, a female deity, probably the moon; sometimes called *the queen of heaven*.<sup>†</sup>

30. As the people were, at least, in doubt whether the calamities which had befallen them were in consequence of their idolatrous practices, or their neglect of them, the prophet puts the question on a fair issue, which was, that *Pharaoh-Hophra, king of Egypt*, called by the Greeks *Apries*,<sup>‡</sup> would fall before *the king of Babylon*, who was probably at that time on his march into Egypt. After this there remained no reasonable doubt of Jehovah having caused their calamity on account of their neglect of his worship, and the warnings of his prophets. And reflections on the events of this period, produced such an abiding conviction of the folly of idolatry, that all the Jews from that time entertained the greatest contempt and dread of it, so that there is no danger of their ever relapsing into it again, prone as they formerly were to it.

XLV. This chapter contains a particular prediction in favour of *Baruch*, who had twice written the prophecies of *Jeremiah* in a book. It is much out of its proper place in chronological order, and should be added to *Chap.* xxxvi.

5. In a time of such general calamity, all that any person could reasonably expect was personal safety; and he was taught not to look for any thing more. His *life* was *given him as a spoil*,<sup>§</sup> or an unexpected advantage.

XLVI. All the more considerable of the *Hebrew* prophets foretold the fate not of their country only, but that of most of the neighbouring nations; and by this means among others, the Divine Being asserted his sovereignty over all the world. In this place all the prophecies of *Jeremiah* respecting foreign nations are put together, without any regard to

<sup>\*</sup> *Blayney*, p. 406.

<sup>†</sup> See *Young*, l. pp. 111—113; *Harmer*, l. p. 391.

<sup>‡</sup> "His unfortunate end, in exact conformity with this prediction, is related by *Herodotus*, (L. ii. C. 169,) and by *Diodorus Siculus*, (L. i. p. 43, Ed. *Rhodomanni*, 1604)." *Blayney*, p. 407.

<sup>§</sup> "A proverbial expression, found also *Chap.* xxi. 9; xxxviii. 2; xxxix. 18. See *Psalm* cxix. 162." *Blayney*, p. 357.

the order of the time in which they were delivered. Notes, however, are added to some of them, by which the dates of others may be ascertained; as it is probable they were all delivered about the same time.

The two great rival powers in the latter times of the kings of *Judah* and *Israel*, were the *Egyptians* on the one hand, and the *Assyrians* or *Chaldeans* on the other. When the Israelites and other neighbouring nations apprehended danger from one of them, they courted the assistance of the other; and as they were comparatively weak, they were all in a kind of subjection to them in their turns. From a little before the beginning of the reign of *Nebuchadnezzar*, the *Egyptians* and *Chaldeans* were in a state of open war, and before the delivery of the following prophecy, which reaches to the 13th verse, the *Egyptians* had marched as far as the *Euphrates* in their way to *Babylon*; and their total defeat is here foretold in highly figurative language, as the description of an event that had already taken place.

4. These verses contain a description of the great preparations made by the *Egyptians* for the war.

5. This defeat, which excited much surprise, is accounted for from the terror with which God inspired them.

8. The pride and haughtiness of the *Egyptians* is compared to the swelling of a great river, and with peculiar propriety, as all the fertility of *Egypt* is owing to the *Nile*.

9. Here the king of *Egypt* is represented animating his army, and addressing himself to the different nations of which it was composed. *Cush* and *Phut* [Marg.] were two sons of *Ham*, and brothers of *Misraim*, and their descendants were probably settled in the neighbourhood of *Egypt*, which was peopled by *Misraim*. The *Cushites* settled on both sides of the Red Sea, to the south of *Egypt*. The descendants of *Phut* were to the west of it, probably the *Lybians*. Who the *Ludim* were is uncertain. *Bochart* makes them to be *Ethiopians*, who were expert in the use of the bow.\*

11. *Gilead* was famous for its *balsam*, which was used as medicine,† and the prophet ironically bids the *Egyptians* go thither for the healing of their wounds.

13. This prophecy relates, no doubt, to the same desolation of *Egypt*, which was foretold by *Ezekiel*, (xxix.—xxxii.,) and which commenced sixteen years after the destruction

\* See *Le Cene*, pp. 326—329; *Essay*, 1727, pp. 146—148; *Wall*, II. pp. 155, 156; *Shuckford*, (B. iii.) I. pp. 174, 175; *Blayney*, pp. 408, 409.

† See *Ch. viii. 22, supra*, p. 219.



of *Jerusalem*, and after the siege of *Tyre*, which lasted thirteen years.

15. It is with great probability conjectured that the true reading, and which is authorized by the LXX., would be, *Why is Apis thy calf fled?* alluding to an *Egyptian* deity of that name, which was worshipped in the form of a living ox.\*

17. The allies of the *Egyptians* did not come to their assistance.

18. *Tabor* and *Carmel* were the most considerable mountains in *Palestine*, and to them *Nebuchadnezzar* is here compared.

19. *Noph*, or *Memphis*, was the capital of *Egypt*.

20. As the *Egyptians* worshipped a *bull*, and a *cow* was sacred to *Isis*, a female deity of that country, there may be an allusion to it in this place.

21. Though they were fed, and paid, they did him no service.

22. [*Her voice shall proceed like that of an enchanter*]. They shall speak with a low voice, as that of *necromancers*, whose voice was made to appear to come from some place under ground. This the *Egyptians* did through fear.†

25. *Behold, I will visit upon Ammon of No.*‡

*No* was *Thebes*, and *Ammon* was an *Egyptian* deity worshipped there. Hence this city was called *Diospolis* by the Greeks.

*Thebes* was built by a colony of *Ethiopians* from *Sire*, the city of *Seir*, or the dog-star. The Greeks putting *O* before it, made it *Osiris*, which was not the *sun*, but the *dog-star*, because of the warning it gave of the increase of the river to *Atbara*, where the first observations of its heliacal rising were made. It was the *Latrator Anubis*.§

26. According to the prophecy of *Ezekiel*, [xxix. 13,] *Egypt* was to recover itself *at the end of forty years*.

27, 28. These verses are repeated from *Chap.* xxx. 10, 11.

XLVII. This chapter contains a prophecy concerning the fate of the *Philistines*, who were probably conquered by *Nebuchadnezzar*, during the siege of *Tyre*, in order to cut off all the assistance which the *Tyrians* might receive from those parts.

\* See *Hallett*, II. pp. 106—108; *Wall*, II. p. 156; *Blayney*, p. 410.

† *Blayney*, p. 411.

‡ *MS. Blayney*, pp. 411, 412. (*P.*) See *Wall*, II. p. 156; *Young*, I. pp. 87, 88.

§ *Bruce's Travels*, p. 412. (*P.*)

1, 2. *Gaza* was probably taken in the fourth year of *Zedekiah*, when the kings of all the neighbouring nations sent ambassadors to engage him in a confederacy into which they had entered to oppose the *Chaldeans*. In this they would naturally depend upon the king of *Egypt*, and *Gaza* being near *Egypt*, would be of particular consequence in the war. This prophecy, however, of the conquest of the *Philistines*, announces their subjugation from *the North*, or by the *Chaldeans*.

3. Being intimidated at such a formidable invasion.\*

4. "The *Caphtorim*, as well as the *Philistim*, are said to have been descended from *Misraim*, the father of the Egyptians, (*Gen. x. 14*)," from whatever place they came; which with much probability is thought to have been from *Crete*. "They expelled the *Avims* from that part of *Philistia* which is contiguous to *Gaza*, and fixed themselves there, (*Deut. ii. 23*), on which account the country was afterwards called the country of *Caphtor*."†

5. Pulling off the hair, and also silence, were equally marks of sorrow.‡ The *valley* in which these towns stood, was particularly fertile and delightful.§

5, 6. With the LXX. and the *Vulgate* these two verses may be joined, and rendered, *How long wilt thou continue to cut, (or destroy,) O sword of Jehovah!*||

6, 7. As the king of *Assyria* was by *Isaiah* [x. 5] called *the staff* in the hand of God, so the *Chaldeans* are here called his *sword*, being employed by him to execute his designs.

XLVIII. This chapter contains a very poetical description of the desolation of *Moab*, which was accomplished by *Nebuchadnezzar* during his thirteen years' siege of *Tyre*.

\* See *Grotius*, &c., in *Blayney*, pp. 413, 414.

† *Blayney*, p. 414.

‡ See *Ch. xvi. 6*; *Blayney*, p. 414.

§ It is thus described by *Sandys*, who, in 1611, found *Ascalon* "a place of no note," and *Gaza*, with "buildings mean, both for form and matter," though with "some reliques left, and some impressions that testify a better condition."

"We past this day through the most pregnant and pleasant valley that ever eye beheld. On the right hand, a ridge of high mountains, whereon stands *Hebron*: on the left hand the *Mediterranean Sea*, bordered with continued hills, beset with variety of fruits. The *champion* being about twenty miles over; full of flowery hills, ascending leisurely, and not much surmounting their ranker valleys; with groves of olives, and other fruits dispersedly adorned." *Travels*, Ed. 7, 1673, p. 117.

The traveller adds, "Yet is this wealthy bottom for the most part uninhabited, but only for a few small and contemptible villages, possessed by barbarous *Moors*, who till no more than will serve to feed them; the grass waste—high, unmowed, uneven, and uselessly withering." *Ibid.* "A state of desolation owing to the oppressions of a barbarous and ill-advised government," as is justly remarked by *Blayney*, p. 414.

|| See *Wall*, ll. p. 157; *Com. and Ess.* II. p. 55.



Many parts of this prophecy seem to have been borrowed from a similar prophecy of *Isaiah* concerning the same country, (*Chap.* xv. and xvi.). By comparing the parallel passages much light may be thrown upon them both,\* though much obscurity will still remain, for want of our being sufficiently acquainted with the geography and history of that country.

2.† On the mention of the name of a place, the prophet often introduces a word of a similar sound, and sometimes of a similar meaning, which was considered as a beauty in composition; and it would at the same time help the memory in the recollection of it. This was the case with the word *Heshbon*, as the word which we render *devised* has several of the same letters. *Madman* also resembles a word which signifies *speechless*.

4.‡ That is, those who remained after the great slaughter of their countrymen.

5. At *Luhith* the hilly part of the country began, and at *Horonaim* was the descent into the plain on the opposite side.§

*Mine enemies.* The Divine Being is the speaker here.||

7. *Chemosh* was the principal deity of the *Moabites*. It signifies the sun.

11. It is said to be an advantage to wine to remain long upon its lees, preserving its strength and flavour. In order to clear it, they pour it into other vessels. *Chardin* says that this is frequently done in the East,¶ especially as the large jars must be emptied into a number of small ones.

13. One of the calves that were worshipped by the ten tribes, was at *Bethel*.\*\*

28. That is, in places where the enemy would not choose to come; a place of danger.

32. Perhaps the vines of *Sibmah* were cultivated from that place to the extremity of the country, as far as the Red Sea,

\* *Blayney*, p. 415.

† "LXX. 'There is no healing for *Moab*, nor triumphing for *Heshbon*: they have devised evil against it.'" *Wall*, II. p. 157.

‡ "Vulg. 'declare ye a cry to her little ones.' LXX 'declare ye it in *Zoar*.' *Zoar* signifies little: but LXX. take it for the name of a place. See *ver.* 34." *Wall*, II. p. 157. See *Blayney*, p. 416.

§ *Blayney*, p. 416. "LXX. 'For *Aloth* is full of weeping: he shall go up weeping by the way of *Horonaim*.'" See *Wall*, II. p. 157.

|| *Blayney*, p. 416.

¶ See *Hurmer*, I. p. 392; *Blayney*, pp. 416, 417; Bishop Lowth's *Isaiah*, (xxv. 6,) p. 141.

\*\* See 1 *Kings* xii. 28, 29; *Hosea* x. 5, 6.

and not, as has been thought, that the wine was sent to distant countries.\*

34. This is a very poetical representation of the cities of *Moab*, lamenting with one another on their desolate condition.

36. What they saved from one devastation would be destroyed in another.

40. The enemy shall come *as an eagle*,† hovering in the air, and ready to dart upon his prey.

44. (See the *Note* on *Isaiah* xxiv. 17, 18).

45, 46. These verses are taken from the prophecy of *Balaam*, (*Numb.* xxi. 28, 29,)‡ but with some variation, whether by accident or design, is uncertain. They who fled might perhaps make a stand at *Heshbon*, and be defeated a second time.

47. What is meant by *bringing again the captivity of Moab*, is very uncertain. Other prophecies say that the country of the *Moabites*, as well as of the *Edomites* and *Ammonites*, shall be peopled by the *Israelites* after their restoration. Perhaps some of the ancient inhabitants, and known to be such, though now mixed with the *Arabs*, will settle with them; as people of many other nations are said to unite with them at that time, so that the country may become as populous and flourishing as ever it had been.

XLIX. 1. *Why hath Milcom taken possession of Gad* § *Milcom*, or *Moloch*, was the God of the *Ammonites*.||

The downfall of the *Ammonites* was foretold by *Ezekiel*, (xxv. 2—7,) *Amos*, (i. 13—15,) and *Zephaniah*, (ii. 8—11). It was probably completed at the same time with the preceding, concerning *Moab* and the other neighbouring nations. When the kings of *Assyria* conquered *the ten tribes*, and carried them into captivity, it is probable that the *Ammonites* took possession of the country that had belonged to the *Gadites*, as being contiguous to them. In early times it had been theirs, but they had been dispossessed by the *Amorites*, who were extirpated in the time of *Moses*.

2.¶ This was in some measure fulfilled “when *Judas*

\* See *Blayney*, pp. 420, 421; Bishop Lowth's *Isaiah*, (xvi. 9,) p. 104.

† “An evident allusion to *Dent.* xxviii. 49. Compare *Chap.* xlix. 22.” *Blayney*, p. 422.

‡ See Vol. XI. p. 251; *Blayney*, pp. 422, 423.

§ MS. *Blayney*, p. 424. “LXX. ‘Why then does *Malchol* inherit *Gilead*,’ seems a true reading.” *Wall*, II. p. 158. See *Young*, II. p. 50.

|| See 1 *Kings* xi. 5.

¶ “LXX. ‘Her altars shall be burnt with fire.’” *Wall*, II. p. 158.



*Maccabeus* defeated the *Ammonites*, and took their towns ;" but it may refer to a time that is yet future, when the *Israelites*, returning from their great dispersion, will occupy that country as well as others in their neighbourhood.\*

3. *For Milcom shall go into captivity.*†

*Grotius* finds a place in this country, called *Gaia*, mentioned by *Ptolemy*.‡

6. This must be interpreted in the same manner as the similar prediction concerning *Moab*. [*Chap.* xlviii. 47.]

7. "The destruction of *Edom*, or *Idumea*, is likewise foretold by *Ezekiel*, (xxv. 12—14; xxxv. 2—15,) *Joel*, (iii. 19,) *Amos*, (i. 11, 12,) and by *Obadiah*, [8]."§ It was accomplished at the same time with that concerning *Moab* and *Ammon*.

8. That is, retire into your caverns, in which persons pursued, often took refuge. When a tribe of *Arabs* are apprehensive of danger, they will very suddenly remove to a great distance in the desert, where it is not easy to overtake, or even to find them.||

9. I prefer the common version.¶ The gatherers of grapes, especially by night, would leave many; and thieves coming at the same time would not carry away every thing. But of what belonged to the *Edomites* nothing would be left.

12. That is, the *Israelites* were deserving of less punishment than the *Edomites*. Or the meaning may only be, that they were the more favoured nation, though alike descended from *Abraham* and *Isaac*.

16. *Idumea* was a very hilly country, and the principal towns were situated on rocks. In such places eagles had their nests; \*\* but even this seemingly safe situation would not secure them from the pursuit of God.

19. When the river *Jordan* overflows its bounds, which it was apt to do very suddenly, the wild beasts that sheltered in the thickets adjoining to it would be dislodged, and roam about the country.†† The person commissioned by God to execute his judgments was *Nebuchadnezzar*.

\* See 1 *Macc.* v. 6, 7; *Blayney*, p. 424.

† MS. *Blayney*, p. 425. (P.) See LXX.; *Wall*, II. p. 158.

‡ *Blayney*, p. 424. § *Ibid.* p. 425.

¶ See *Harmer*, I. pp. 102, 103; *Blayney*, p. 426.

¶ To "they shall not leave any gleanings." *Blayney*, p. 426.

\*\* See *Obad.* 3, 4; *Harmer*, II. p. 225; *Blayney*, p. 428.

†† *Maunderell*, who visited the *Jordan* in 1697, says, "After having descended the outermost bank, you go about a furlong upon a level strand, before you come to the immediate bank of the river. This second bank is so beset with bushes and trees, such as *tamarisks*, *willows*, *oleanders*, &c. that you can see no water till you

23. With a little alteration of the text, this will be *restless as the sea*,\* which makes a better sense.

*Isaiah* had delivered a prophecy against *Damascus*, (*Chap.* xvii.) which had been fulfilled by *Tiglath-pileser* taking it and carrying the inhabitants to *Kir*, (*2 Kings* xvi. 9). *Amos* [i. 3--5] had foretold the same event. But this city had recovered itself after the fall of the *Assyrian* empire, and it is here sentenced to as severe a fate from the *Chaldeans*; and this was probably fulfilled about the same time with that of the neighbouring nations.

*Hamath* was once the capital of an independent kingdom, situated near the northern frontier of the land of Israel, whence we often read of *the entrance of Hamath*. By the *Macedonians* it was called *Epiphania*. *Arphad*, or *Arvad*, is thought to be the island of *Aradus*, in the *Mediterranean*.†

27. *Benhadad* “seems to have been a common name for the kings of Syria, as Pharaoh was for those of Egypt.”‡

28. *Kedar* was “one of the sons of *Ishmael* who settled in Arabia;”§ and among the sons of *Joktan* was *Hazer-maveth*, (*Gen.* x. 26—30). They were all settled in *Arabia*, but in what part is not known.

29. All the property of these *Arabs* consisted in tents, furniture and cattle, which are moved from place to place, as is found convenient.||

34. *Elam* was a powerful kingdom in very early times. It was part of *Persia*, called *Elymais* by the Greek writers.¶

35. *Isaiah* speaks of the *Edomites* as excelling in archery, (*Chap.* xxii. 6, *Elam bare the quiver*). Heathen writers speak of them in the same light.\*\*

38. This can only mean that *Nebuchadnezzar*, acting by commission from God, may be said to represent him; and his conquering *Elam* may be called his fixing *his* throne there.††

39. *Cyrus*, after the conquest of *Babylon*, fixed his palace at *Shushan*, the capital of *Elam*; and for a long time it con-

have made your way through them. In this thicket anciently (and the same is reported of it at this day), several sorts of wild beasts were wont to harbour themselves; whose being washed out of the covert by the overflows of the river, gave occasion to that allusion, *Jer.* xlix. 19, L. 44.” *Journey*, Ed. 6, 1740, p. 82. See *Alciphron*, (*Dial.* vi.) ll. pp. 23, 24.

\* *Com. and Ess.* ll. p. 55. “LXX. ‘They are amazed, they are enraged, they cannot be quiet.’” *Wall*, ll. p. 158. See *Blayney*, p. 430.

† *Blayney*, p. 429.

‡ *Ibid.*

§ *Gen.* xxv. 13; *Blayney*, p. 430.

|| *Ibid.* p. 431.

¶ *Gen.* xiv. 1; *Blayney*, p. 431.

\*\* See *Strabo* (L. xvi. p. 744); *Livy* (L. xxxvi. C. xl.); *Blayney*, p. 432.

†† *Blayney*, p. 432.



tinued to be the seat of a great empire. This cannot well be the same period that is referred to when future prosperity is promised to *Moab*; and yet the phrase in the *Hebrew* is the very same. That concerning *Ammon* is a little different.

L. This prophecy concerning the fall of *Babylon* was delivered in the fourth year of the reign of *Zedekiah*, as appears from *Chap.* li. 59. It is intermixed with promises of favour to the Israelites, who were carried captive thither.

5. This certainly respects the final return of the Israelites. The *everlasting covenant*\* is sometimes called the *new covenant* that God will make with them; when, as *Ezekiel* [xxxvi. 26] says, they will have a *new heart given unto them*, so that they will ever after be obedient to God, and have no more reverses of fortune, which has not yet taken place.

6. Idolatrous practices were chiefly committed on hills and high places, as they principally respected the heavenly bodies.

11. † The ox, or heifer, while treading out the corn, was not to be muzzled, and therefore could eat and get fat.

12. It will be better rendered,

*Behold, she (shall be) the hindermost of the nations,  
A wilderness, a dry land, and a desert.‡*

*Babylon* was at that time the metropolis of the first of nations.

20. This undoubtedly refers to the final state of the Israelites, when their virtue, as well as their happiness, will be confirmed.

21. *Babylon* might be called *the land of bitterness*,§ because it had proved so to the Jews; being the cause of much affliction to them.

36. [*A sword upon the impostors, and they shall be infatuated.*||] *Imposture* means astrology, the object of which was the foretelling future events,¶ for which the *Chaldeans* were famous.

38. \*\* This may allude to the diverting of the course of the river by *Cyrus*, when he took *Babylon*.

\* *Blayney*, pp. 443, 444. "The translators here put in the word *saying*, and the word *that*. But without them LXX. is, 'They shall come and fly to the Lord their God, for the everlasting covenant shall not be forgot.'" *Wall*, II. pp. 158, 159.

† "LXX. 'Because you skipped about, as young cattle; you gored them as bulls.'" *Wall*, II. p. 159. See *Blayney*, pp. 434, 435.

‡ *Com. and Ess.* II. p. 55. LXX. See *Wall*, II. p. 159. § *Blayney*, p. 436.

|| "LXX. 'Upon her warriors, and they shall be enfeebled.'" *Wall*, II. p. 159.

¶ See *Isaiah* xlv. 25; *Blayney*, p. 438.

\*\* "A sword upon her waters." *Ibid.*

LI. 1. The LXX. has, *against Babylon and against the Chaldeans*.\* The *Hebrew* word, which now occupies the place of *Chaldeans*, may, it is said, by a Jewish enigmatical way of writing, express the same thing. But I see no reason why the Jews should make such an alteration of the text in this place.

10. The LXX. and *Arabic* have, *his righteousness*, viz. that of God, which makes a better sense.†

11. There could not have been any prospect at this time that the *Medes* would overthrow the *Babylonish* empire; and yet this event was foretold by *Isaiah*, [xiii. 17,] long before this time.

13. [*O handmaid of thy covetousness!*] “That is, a slave to the gratification of thy ambition and avarice.”‡

15—19. “These verses are transcribed from *Chap. x. 12—16.*”§

20. *Nations* are represented as instruments in the hand of God, to effect his purposes.

25. || A prince, or a great nation, may be denominated by a *mountain*.

27. ¶ *Ararat* and *Minni* are probably the greater and less *Armenia*, and *Ashkenaz* was part of *Phrygia*, near the *Hellespont*. The people of these countries composed part of the army of *Cyrus* when he marched against *Babylon*.\*\*

31. *Herodotus*†† says, the city was so large, that the inhabitants of some part of it were a considerable time ignorant of its being taken.

32. These were probably *passages* from the streets to the river, which *Herodotus* says were left unguarded at the festival in which the city was taken.

39. This may allude to the festival in which they were eating and drinking when the city was taken.

41. *Sheshach* must mean *Babylon*, though it is not known why it was so called.‡‡

42. By the *sea* must be understood numerous armies.

\* “That inhabit it.” *Wall*, II. p. 160.—“And against the inhabitants of Chaldaea, as in *ver. 24.*” *Com. and Ess.* II. pp. 55, 56. See *Blayney*, p. 439.

† *Com. and Ess.* II. p. 57.

‡ *Blayney*, p. 441.

§ *Ibid.* “LXX. (*ver. 19.*), ‘For he that formed all things is his inheritance.’” *Wall*, II. p. 160.

|| “A volcano. To which St. John also seems to allude, *Rev. viii. 8.*” *Harmer*, IV. p. 148.

¶ “Like the bristled locusts.” *Blayney*, p. 442. See *Cyrop.* L. vii. *ad init.*; and *Beloe’s Herodotus*, Ed. 2, I. p. 128, *Note*.

\*\* *Blayney*, p. 441.

†† L. i. C. cxc.; *Blayney*, p. 442.

‡‡ See *ibid.* pp. 345, 444.



44. In this there is an allusion to the sacred vessels which were taken from the Temple at *Jerusalem*.\*

46. History says that there were civil wars in the country after the death of *Nebuchadnezzar*.†

48. The *Medes* were the ruling nation when *Babylon* was taken, and *Media* lay to the north of the city. *Cyrus* was general of the *Medes*, and, according to *Daniel*, [vi. 28,] did not reign till after the death of *Darius the Mede*.

53. *Herodotus*‡ says, that the walls of *Babylon* were two hundred cubits high, and fifty broad.

55. § Silence in a city is a sign of depopulation.||

58. It is even uncertain where ancient *Babylon* stood, so little of it now remains.¶

59. \*\* This was when *Zedekiah* sent his annual tribute to the king of *Babylon*, to whom he was at that time subject.

63, 64. †† This was a very expressive emblem of the destruction of the city,‡‡ and could not fail to make the prediction to be remembered, and attended to.

LII. This chapter was, no doubt, written by some other person than *Jeremiah*,§§ probably by *Ezra*, when he collected and arranged the books of Scripture. The great number of particular circumstances mentioned in it, are evident marks of its having been written near the time of the events, or by some person who was possessed of authentic documents concerning them.

12. In 2 *Kings* xxv. 8, it is *the seventh day of the month*.|||

20. *Ahaz* had removed the ten lavers from their bases, and had perhaps converted them to some other use, (2 *Kings*

\* See 2 *Chron.* xxxvi. 7; *Dan.* i. 2; *Ezra* i. 7.

† See *Josephus contra Apion*, B. i. Sect. xx.

‡ L. i. C. clxxviii.; *Blayney*, p. 445.

§ "LXX. 'He has made an end of the noise.'" *Wall*, II. p. 161.

|| "In this manner the mystical *Babylon* is threatened, *Rev.* xviii. 22, 23. Compare *Chap.* vii. 34; xvi. 9; xxv. 10." *Blayney*, p. 446.

¶ See *Isaiah* xii. 19, *supra*, p. 166; also Vol. II. p. 175.

\*\* LXX. 'Seraiah—when he went by *Zedekiah's* order to *Babylon*—and this *Seraiah* was ἀρχων δῶρων, governor of the gifts.' *Vulg.* 'Princeps prophetiæ.' *Marg. Eng.* 'chief chamberlain.'" *Wall*, II. p. 161.

†† "This clause is not in LXX., nor could be there at this place: for in LXX. this prophecy against *Babylon* is in the middle of the book, *Chap.* xxvii. and xxviii." *Wall*, II. p. 161. See *Blayney*, p. 447.

‡‡ See *Herod.* (L. i. C. clxv.); *Blayney*, p. 447.

§§ "Added to his book, with some few alterations, from the latter end of 2 *Kings*, beginning at ver. 18 of *Chap.* xxiv., and continued to the end of that book, which reaches to times farther than *Jeremy* lived." *Wall*, II. p. 162. See *Com. and Ess.* II. pp. 57, 58; *Blayney*, p. 447.

||| "Usher thinks he came on the seventh, and set fire on the tenth. *Lydiat* thinks he set fire on the seventh, but all not burnt down till the tenth. Perhaps it may be a mistake of the scribe in one or other of the books." *Wall*, II. p. 162. See *Blayney*, p. 449.

xvi. 17,) for there is no mention here of the lavers, but only of their bases.

21. In 2 *Chron.* iii. 15, it is said that Solomon made *two pillars of thirty-five cubits in length*.\* This must, therefore, have been the length of them both, in the nearest whole number.

23. In 1 *Kings* vii. 42, and 2 *Chron.* iv. 13, it is said that there were *four hundred pomegranates for the two net-works, or wreaths*; two rows of pomegranates for each net-work, or wreath. But though the expression there be different from this, they amount to the same thing.†

25. *Five* only are mentioned, 2 *Kings* xxv. 19; but the *Arabic* version has *seven* in both places, and *Josephus*‡ says there were *seven*.

28—30. § These could not be all that were carried to *Babylon*, and must probably relate to some cases not mentioned in other accounts.

31. In 2 *Kings* xxv. 27, it is the *twenty-seventh*.

33. This was probably done by *Jehoiakim* himself, out of respect to the king of *Babylon*, frequent changes of raiment being considered in the East as a compliment to the person visited.||

## THE LAMENTATIONS OF JEREMIAH.

THIS Book is a poetical or regular composition of *Jeremiah*, lamenting the state of his country after the conquest of it by the *Chaldeans*.¶ But all that can be perceived of regular composition, is, that different verses, or parts of verses, begin with particular letters, in the order of the alphabet. Sometimes two or three sentences beginning with

\* "There must be allowed in some places graphical *errata* of the scribes, especially in *Chronicles*, and in the translation of LXX.; and that is the case of all books in the world that are of any antiquity." *Wall* (on the place), II. p. 163. For the various conjectures of the learned, who scruple to make such allowance or *d'admettre une faute dans les livres des Chroniques*, see *M. Roques*, VI. pp. 316—320. Also *Blayney*, pp. 450, 451.

† As is explained by *Blayney*, p. 451. (P.) See *Wall*, II. p. 164.

‡ *Antiq.* B. x. Ch. viii. Sect. v.

§ "These three verses are not in LXX.; nor are they in 2 *Kings* xxv., from whence the rest of this chapter is taken. They contain dates of years, and numbers of men, very difficult to be accounted for." *Wall*, II. pp. 164—166. See *Pilking-ton*, p. 61; *Blayney*, pp. 452, 453.

|| *Blayney*, pp. 453, 454. See *Harmer*, II. pp. 117, 118.

¶ "There is in LXX. a preface to this book, which is not in *Heb.* 'And it came to pass, after that *Israel* was carried captive, and *Jerusalem* laid waste, *Jeremiah* sat weeping, and made this lamentation over *Jerusalem*, and said.' " *Wall*, II. p. 166. See *Blayney*, p. 455.



the same letter are placed together, and sometimes the initial letter is changed in every sentence. Though the prophet laments the desolate state of his country, he acknowledges the justice of God in it, as it was the consequence of their many provocations. Sometimes the prophet is the speaker, and sometimes the people, or the country, as will easily be perceived.

CHAP. I. 2. The neighbouring nations were engaged in the opposition to the *Chaldeans* jointly with the people of *Judah*; but when the latter were attacked, none of their allies came to their assistance, but rather aggravated and rejoiced in their misfortunes.\*

3. That is, in a place where she cannot avoid them. It may allude to the custom of drawing wild beasts into an inclosure, in a narrow part of which they are easily taken.

9. Though she bore evident marks of pollution, she was not apprehensive of any ill consequence from it.

14. [*"My transgressions have been closely watched."*] That they might not escape. The image is borrowed from a fowler, who watches the motion of a bird, in order to entangle him into his net.†

Being thrown down with a heavy yoke upon his neck, he could only support himself on his hands, but was not able to raise himself up.

15. The effusion of blood was so great as to resemble the flowing of the juice of grapes from a vat, in which they were pressed.‡

20. *Death*, in this place, must mean the pestilence.§

21. Thou hast brought a season of adversity upon me, and wilt bring it upon them in their turn.||

II. 1. The *footstool* means *the ark of the covenant*, over which was *the mercy-seat*, where was the symbol of the Divine presence.¶

3. That is, the *right hand of Israel*; so that he could not strike his enemy.\*\*

11. †† There is the same idea in the book of *Job* (xvi. 13), *He poureth out my gall upon the ground*. All the entrails are supposed to be affected, in a state of extreme grief; but these effects are said to be more observable in the Eastern countries, where the human frame is more acutely sensible,

\* See *Blayney*, p. 456.

† *Ibid.* pp. 458, 459.

‡ "See *Isaiah* lxiii. 2, 3; *Rev.* xiv. 20, xix. 15;" *Blayney*, p. 459.

§ See *Chap.* xv. 2, xviii. 21; *Blayney*, pp. 297, 316, 459. || *Ibid.* p. 460.

¶ "It is plain out of 1 *Chron.* xxviii. 2." *Mede* (on *Ps.* cxxxvii. 7), p. 393. See *Blayney*, p. 460.

\*\* See *Jer.* xxi. 24; *Blayney*, p. 461.

†† "LXX. 'My glory is thrown down upon the ground.'" *Wall*, II. p. 167.

than with us. Hence the expression of *the sounding of the bowels*, or the effects of compassion, the idea of which would never have occurred to an *European*.

16, 17. In these verses the alphabetical order of the initial letter is inverted, probably through the carelessness of the transcriber: for, in the *Syriac* version the order is regular, and it is of no consequence with respect to the scenes, which of them be placed first.\*

18. [*Let not the daughter of thine eye stand still.*] The *daughter of the eye* may mean a tear.†

III. 3. [*Against me only hath he sitten.*] Sitting implies continuance in doing a thing.‡

14. *To all nations.*§

16. ¶ By rolling in ashes, earth or ashes would get into a person's mouth.

21. Till this verse, we have had nothing but the language of complaint. Here the writer suggests the strongest reasons for hope, and expresses the greatest confidence in the justice and goodness of God.

36. [*"Seeth not."* *Marg.*] That is, he does not approve. So we read, *Hab. i. 13, Thou art of purer eyes than to behold evil, and canst not look on iniquity.* The word *know* is frequently used in the same sense, *Ps. i. 6, The Lord knoweth the way of the righteous.*

37. Whatever is foretold, and really comes to pass, must have been foreseen and directed by God. This was the case with respect to the sufferings of the Israelites.

39. While a man lives he enjoys many blessings, and all that he can suffer is no more than he deserves.

43. [*Thou hast fenced about with anger.*] This seems to be an allusion to the method of hunting wild beasts, by inclosing a large tract of country, and driving many of them into a narrow compass.¶

46—48. According to the order of the alphabet, which is generally observed in this book, these verses should follow 49—51; and they are so disposed in the *Syriac* version.\*\*

51. Perhaps lesser towns, depending on the metropolis.††

IV. 5. They sheltered themselves in a place where dry dung was kept for fuel.‡‡

6. *Sodom* was destroyed suddenly, but *Jerusalem* suffered more, because her calamity came on gradually.

\* *Blayney*, pp. 463, 464.

† *Ibid.* p. 464.

‡ See *Ps. l. 20, cxix. 23; Blayney*, p. 467.

§ MSS. (P.)

¶ "LXX. 'Fed me with ashes.'" *Wall*, II. p. 167. See *Blayney*, p. 468.

¶ *Blayney*, p. 471.

\*\* *Ibid.*

†† See *Jer. xlix. 2; Blayney*, p. 471.

‡‡ See *Harmer*, I. pp. 256, 257.



9. [*Pass away before the fruits of the field.*] They die before there is any failure of sustenance, and thus do not experience the distress of famine.\*

14. If they did them no other injury, they defiled them by touching them.

15. They misbehaved not only at home, but even in a state of captivity, which brought farther ill treatment upon them.†

20. This means king *Zedekiah*.‡

21. This is "an ironical mode of address,"§ intimating that they had no cause of joy, as their punishment was approaching.

V. 4. After the return from Babylon, it appears, from *Nehem.* ii. 8, that timber was not cut without leave, whereas before, it is thought that certain forests were open to all persons.

6. They submitted to the *Egyptians* and *Assyrians*, in consequence of their distresses.

9. They were exposed to the incursions of the *Arabs*.||

12. That is, by the hand of their enemies.

## EZEKIEL.

**EZEKIEL** was a priest carried captive in the reign of *Jehoiakim*, and from this captivity his prophecies are dated. He, together with many others, was settled at *Tel-abib*, or some other place on the river *Chebar*, the *Chaboras* of the Greeks, which runs into the *Euphrates* on the east side at *Carchemish* (*Circesium*), near two hundred miles north of Babylon. Near this river was the scene of *Ezekiel's* prophecies, which continued through a course of twenty-two years.¶ Though he was contemporary with *Jeremiah*, who was in the land of *Judah*, and with *Daniel*, who lived in *Babylon*, he does not appear to have had any communication with either of them. The latter, however, is mentioned by him (or rather by the Divine Being) in his writings, with extraordinary respect.

Like *Jeremiah*, *Ezekiel* expostulates with his countrymen on their idolatry and vices, and he predicts the fate of the

\* *Blayney*, p. 474.

† See Lowth's *Isaiah* (lii. 11), p. 296.

‡ *Blayney*, p. 473; *Josiah* in 2 *Chron.* xxxv. 25—27. See *Josephus*, *Antiq.* B. x, Ch. v. Sect. i.

§ "Like that *Eccles.* xi. 9." *Blayney*, p. 475.

|| "Who might not improperly be called the sword of the wilderness. See *Harmer*, I. pp. 87—89." *Blayney*, pp. 476, 477.

¶ Archbishop Newcome's *Ezekiel*, 1788, p. vi. See *Wall*, II. p. 166.

neighbouring nations, and the prosperous state of his own, with a more circumstantial account of their final settlement in their country, than any of the preceding prophets.

CHAP. I. 1. This *thirtieth year* was perhaps that of the prophet's own age.\* The paraphrase of *Jonathan* makes it to be thirty years from the finding of the book of the law, in the eighteenth year of *Josiah*. But though there was this space of time between that event and the fifth of the Captivity in the reign of *Jehoiakim*, it does not appear to have been an *epoch* from which any events were dated. *Scaliger* supposes it to be the year of the reign of *Nabopolassar*, the father of *Nebuchadnezzar*. But neither does this appear to have been an *epoch* referred to on any other occasion.

4. A luminous *cloud* was the usual symbol of the Divine presence; and in general it was not accompanied by any other appearance. But here it has many accompaniments, seemingly that of a chariot, or throne, under which were wheels, and *cherubim*; and on the throne was a human form, resembling the appearance of *the Ancient of Days*, or the Supreme Being, in the visions of *Daniel* [vii. 13].

6, 10. The word rendered *faces* may signify *forms*, or *likenesses in general*, and some suppose that the *cherubim* had not the faces of the four animals, but the head of a man, the shoulder and mane of the lion, the wings of the eagle, and the body and legs of an ox.†

11. *Cherubim* were emblematical figures, and not the likeness of any thing that really existed, but always compounded of several creatures; but what was signified by them is very uncertain. The *cherubim* in the books of *Moses* had each two wings; those of *Isaiah*, called *seraphim*, had six; and these had four. Another circumstance peculiar, as far as we know, to these, was their having feet resembling those of a calf. They had also human hands under their wings. All the animals which they resembled, are such as are generally considered as the perfect, having some distinguishing excellence; as, the lion, denoting courage; the bull, strength; the eagle, swiftness; and the man, intelligence. In the Revelation, the *four living creatures*, which seem to be of the same nature with these, represent the church of Christ in a state of glory; but here they do not seem to have any such meaning, but to have an office similar to that of angels.

12. In the opening of this vision the prophet saw *a stormy*

\* *Houbigant in Newcome*, p. 1.

† *Spencer*, p. 865. (P.)



wind coming from the north, and this magnificent appearance accompanied that wind, and it is the same word that is here rendered *spirit*. It must therefore signify that these *cherubim* accompanied that wind wherever it went.

13. The LXX. makes a better sense than the Hebrew of this verse: *And among the living creatures there was an appearance like burning coals of fire. It went up and down among the living creatures.\**

14. Besides the refulgent appearance of these *cherubim*, flashes of fire were seen darting among them.

20. — *Thither was their spirit to go*, is wanting in several MSS. and the LXX.†

These wheels are not so clearly described as to give us a distinct idea of their position or use, but they seem to have accompanied a chariot, supporting a throne.

21. Or, according to the LXX., a living spirit was in the whole. They appeared to be animated, and accordingly they were full of eyes.

22. By an easy transposition it will be, *as the colour of transparent crystal,‡* which is more probably the meaning.

This firmament must have been the body of a chariot, which supported the throne, and it was transparent like ice. Notwithstanding the caution so expressly given by *Moses* to make no representation of God, and it was observed to them that they saw no appearance of any thing on Mount Sinai, but only heard a voice; yet in prophetic visions this appearance of a human form was several times exhibited, and to *Abraham* it was something more than a vision. Yet these representations did not lead those who saw them to suppose that the Supreme Being had any proper form, or that he was confined to any particular place: for, whatever purpose was answered by these temporary appearances, he is also represented as omnipresent, and omniscient, filling heaven and earth. These splendid appearances, whatever was their particular form, were calculated to impress the mind with sentiments of awe and reverence. Of all the prophets, however, only *Isaiah*, *Ezekiel* and *Daniel* had this appearance exhibited to them.

23. — *Every one had two which covered on this side*, is wanting in several MSS. and the LXX.§

25. — *When they stood and had let down their wings*, is wanting in several MSS. and the LXX.||

\* *Com. and Ess.* II. p. 58. See *Wall*, II. pp. 168, 169.

† *Newcome*, p. 5. See *Wall*, II. p. 170.

‡ *Com. and Ess.* II. p. 58.

§ See *Wall*, II. p. 171.

§ *Newcome*, p. 6.

27. *Jerome* thought that by the word rendered *amber*, here and *Chap.* viii. 2, some precious metal was meant.

II. 1. The prophet, awed by the refulgent appearances described above, had naturally prostrated himself on the ground.\*

The phrase *son of man*, which is generally synonymous to *man*, as in *Ps.* viii. 4, *What is man that thou art mindful of him, and the son of man that thou visitest him?* is not usually applied to any of the prophets except to *Ezekiel* and *Daniel*, both of whom resided in *Chaldea*; and it is thought to be an imitation of the phraseology of that country.

3. The charge here given to *Ezekiel* very much resembles that given to *Jeremiah*. Indeed the circumstances of these two prophets were in a great measure the same, the *Jews* in *Palestine*, and those who had been carried captive, being at that time of the same disposition. The effect of this captivity did not appear immediately, though it was sufficiently remarkable afterwards, curing them of every propensity to idolatry.

6. By *scorpion* is to be understood a kind of *thorn*, whose prickles are of a venomous nature, called by the Arabs *scorpion thorns*.†

9. All this, it is to be observed, passed in vision. The appearance of this *hand* came, no doubt, from the Supreme Being.

10. ‡ “The ancient books were rolled on cylinders of wood or ivory, and usually the writing only on the inside.”§

III. 3. The image of eating a book, is not a very natural one. It implies, however, the prophet’s receiving, and as it were digesting, the contents of it. The pleasure he at first received from it must have arisen from the honourableness of his mission,|| and not from the subject of it; for he was apprized that the contents of the book would be the occasion of grief to him.

9. This encouragement is similar to that which was given to *Jeremiah*.

14. He *went in bitterness*, from considering the unpleasant message he had to deliver, and the disagreeable circumstances into which it would probably bring him.

15. Though residing near the same *river*, he must at this time have been at some distance from the place where he now dwelt.

\* “In the Eastern manner, *Chap.* i. 28.” *Newcome*, p. 7.

† See 1 *Kings* i. 11, Vol. XI. p. 433; *Newcome*, p. 7.

‡ “Scriptus et in tergo necdum finitus Orestes.” *Juv.* (i. 6), quoted by Grotius.” *Newcome*, p. 8.

§ *Ibid.*

|| *Secher*, MS. in *Newcome*, p. 8.



16. He was silent, having received no particular commission, but uneasy under the expectation of it, from knowing its general nature.

20. All events are in a certain sense justly ascribed to God, even those by which men's hearts are hardened, and they suffer in consequence of it. Thus God is said to have hardened the heart of *Pharaoh*, and even to have raised him up for the important design of his providence, such a character as his being wanted for the purpose. But this does not at all lessen the guilt of persons who are actuated by bad motives, and who are therefore the proper subjects of punishment.

24. This might be to represent *Jerusalem*, shut up by the siege.

25. He was to exhibit in his own person a picture of the future condition of his countrymen, in order, no doubt, to draw the greater attention to it.

26. His being *dumb*, was perhaps to signify that God would for a time withdraw his communications by the prophets.

IV. 3. This was to represent the state of *Jerusalem*, which was about to be *besieged*. The aptness of this emblem is not apparent; and if he was to observe this posture in sleeping only, it could not be known except from himself.

5. This number of *years* will extend from the siege of *Jerusalem*, to the beginning of the reign of *Jeroboam*, when the worship of the golden calves commenced; and though the approaching calamity would more especially affect the tribe of *Judah*, yet, no doubt, many of *the ten tribes*, who had been permitted to remain in the country, and who appear to have been subject to the king of *Judah*, suffered the same fate with them in this captivity.\* It is computed that the siege of *Jerusalem* lasted about this number of natural days.

6. This is supposed to be reckoned from the eighteenth of *Josiah*, when the people, as it were, renewed their covenant with God, and engaged afresh to observe the laws of *Moses*.† The uncertainty attending these computations is a pretty good proof that the book is no forgery. Had this been the case, no prophecy would have been unfulfilled, or liable to any material objection.

\* On the difference in the numbers between the *Hebrew* and LXX., see *Wall*, II. p. 172; *Newcome*, p. 12.

† See *Mede* (B. iv.), p. 784; *Newcome*, p. 12.

7. \* It was customary in mourning to lay the arms bare, and to beat them till they were black and blue.†

9. ‡ The word here rendered *fitches* should have been *rice*. Bread made of *millet*, *Niebuhr* says he found so disagreeable, that he would have preferred plain barley bread to it.

12. This was to shew, that the people would be reduced to great straits, in consequence of which they would have but a scanty allowance of provisions.§

15. *Camel's dung* is commonly used for fuel in the East. To shew the straits to which the inhabitants of *Jerusalem* would be reduced, the prophet was not only to eat a limited quantity of food, but to prepare it in the most disgusting manner.

V. By a striking emblem, the Divine Being here announced the calamities and dispersion of the Hebrew nation in language very similar to that of *Moses*.

3, 4. This represents the preservation of *a few* after the siege, but many of them were destroyed in consequence of the conspiracy of *Ishmael*, and the flight into Egypt:||

6. Other *nations* did not *change* the religion of their ancestors, but the *Israelites* had done so.

7. — *But have done according to the judgments of the nations.*¶ This was the reading that *Luther* translated from.

12. We are not to suppose that the people would be exactly divided into these *three parts*; but that they would suffer in these different ways..

15. *Moses* had said that they would be *a proverb and a by-word* in all nations; and never was any prophecy more literally fulfilled than this, as we see at this day.

VI. This chapter contains a distinct prediction concerning the desolation of the kingdom of *Judah*, on account of the idolatry of the people, and of the preservation of some who would be reformed.

11. — *Therefore will I cut thee off.*\*\*

14. This was part of the desert mentioned in *Numb.* xxxiii. 47, bordering on the country of *Moab*; but it does not appear to have been more of a desert than many other places.

\* "Thine arm uncovered. Disengaged from the upper garment worn in the East; and thus ready for action. See Taylor's *Concordance*, and *Isaiah* lii. 10." *Newcome*, p. 13.

† See *Harmer*, III. pp. 413—415.

‡ "LXX. 'One hundred, ninety days.'" *Wall*, II. p. 172.

§ See *Wall*, II. p. 172; *Harmer*, I. pp. 259, 260; *Newcome*, p. 13.

|| See *Jer.* xli.—xliv.; *Newcome*, p. 14.

¶ MSS. *Kennicott*. (P.) See *Newcome*, p. 13.

\*\* MSS. (P.)



VII. This chapter contains nothing but a prediction of approaching calamity, on account of the idolatry of the people.

10. "The rod of oppression."\*

11. Rather, *violence riseth up against the rod of wickedness*;† meaning the punishment of the invading enemy.

12. The enemy would soon take what they had sold.

13. At the year of *jubilee* the property they had sold reverted to the original owners, but this would not be the case now.

14. [*None goeth.*] Through timidity, owing to the formidable appearance of the enemy.

16. Rather,

*If (or though) any fugitives of them should escape,*

*Yet shall they be on the mountains like the doves of the valley.‡*

17. *Water*, in this place, may signify *sweat*,§ implying great fatigue and weakness.

19. This money shall be of no use to them, because they had employed it to make and adorn their idols.||

22. *The Holy of Holies*, in the Temple.

23. [*A chain.*] An emblem of a state of bondage and captivity.

By the help of the LXX. this may be rendered,

*For the violent shall enter into it, and defile it,*

*And they shall make it a pollution, (or vile thing).¶*

27. According to the LXX. it is, *And the hands of the people of the land shall be enfeebled*; become as it were paralytic.\*\*

VIII. This *chapter*, and the ninth, tenth and eleventh, contain an account of a vision which the prophet had as he was sitting in his own house, when the elders of the people were with him, when he was carried in spirit, that is, appeared to be carried, to *Jerusalem*, to have a view of the abominable idolatries that were committed in the Temple itself. Some are of opinion that he had not this vision, or trance, while the elders were with him, but that he related to them what he had seen before. The trance might not, however, be of any long continuance; and these elders, per-

\* *Newcome*, p. 20.

† *Com. and Ess.* II. p. 59.

‡ *Ibid.* See *Newcome*, p. 21.

§ "In sudorem solventur." *Houbigant*. See *Newcome*, p. 21.

|| "See *ver.* 20, *Chap.* xvi. 17; xlv. 12." *Newcome*, p. 21.

¶ *Com. and Ess.* II. p. 59. See *Wall*, II. p. 174; *Newcome*, p. 22.

\*\* *Com. and Ess.* II. p. 60. "The king shall mourn, is not in LXX. *Vat.* And *Origen* says, perhaps they did not find it in their *Hebrew*." See *Wall*, II. p. 174; *Newcome*, p. 23.

ceiving that there was something extraordinary in the case, might wait till he was recovered from it.

2. — *As the appearance of a man. It was downwards a man.\**

This appearance was that of the Supreme Being. *The colour of amber* was something at the same time bright and transparent, like flame.

3. What this idol was, does not appear. It is called *the idol of jealousy*, because it was set up in opposition to the true God, at which he is always represented as jealous, and he is therefore often styled *a jealous God, who will not give his glory to another.*† As the worshippers are afterwards represented as bowing to the East, the idol was probably *Baal*, or the Sun, that was the object of worship.

5. *Ahaz* removed the brazen altar to the *north* side of the court, to make room for another which he set up after the pattern of one that he saw at *Damascus*. From this circumstance it is possible that *the north gate* of the Temple might come to be called *the gate of the altar.*‡ Originally its place was directly in front of the Temple.

7. The Heathens frequently had places of worship in caverns, the insides of which were covered with figures adapted to it. There are many remains of such in the East.

10. These were the figures of such animals as were objects of worship in *Egypt*. They are called *abominable*, on account of the abominable use that was made of them.§ *Diodorus Siculus* says, that “round the room at *Thebes* (in *Egypt*), where the body of king *Osymanduas* seemed to be buried, a multitude of chambers was built, which had elegant paintings of all the beasts sacred in *Egypt*.”||

11. This was probably some prince, or one of the elders of the nation.¶

12. Many of the rites of the Heathen worship were performed in *dark* subterraneous places, as the cave at *Elephanta*, near *Bombay*.

Here is probably a reference to certain small images which

\* MSS. LXX. (P.) See *Chap.* i. 26, 27; *Hallett*, II. p. 14; *Wall*, II. p. 174; *Com. and Ess.* II. p. 60; *Newcome*, p. 23.

† See *Deut.* xxxii. 21; *Newcome*, p. 24.

‡ See *2 Kings* xvi. 14; *Newcome*, p. 24. “LXX. ‘Northward of the east gate.’” *Wall*, II. p. 174.

§ “Perhaps, by *filthy idols*, Ezekiel might allude to the filthy appearance these idols made, begrimed and black with the smoke of incense and lamps, that were perpetually burning before them.” *Com. and Ess.* II. p. 40.

|| “*Diod. Sic.* (I. p. 59, ed. *Wess.*) referred to by *Secker*.” See *Newcome*, p. 24.

¶ See *Chap.* xi. 1.



the Heathens made use of as tutelary gods for the preservation of their houses and goods.\*

14. This was *Adonis* of the Greeks. The festival began with the representation of a deep mourning, and ended with all kinds of riot and debauchery. The worshippers, after beating themselves and lamenting, performed the funeral obsequies of *Adonis*, as dead. Afterwards, pretending that he was alive, the women, it is said, who would not consent to be shaved, were obliged to prostitute themselves to strangers, and the money they received was consecrated to *Venus*.†

The Greeks also placed their dead near the doors of their houses, when they made lamentation for them.

16. The Temple was built in such a manner, that persons on entering it had their faces towards the West, which was contrary to the general situation of the Heathen temples. In order, therefore, to bow *toward the east*, in the worship of the Sun, they must turn their backs to the Temple.‡

17. The Heathens, in the worship of their deities, held *branches* of the trees which were dedicated to them.§ But Archbishop Newcome renders it, *They send forth a scornful noise through their nostrils*.||

IX. This is a representation of the symbol of the Divine presence coming out from *the Holy of Holies*, and ordering the destruction of all idolaters in *Jerusalem*, but with an express direction to spare those who did not join them, but lamented the state of the country on that account.

4. Before the *Hindoos* enter their temples, they are marked by the *Bramins* upon their foreheads with marks of different colours, according to the deity which the worship respects.

7. The Heathens were so superstitious, that any criminal taking refuge in one of their temples was absolutely safe. He might be starved out, but the temple must not be violated. Here the Divine Being directs that no such regard be paid to his Temple, when justice called for the death of a criminal. And, according to the laws of *Moses*, a man condemned to die, was to be taken even from the altar, and

\* *Spencer*, p. 449. (P.) "The place should be rendered, *In the dark, every man in his bed-chamber*, as the same expression is rendered 2 *Kings* vi. 12. This reading is confirmed by every version in the *Polyglot*, and most agreeable to the rest of the verse." *Hallett*, III. pp. 14, 15.

† *Fragments*, IV. p. 186. (P.) See *Marshall* in *Shuckford* (B. iv.), I. pp. 212, 213; *Harmer*, III. p. 378; *Milton*, P. L., I. 446—457, and P. Hume's *Annotations*, 1695.

‡ See *Young*, I. p. 231, (on vers. 3, 5, 10, 14, 16,) II. pp. 170, 171; *Newcome*, p. 25.

§ See *Plutarch* in *Theseus*.

|| See his *Note*, p. 26. "LXX. 'And, lo, they are as mockers.'" *Wall*, II. p. 174. See *Com. and Ess.* II. p. 60.

put to death. Here the Temple itself, which had been polluted with idolatrous rites, was directed to be polluted with the blood of the idolaters.

X. 2. It does not appear where this *fire* and these *coals* were. In the vision of *Isaiah*, [vi. 6,] coals were taken from the great altar, where a fire was always burning.

3. This was *the south side* of the Temple, facing the *east*. But if the language here used respected the man's entering, it may mean *the north side*.

4. That is, it had moved from the usual place of the *cherubim*, in *the Holy of Holies*, and was advanced to the entrance of the house, as if about to leave it.

12. This description is the same with that in the first chapter.

14. The *wheels*, as well as the *cherubim*, were animated, and had *eyes*. This face, no doubt, was that of the *ox*, to agree with the former account. Or the term *cherub*, being derived from a root which in the *Chaldee* and *Syriac* languages signifies *to plough*, may mean the same thing.

19. This was a partial removal of the symbol of the Divine presence from the Temple, as if ready to leave its earthly habitation for a heavenly one; emblematical, probably, of his desertion of the place, and its approaching destruction.

XI. 3. This must refer to one of the prophecies of *Jeremiah*, and to the letters which he wrote to the captives in the reign of *Jehoiakim*, advising them to build houses, and provide for their continuance in Chaldea *seventy years*.

In the *city* being *the caldron*, and the people *the flesh*, there seems to be an allusion to the custom of preparing the meat of the sacrifices that was to be eaten in the Temple. It implied that *the caldron* and *the flesh* must not be separated.\*

7. This was giving a different meaning to their own words.

11. The enemy making his attack at *the border* in the first place.

13. As it seems probable that this *Pelatiah* really died while the prophet was in his trance, it would, as soon as it was known, be a great confirmation of the truth of all his predictions.

15. — *Thy brothers, the men of thy captivity.*†

This was treating those who had been carried captive with contempt, as outcasts, as if the whole country then belonged to themselves.

\* See *Wall*, II. p. 175; *Newcome*, p. 30.

† LXX. (P.)



19. — *A new heart.\**

20. This must not refer to the return from *Babylon*, but from their final dispersion, which has not yet taken place.

23. The symbol of the Divine presence had now left both the Temple and the *city*, as a token, no doubt, of his desertion of it, and abandoning it to destruction.

XII. 3—6. † The prophet is here directed to act as if he was preparing to go into captivity, to signify that those who were then in *Palestine*, would also be conquered, and many of them carried captive.

13. His eyes were put out,‡ but he was brought to *Babylon*.

16. The great object of all the Divine dispensations respecting the *Israelites*, was the instruction of the rest of mankind.§ It was to be made apparent to all the world that they were expelled from their country, and dispersed among all nations, as a punishment for their idolatry and their vices.

17—20. We have here, in the conduct of the prophet, another sign of what would be done by all the people.

22. This must have been the language of profane persons, who, after hearing the judgments of God denounced against them by several of the preceding prophets, and the predicted desolation of the country not immediately taking place, derided them, and the visions which they pretended to have.

23—25. Here they are assured that it would not be in their power to talk as they had done, much longer; for that the predictions would speedily be verified.

XIII. 1—3. There is much complaint of the order of *prophets* or *scribes* in *Jeremiah*, as well as in this book of *Ezekiel*; but I do not recollect to have read of it much before their time. These prophets joined with the rest of the people in their idolatrous rites, and opposed the true prophets, charging them, no doubt, with false pretensions to divine communications, and sometimes claiming it themselves.

4. They were both cunning and rapacious.

5. They did nothing to avert the anger of God against their nation.

6. They pretended to a power of foretelling future events, but they were such as they hoped would come to pass by natural means.

9. They should never more return, and join with the rest

\* MSS. (P.)

† See *Harmer*, I. pp. 431—434; *Newcome*, p. 33.

‡ At *Riblah*, 2 *Kings* xxv. 7.

§ See Vol. XL p 35.

of the people in their public *assemblies*, so as to have their names entered into a catalogue for that purpose.

10. These false prophets are represented as endeavouring to defend the city with walls of fortification that were ill built, and would not stand, so as to be any security against the determination of God to give it into the hand of the enemy.

18. \* Persons at their ease in the East recline on carpets, with their heads and arms supported by pillows, which it was the business of women to prepare. After using these cushions, Lady M. W. Montague† says, she should never endure chairs again as long as she lived. By this figure they are represented as lulling men to sleep with deceitful predictions. What is meant in this place by *covering the head*, is not so evident. It may mean some dress which covered the eyes, and thereby promoted sleep. To *hunt for the souls* or *lives* of persons, was to lay wait for their destruction, which would in effect be the issue of their conduct with respect to them.

19. That is, while ye practise idolatrous and magical rites for trifling presents. In the East, bakers are paid by a part of the bread that they have baked; and compensations in bread are for services of the lowest kind.‡

20. The margin has, *hunt a soul into the gardens*, meaning perhaps the places devoted to prostitution in the worship of *Astarte*.§

*To make them fly*, is not in the LXX.

23. It shall no more be in your power to practise your idolatrous rites.

XIV. Notwithstanding the concealed or open idolatry of the *Israelites*, they never entertained any doubt of the power of their own God; and they were desirous of conciliating his favour as well as that of the foreign deities, which, with the rest of the world, they perhaps considered as the original and proper gods of *Palestine*.

3. They practised their idolatrous rites not openly, but in secret, as was done in the precincts of the Temple at *Jerusalem*.

\* "This is a translation of the ancient versions: but if it be a proper translation of the original, the commentators have, hitherto, been so deficient as not to give a good explanation of these uncommon phrases; so that they convey no just ideas to the *English* reader.—These instances shew the benefit and expediency of a more correct and intelligible translation of the Bible, than we have at present, and that a translator should not too strictly adhere to any of the former versions." *Pilkington*, pp. 117, 118. See *Harmer*, II. pp. 96—100, 123; *Newcome*, pp. 38, 39.

† *Letters*, No. xxxii.

‡ See *Harmer*, I. p. 270.

§ See *Com. and Ess.* II. pp. 61, 62.



9. That is, when the false prophets predict what does not come to pass, it is God who, in the course of his providence, orders that it should be so.\*

14. It may be clearly inferred, from this mention of *Job*, in conjunction with *Noah* and *Daniel*, that he was a real person as well as they. This prophecy was delivered in the sixth year of the Captivity in the reign of *Jehoiakim*, and *Daniel* was carried captive in the fourth of *Jehoiakim*, after which he reigned four years, and *Jehoiachin* only three months: consequently *Daniel* had at this time been fourteen years in *Babylon*, and was, no doubt, well known, and highly respected, on account of his interpretation of *Nebuchadnezzar's* dream. This testimony of the Divine Being himself is an undeniable evidence of the eminent piety of these men.

21. If this conduct would be just with respect to other countries, much more would it be so with respect to *Jerusalem*.

23. The people would be reformed by these severe judgments.

XV. The Israelites are here exhibited under the character of a *vine*, which, though of great value when it bears grapes, is of no use at all as wood, even when it is sound, and much less when it is burned; and this was all the use that could be made of it, viz. as fire-wood. The nation was now to be destroyed for its unfruitfulness.

XVI. This chapter contains a fine and striking allegory, in which *Israel* is compared to an exposed female infant, taken care of, espoused and raised to sovereign dignity, but afterwards becoming a prostitute; and yet hereafter to be received into favour, on her return to her husband.

3. This is the language of reproach, and not to be taken literally. The people were become as degenerate as if they had been descended from those stocks.

4. Water with a little salt was used in order to harden the skins of infants.†

12. A principal ornament in the East is a jewel hanging from the nostril, which is perforated for that purpose.‡

26. They worshipped the gods of Egypt.

33. There would have been some apology for her conduct if she had prostituted herself for a reward; but she did it from mere wantonness.

\* It has been proposed to translate with an interrogation. See *Le Cene*, p. 151; *Essay*, 1727, p. 102; *Com. and Ess.* II. p. 31.

† "*Galen de San.* (I. 7, in *Pol. Syn.*)." *Newcome*, p. 44.

‡ See *Chardin* (MSS.), *Harmer*, II. pp. 390, 391.

37. Nothing was so opprobrious as to expose the nakedness even of men, and much more that of women.

40. The punishment of adultery was stoning to death, as we see in the gospel history, *John* viii. 5, &c.

42. \* After a sufficient punishment the nation would be reformed.

46. The face was supposed to be directed to the East, and then *Samaria* would be to the *left hand*, and *Sodom* to the *right*.

50. — *As thou hast seen.*†

53. That is, the district formerly occupied by *Sodom* will hereafter be populous and flourishing.

57. ‡ Some copies have *Edom* instead of *Syria*, the difference between these words in the *Hebrew* being very small.

63. This is a clear prophecy of the future happy state of the *Hebrew* nation; when they shall have been sufficiently punished for their apostacy, and restored to the Divine favour.

XVII. The past and future state of *Palestine* is here described in an allegory, which is immediately afterwards explained, and the prophecy concludes with a prospect of future happy times.

3. § From the subsequent explanation of the allegory this appears to mean *Nebuchadnezzar*.

4. He took king *Jekoiachin* and carried him to *Babylon*, which was a city that was become considerable by means of merchandise.

5. *Zedekiah* was made king by *Nebuchadnezzar*, but kept in a state of subordination and vassalage.

7. This is the king of *Egypt* to whom the people of *Judah* applied for assistance when they revolted from the *Chaldeans*; and the disappointment of their expectations from him is here predicted.

12. This is an explanation of the preceding allegory.

15. This rebellion must have been between the sixth month of the sixth year, and the fifth of the seventh year of *Nebuchadnezzar*.

22. Here, in the continuation of the same allegory, the future flourishing state of the *Israelites* is foretold.

\* "LXX. 'Will regard thee no more.'" *Wall*, II. p. 178.

† MS. *Newcome*. (P.)

‡ "These verses (56, 57) seem much confused in our version; perhaps the following may express their meaning: 'Thy sister *Sodom* was not (thought worthy of) the mention of thy mouth, in the day of thy pride, before thy wickedness was discovered.—In like manner thou art now the reproach of the daughters of *Syria*, &c.'" *Com. and Ess.* II. p. 62.

§ See *Harmer*, II. p. 451; *Newcome*, p. 52.



XVIII. 2. The people complained that they suffered, not for their own sins, but for those of their ancestors ; and as far as the fourth generation they might conclude this to be the case from the declaration of the Divine Being to *Moses*, when they were at the same time assured that God would shew mercy to thousands of generations of them that loved him and kept his commandments. The meaning probably was, that for the sins of that generation, and the subsequent ones, they would suffer for a time ; yet on account of the piety of their ancestors, *Abraham*, *Isaac* and *Jacob*, and the promise of God to them, their nation would hereafter, though after a thousand generations, and for thousands of generations to come, be most flourishing and happy. It was, therefore, in fact, a prophecy concerning the fate of the nation. But whatever was the case in general, they are now assured that they should have no reason to apply this proverb to themselves. They of that generation suffered for their own sins, and in the present captivity a distinction would be made between the idolaters, and the pious worshippers of *Jehovah*. The same was intimated in the parable of the *good and bad figs* in *Jeremiah* [xxiv. 2, 3].

6. The feasts or sacrifices to the Heathen gods were held *on mountains*, and high places.

8. To lend *upon usury* was forbidden from a *Hebrew* to a *Hebrew*, in order to teach them brotherly love ; but it was not forbidden with respect to strangers. It was not, therefore, considered as a thing unlawful in itself. Besides, the *Hebrews* were not to be a commercial people, to whom laws concerning the use of money are most necessary, a profit being made by the use of money as much as of any other commodity ; so that both the person using it, and the person lending it, have each a natural claim to the emolument accruing from it, as much as from the use of land.

Here is a mixture of precepts, some being of a moral, and others of a ritual nature. But if the offence be wilful, and habitual, there is in both the cases the same contempt of the authority of God in commanding the observance ; so that in both the cases the offence is a proper immorality.

32. The doctrine of this *chapter*, according to which every person suffers only for his own sins, and is rewarded for his own virtues, is not literally true, but on the supposition of a future state ; because, as *Solomon* says, we see that in this life *all things*, in a great measure, *fall alike to all* ; and in this state of discipline it is proper that it should be so. Though, therefore, no express mention is made of a future

state in the books of the *Old Testament* that precede this, there are, I think, several allusions to it; and I doubt not it was the belief of the *Israelites* at this time, and in all times. To *Daniel*, who lived at this time, it was evidently well known, and to all the nation in the time of the *Maccabees*: for then it was nobly acted upon; great numbers enduring death and torture, with the prospect of a happy resurrection. And this belief our Saviour found well established in his time.

XIX. This *chapter* contains two allegories, drawn up in the form of poetry, or artificial composition, the rules of which we are not acquainted with.

3, 4. This means *Jehoahaz*, the son of *Josiah*, who was carried captive into *Egypt*, and died there.

5. This means *Jehoiakim*, another son of *Josiah*. His mal-administration is here described, and also his fate, agreeably to his history, 2 *Kings* xxiv. 2: *And the Lord sent against him bands of the Chaldeans, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it.* According to the prophecy of *Jeremiah*, [xxii. 19, xxxvi. 30,] he must have died in prison, and his body have been left unburied.

7. According to the LXX., *He brought evil upon their palaces.\**

10. This is another allegory, representing the former prosperous, and the then desolate, state of the country.

One ancient version has, *in thy vineyard*, instead of *in thy blood*.†

XX. In this *chapter* we have a history of all the Divine dispensations with respect to the *Israelites*, and a prophecy of their final establishment and prosperity.

3. Whatever propensities the *Israelites* had to idolatry, they always retained a respect for their own God and his prophets.

5. In swearing, the *Jews* lift up their right hand towards heaven.‡ This explains *Ps.* cxliv. 8: *Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.* That is, they took false oaths.

\* See *Wall*, II. p. 179; *Newcome*, p. 61.

“And he broke down their palaces,

And laid waste their cities.” *Com. and Ess.* II. p. 63.

† *Com. and Ess.* II. p. 63. “LXX. ‘Like a vine and a pomegranate flower.’” *Wall*, II. p. 180. See *Newcome*, p. 62.

‡ See (on *Gen.* xiv. 22,) Vol. XI. p. 72; *Paley’s Philosophy*, 4to. p. 159; *Newcome*, p. 64.



6. We read of no part of the world so fruitful and populous as *Palestine*;\* and being a hilly country, it must be much cooler and pleasanter than any other in that part of the world.

8. This seems to refer to some admonitions given to the *Israelites* while they were in *Egypt*, of which we have no other account.† The greater was the propensity of the nation to idolatry before and after the giving of the law, the stronger is the evidence of the divine origin of their religion, and of its being supported by miracles, the evidence of which, with all their prejudices, they were not able to resist.

25. The meaning of this is, that he permitted them to fall into idolatrous practices. And whatever takes place in the course of Providence, is, in the language of Scripture, generally ascribed to the direct agency of God. That the Divine Being gave the *Israelites* ordinances that he himself did not approve, is a most improbable supposition.‡ As far as appears, all the laws of *Moses* are to be of perpetual obligation to the nation to which they were given; and the practice of sacrificing, &c. will be resumed when they return from their present dispersion, as will appear towards the conclusion of this book.

29. The latter clause of this verse has the appearance of being out of its proper place, and is thought by some to be an *interpolation*, after being first inserted in the *margin*.

35—38. Here is an allusion to something of which we have no intimation in any other prophecy, viz., that when the *Jews* shall return from their present dispersion, they will undergo a discipline similar to that which they underwent after they left *Egypt*, in consequence of which all the obstinate and refractory among them were cut off, and never reached the Promised Land. But perhaps the extermination of the wicked *Israelites*, here alluded to, may take place during their dispersion, and before any attempt to return; they being at present considered as in a situation similar to that of the Wilderness.

39. *Go take away your idols.*§

This is a clear proof of the future obedience, as well as happiness, of the people after their return.

46. This is a general prediction of the misery that would

\* See *Newcome*, p. 64.

† *Ibid.* p. 65.

‡ See *Com. and Ess.* II. p. 63; *Tillotson* in *Young*, I. pp. 176, 177; and Vol. II. p. 329, *Note*; *Newcome*, p. 67.

§ MSS. LXX. (P.) See *Hallett*, III. pp. 16—18.

befal the land of *Judah*, which was to the *South* of the place in which the prophet resided.

47.\* That is, all without distinction, the righteous and the wicked. They would at least be promiscuously carried captive, though in many respects a difference would be made between them. This proverbial language our Saviour made use of [*Luke xxiii. 31*] when he said to the women who wept to see him go to be crucified, "if these things were done in green wood, what would be done with that which was dry," and therefore more fit for the fire.

XXI. 3. There would be a general slaughter, such as was intimated *Chap. xx. 47*, under the emblem of the *green* and *dry* wood, those who were ripe for destruction and those who were not.† In times of general calamity, particular exemptions are not to be expected. But all inequalities will be compensated in another state.

6. This he was to do, so as to be observed, that inquiry might be made concerning it.

10.‡ Sceptres were made of wood, but war spared no wood, not even that of sceptres.

13. *For it is approved, and if the tribe be rejected,*§ the regular succession to the throne was to end with Zedekiah.

14.|| The prophet seems to have been directed to brandish a *sword* three times, as an emblem of the great destruction that would be made in the war.

19. He was to make a kind of map, perhaps in the sand, of the different roads by which the army of *Nebuchadnezzar* might march. One to the left was against the *Ammonites*, and another to the right was to the land of *Judah*.

21. In the original it is *the mother of the way*, meaning some particular road, or part of a road; a phraseology common in the East. *Niebuhr* says that a woman who sells butter is called *the mother of butter*.

¶ *Divination* by rods or *arrows*, was frequently used by

\* See *Harmer*, II. pp. 186, 187.

† "LXX. 'The unrighteous, and the wicked.' And so ver. 4. *Vulg.* is as *Heb.* 'Tis pity but we knew which of these is the true reading." *Wall*, II. pp. 180, 181.

‡ "*Vulg.* has nothing of *making mirth*. LXX. nothing of that; nor of a *rod*; nor of *my son*." See *Wall*, II. p. 181; *Com. and Ess.* II. pp. 64, 65.

§ LXX. (P.) "It is very common for one translator to render that a *tribe*, which another calls a *rod* or *sceptre*." *Wall*, II. p. 181.

|| "LXX. 'It is the great sword of them that are slain; and it shall affright them.' *Vulg.* 'The sword of the great slaughter, which makes them amazed.'" *Ibid.* p. 182.

¶ "*Vulg.* 'Will throw his arrows together, (*commiscens sagittas*), viz. to see



the Heathens in their most serious affairs. In marching to war they wrote the names of different countries, or districts, on different arrows; and having drawn one from the rest at random, were thereby directed what to do. This was done in the presence of the idol they worshipped. They also sacrificed at the same time, and judged of the success of the proposed enterprise by certain appearances in the liver of the victim. The *Greeks* and *Romans* made great use of this mode of divinations, and among the latter a distinct order of men, called *Aruspices*, were employed in it.\*

22. This was probably exhibited in his map before the event took place, though it is here related historically.

23. That is, those who had violated their faith to *Nebuchadnezzar* would pay no regard to his *divinations*. But he would reproach them for their breach of faith, and punish them for it.

27. This is an intimation of the cessation of royalty among the *Israelites* till the time of the *Messiah*, or that prince of the house of *David*, who will reign after their restoration.†

28. This *reproach* means the conquest of them by *Nebuchadnezzar*.

29. They would imagine that because *Nebuchadnezzar* marched against *Jerusalem* he could not invade them, but in this they would deceive themselves.

30. The *Ammonites* suffered in their own country, and were not carried into captivity as the *Israelites* were.

XXII. 6—12. Here is an enumeration of all the offences of which the *Israelites* were guilty, some of a moral, and others of a merely ritual nature.

13. To express his indignation at their practices.

16. In the margin it is, *shalt be profane*, perhaps *thou shalt be vile*, or appear vile, to thyself, be put to shame; as in *Chap. xx. 43*, *ye shall be loathsome in your own sight*.‡

This is an intimation that the effects of the severe discipline to which they would be subjected, would be their reformation.

18. § They are here compared to base metal, which would

which way the heads will fall, towards *Rabbath* or towards *Jerusalem*." See *Wall*, II. p. 182.

\* See Vol. XI. pp. 21, 22.

† See Mr. Turner, *Theol. Repos.* III. pp. 254, 255.

‡ *Com. and Ess.* II. p. 65. "LXX. and *Vulg.* 'And I will take thee for mine inheritance.'" *Wall*, II. p. 182.

§ "LXX. *Vat.* 'The house of *Israel* is to me become all of them mixt with brass and tin and iron and lead: it is mixed among (or in the middle of) the silver.' LXX.

be calcined and dispersed in the furnace, while the pure *silver* with which it was mixed, would stand that test, and be purified by it.

24. That is, to *Jerusalem*.

28. Here is an allusion to a former similitude, [xiii. 11,] when the men were described as making a wall for the defence of the place, with mortar that would not bind the stones together.

XXIII. In this chapter, under the parable of two prostitutes, the idolatry and the punishment of the kingdom of *Israel* and *Judah* are described.

3. That the *Israelites* conformed to the idolatrous religion of the *Egyptians* appears from many passages of Scripture, but it is no where so fully expressed as in this place.

5. They adopted the religion of the *Assyrians*.

9. The people whose idolatry they imitated, were made the instruments of their punishment.

14. They must have been *images*, in the form of men, which the *Chaldeans* worshipped.\*

15. In *Persia*, the high-priest of *Mithra* wore a magnificent linen turban, with many folds, in imitation of the heavenly bodies. To such turbans the prophet, some think, might here allude.

17. This probably alludes to the revolt of the kings of *Judah* from the *Chaldeans*.

20. *Asses* are commonly said to be very lustful.

23. These were probably places within the *Babylonian* empire, though their situation is not known. *Pekod* is mentioned in *Jeremiah*, (l. 21).

25. Adultery was sometimes punished in this manner, in order to disfigure the adulteresses, that they might no longer allure men by their beauty.

34. This is a representation of the effect of madness, in consequence of drinking an intoxicating potion. She not only drinks the very dregs, but breaking the vessel, she tears her breasts with the sharp fragments.†

39. This shews that the *Israelites* did not deny the divine mission of *Moses*, or wholly abandon the worship of *Jehovah*, notwithstanding their addictedness to idol worship.

*Alex.* 'The house of Israel is become mixt with brass and tin, &c.' Instead of the words 'mixed in the middle of the silver,' *Heb.* seems to have put in *mixed in the middle of the furnace*. In *LXX.* it is represented as a silver lump, but mixt with brass, tin, &c. and therefore to be melted, in order to separate the base metals; but *Heb.* makes it all *dross* at first." *Wall*, II. p. 183.

\* See *Newcome*, p. 81.

† *Com. and Ess.* pp. 65, 66.



40. This may allude to the ornaments of a bride when she received her husband. The women carried her to the bath, dressed her magnificently, painted and perfumed her, and then carried her to the nuptial chamber.\*

41. —before thee.†

This is a description of the manner in which brides were placed on the nuptial couch.

42.‡ This may allude to their practising the religious rites of the *Sabeans*, who worshipped the host of heaven.

XXIV. In this chapter the utter destruction of *Jerusalem* is announced by a striking allegory.

2. This would shew the exact knowledge of the Supreme Being. *Ezekiel* was then at a great distance from *Jerusalem*; and yet he was informed of the very day in which the siege of that city commenced, and to write it down at the time, for the conviction, no doubt, of the people in general. And, accordingly, the siege did commence on that very day, 2 *Kings* xxv. 1: *And it came to pass in the ninth year of his reign, in the tenth month and the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.*

3. This allegory, or metaphor, is taken from the custom of boiling meat in a large caldron, after a sacrifice, § the meat being to be eaten within the precincts of the temple.

5. By an easy alteration it will be, *burn the wood under it.*||

The *choice* pieces represented the nobles and the principal persons in the city, while *the bones* that were to be put into the fire under it, signified the common people.

6. The *scum* represents the wickedness of the place, as is observed *ver.* 12. The priests took out the pieces in their turns, and by *lot*; but here all were to be the prey of the enemy without distinction.

10. *Remove it, and let the bones be burned.*¶ *Let the bones be put together.*\*\*

11. That is, make it boil as apothecaries do when they

\* Chardin (MSS.), Harmer, II. p. 123.

† MSS. *Ancient Version*. (P.) See Harmer, II. p. 64.

‡ "LXX. 'And they struck up a fit of music, and with men of the common sort that came from the Wilderness.' Neither LXX. nor *Vulg.* nor Tremellius, have any thing of *Sabeans*." See Wall, II. p. 183.

§ See an illustration of *vers.* 3—12, according to the LXX. from *Phil. Trans.* (Pt. ii. Ch. ii. Art. xl. Sect. ii.), Harmer, III. pp. 152—156.

|| *Com. and Ess.* II. p. 66.

¶ Three MSS. (P.)

\*\* A few MSS. (P.)

prepare their medicines, the process for which often continues a considerable time, till a large quantity be reduced to a small one. Besides the pot itself was to be burned after all its contents were *consumed*, to signify that the city itself was to be destroyed, as well as the people in it.

14. — *Will I judge thee.\**

15, 16. The prophets were frequently directed to exhibit in their own persons the fate of the nations against which they prophesied, and this sometimes subjected them to disagreeable circumstances. Of this we have had several examples; but this must have been more so than any that we have read of before. The prophet was to lose his wife by sickness, and observe none of the customary tokens of mourning, in order to represent the great destruction that was about to be made of his countrymen, when every person would be so much occupied about his own safety, as not to be at leisure to attend to the funerals of his nearest relations.

17. To express humility and meekness, they *put off their shoes*; and to *cover* the head and the mouth were tokens of grief, as was observed on a former occasion.† To *eat the food of mourners*‡ was to partake of the provisions which were brought by friends, on the idea of mourners neglecting themselves.

This *eating* may refer to the custom of making entertainments at funerals. And besides what was eaten in the house, it appears, from *Tobit* iv. 17, that provisions were carried to the grave to be eaten by the poor. This, too, nearly resembled the Heathen custom of carrying food to the tombs of the deceased, for the ghost to feed upon.

Part of this precept may have been taken from *Lev.* xxi. 5, and the other part from *ver.* 10. They were not to imitate the Heathens, and especially the *Egyptians*, who expressed sorrow sometimes by shaving the head, and sometimes by neglecting the hair, and suffering it to hang in a loose and disorderly state.§ But when the *Hebrew* priests officiated, they were forbidden to exhibit any sign of mourning.

27. Though he was not to cover his mouth, he was to sigh in silence, and not to speak till a person came to him from

\* MSS. An. Vers. (P.)

† See 2 *Sam.* xix. 4; *Micah* iii. 7. (P.) Dr. Addison's *Jews in Barbary*, pp. 218, 219; *Harmer*, III. pp. 382—386.

‡ Seeker MS. in *Newcome*, p. 88. See *Vulg.* and *Hammond* (on *Matt.* ix. 23); *Wall*, II. p. 184; *Young*, I. pp. 259, 260; *Chardin* (MSS.), *Harmer*, II. p. 138.

§ *Spencer*, p. 583. (P.)



Jerusalem, to inform him that the city was taken, as we find, *Chap.* xxxiii. 21, 22.

XXV. These prophecies were delivered after the taking of *Jerusalem*, and consequently before the events that are related in the preceding *chapters*. But all the prophecies concerning the neighbouring nations are placed together.

Instead of assisting the people of *Judah*, as they seem to have engaged to do by their alliance with them, they rejoiced immoderately in the destruction of *Jerusalem*; but, agreeably to the predictions of *Jeremiah*, [xlix. 5,] they were all destined to undergo the same fate themselves, and from the same power.

4. The *Chaldeans*.

9. They were conquered by *Nebuchadnezzar*, together with other nations.

*Teman* and *Dedan* were cities of *Idumea*. *Teman* was one of the sons of *Ishmael*, and *Dedan* was the grandson of *Abraham* by *Keturah*. (*Gen.* xxv. 3.) The *Edomites* had probably dispossessed them.

14. The *Edomites* were reduced into subjection by the *Jews*, after their return from *Babylon*, and incorporated into their own nation, on their conforming to their religion.

16. Some of the *Philistines* are called *Cherethims*, probably from their coming from *Crete*. There was perhaps a division among the *Philistines*, in consequence of their having been two people united. And as *David* had in his service both *Pelethites* and *Cherethites*, who were equally of that nation, they may have been of these two different extractions.

XXVI. 1. — *In the twelfth year.*\*

2. — *She that was full is laid waste.*†

3. This prophecy concerning the desolation of *Tyre*, then perhaps the wealthiest city in the world, and the least apprehensive of danger, extends to a very distant period. It is at this time in the state that is here represented, but it has required a long series of time to bring it to it, and therefore the *many nations* here spoken of, may perhaps mean many enemies in succession, and not merely the army of *Nebuchadnezzar*, though composed of *many nations*.

4. Earth was often carried to places where there was none, to enable it to bear vines and other plants. This process would be reversed with respect to *Tyre*.

5. *Maundrell* says, "Its present inhabitants are only a few

\* MSS. LXX. (P.)

† *Ibid.* &c. (P.)

poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing.\* As *Tyre* is here said to be *in the midst of the sea*, it is probable that ancient *Tyre* stood on a peninsula, like *Carthage*, though not wholly surrounded by the sea.

14. No city was ever *built* where ancient *Tyre* stood, viz. on the continent; and it is not probable that any will ever be built on the island, where the second city of that name stood.†

16. This is a fine description of a lamentation over *Tyre*, by other countries similarly situated.

19. *Deep and great waters*, in this place, probably signify *armies*, alluding to the sea on which *Tyre* stood.

20. — *And thou shalt not rise upon the land of the living.*‡ This may be rendered, *nor display glory in the land of the living.*§

XXVII. The prophecy concerning the destruction of *Tyre*, contained in this and the following *chapter*, is of great extent, and was it perfectly intelligible at this distance of time, it would be the most satisfactory account of the state of manufactures and commerce in this early age that can be collected from all ancient writers.

3. *Tyre* was the great centre of merchandise to all parts of the *Mediterranean*, with which they had a communication by sea, and goods of all kinds were brought to that city by land in caravans, from all parts of *Arabia*.

4. — *Thy children have perfected thy beauty.*||

5. *Senir* is part of the ridge of Mount *Hermon*, in the eastern part of the tribe of *Manasseh*.

*Cedars* standing single have many branches, and the limbs are not fit for masts of ships; but where they grow close together, as in the woods of *America*, no tree is straiter, taller, or more fit for the purpose.

6. With a slight alteration in a Hebrew word this may be rendered, *thy benches have been made of the box tree*. But whether *ivory*, or box was used, it must have been for ornament; and therefore it can only apply to vessels of some elegance, and not such as were constructed for the mere purpose of trade.

\* *Travels*, p. 49. (P.) *Newcome*, p. 93. See Vol. II. pp. 175, 176.

† "Books of travels say, the island is now almost sunk in the sea." *Wall*, II. p. 185.

‡ LXX. (P.) "The mistaken reading in *Heb.* is *ancients*. *Vulg.* is as *Heb.*" See *Wall*, II. p. 185.

§ *Com. and Ess.* II. p. 67.

|| *MSS. An. Vers.* (P.)



*Chittim* may signify any island, or sea coast in the *Mediterranean*. *Cetia* was a city of *Latium*, and *Cetus* was a river near *Cumæ*.

7. Instead of sail, it may be *standard*, or *flag*, which might be of *fine linen*, rather than a sail of a ship. The *fine linen of Egypt* is often mentioned in the Scriptures.\*

*Elisha* was *Peleponnesus*, which was famous for its *purple*. The *covering*, in this place, may mean the awning of some part of a ship.

8. *Arvad* was the island of *Aradus*, at the mouth of the river *Eleutherus*, on the coast of *Phenicia*.

9. *Gebal* was, perhaps, *Biblos* on the same coast.

10. *Lud* was an *Egyptian* colony, whether from *Misraim* or *Shem*. *Phut* was the African *Nomades*.

11. *Gammadim* were perhaps the inhabitants of *Ancon* and *Phenicia*: both the words signify *a cubit*. *Gamale* was a city in that country, according to *Pliny*.†

For *Gammadim* some MSS. have *Gomerians* who dwelt in *Galatia*, *Cappadocia* and *Phrygia*.‡

12. *Tarshish* was either *Tartessus* in Spain, or some place in Africa or the East Indies, to which they went by the Red Sea.

13. *Javan* was *Greece*. *Tubal* and *Meshech* were the sons of *Japheth*. The people called *Tibereni* and *Moschi* are meant here. They are generally mentioned together, and were situated near Mount Caucasus.§

14. *Togarmah* some think to be the country of the *Turk-mans*. *Bochart* makes it to be *Cappadocia*, and *Michaelis*, *Armenia*.||

15.¶ *Dedan* was a city on the Persian gulph, now called

\* *Com. and Ess.* II. p. 67. See *Harmer*, II. p. 352.

† By *Gammadim* in this place are probably to be understood images, generally about a cubit in length, which were usually fixed by the Heathens in houses and towers for their preservation. *Spencer*, p. 464.

The passage will be more intelligible if the part of the verse relating to the *Gammadim* be put into a parenthesis. One reason for making images of this small size, besides the convenience of more easy conveyance, and of erecting and fixing them where larger images could not be placed, was, that in the common opinion the image was no longer of use than it was preserved entire, and small images were less liable to accidents, or mutilation, than larger ones. *Ibid.* p. 469. (P.) See *Hallett*, III. p. 18.

‡ *Com. and Ess.* II. pp. 67, 68. See *Harmer*, II. pp. 517—519.

§ *Newcome*, p. 98.

|| *Ibid.*

¶ “LXX. ‘The Rhodians (LXX. *Alex.* the *Aradians*) were thy merchants: they filled thy market from the isles with elephants’ teeth, and thou payedst them.” *Wall*, II. p. 186.

*Dadan.* To this place the people of many of the Eastern nations brought their commodities.\*

16. Some think this word ought to be *Edom*, which, in the *Hebrew* character, nearly resembles *Aram*, the name of *Syria*; especially as *Damascus*, the metropolis of *Syria*, is mentioned afterwards, and *purple and coral* might come from the Red Sea, but not from *Syria*. The *agate* in this place means the *ruby*.†

17.‡ *Pannag* is a kind of bread corn said to be of much use in long voyages. Mr. Harris thinks that this *panmag*, as it is in the *Hebrew*, was the valuable plant called *panax*, which was an ingredient in a composition to which recourse was had in many diseases. Whence the word *pannacea* came to signify an universal medicine.

18. *Edom was thy merchant*.§

*Chalybonian* wine, which was the produce of a place near *Damascus*, was much esteemed. The kings of *Persia* are said to have drank no other. *Chalybon* is supposed to be the modern *Aleppo*.||

19. The reading here is probably erroneous, and some *Greek* copies have *Doidan*, which was a city in *Idumea*, and this is in the text of *Jerome*. The word here rendered *cassia* occurs only in this place, and in *Exod.* xxx. 24. It is not the *cassia* now used as a medicine; but either another called by *Pliny* *isocinnamon*, because equal to cinnamon in value, or what is extracted from the *costus*, the best of which is brought from *Arabia*.¶

*Javan from Uzal*,\*\* may mean "Jeman in Arabia, from Uzal a city in that district, now Sana, the metropolis of Arabia Felix."††

22. *Sheba* is thought by some to be in *Arabia Felix*, but Mr. Bruce places it in *Africa*, opposite to *Arabia*. *Raamah* was the son of *Cush*, and father of *Sheba*, probably settled in *Arabia Felix*.

23. *Haran and Calneh*.‡‡

This was *Haran Alcarin* in *Arabia*. *Calneh* was *Ctesiphon*

\* *Newcome*, p. 98.

† *Harmer*, II. pp. 522, 523.

‡ "LXX. 'Wheat and ointment, and cassia, and choice honey.'" *Wall*, II. p. 186. See *Newcome*, p. 99.

§ *MSS. An. Vers. (P.)*

|| *Newcome*, p. 99.

¶ *Harris. (P.)* See Vol. XI. p. 180; *Le Cene*, pp. 235, 236.

\*\* *Newcome*, (*LXX. Arab. Syr.*) p. 99.

†† *Michaelis* (on *Gen. x. 27*); *Newcome*, p. 99.

‡‡ *MSS. Canaan, LXX. Syr. (P.)*



in *Chaldea*. *Eden* was probably in *Armenia*. But *Michaelis* thinks that *Aden* in *Arabia Felix* was meant in this place. *Sheba* here mentioned was, no doubt, a different place from that which was mentioned before; and it appears from *Gen.* x. 7, 28, that there were three nations of this name. *Chilmad* was *Carmania*, beyond the *Euphrates*.\*

26—28.† After this description of the extensive trade and great wealth of *Tyre*, the prophet announces its destruction.

XXVIII. 2. This prince, according to *Josephus*, was called *Itobal*.

3. The wisdom of *Daniel* must have been greatly celebrated, though all the secrets that he revealed, he had from supernatural communication, as he always acknowledged.

10. The term *uncircumcised*, was an expression of contempt with the *Jews*, as *barbarian* was with the *Greeks*.

12. What is here called a *lamentation* was a poetical or artificial composition, differing from prose writing, though, with respect to the *Hebrew* language, that difference is now unknown.

The LXX. has *the seal of imitation*, the *Tyrians* being a pattern to other nations, and their instructors in the arts.‡

13. *Thou hast been as Eden*.§

That is, though he enjoyed every delight. The *covering* here mentioned must mean the canopy of the throne. The LXX. enumerates twelve different precious stones. The *tabrets* and *pipes* might be ornamented with *gold*.

14. This is perhaps an allusion to the golden *cherubim* over the ark, which were *anointed* at their consecration. *The stones of fire* is an allusion to the curious breast-plate worn by the high-priest, which was very splendid.

16 In consequence of growing rich, the kings of *Tyre* became, like other princes, luxurious and oppressive.||

18.¶ Perhaps he had acted in contempt of both gods and men.

26. This is an allusion to a distant period, when the *Israelites* will be finally settled in their own country, and all the nations that have oppressed them will be punished.

XXIX. In the time of *Ezekiel* the only rival power to that of the *Chaldeans* was *Egypt*; and in the protection of

\* *Michaelis*, and *Bochart* in *Newcome*, p. 100.

† "LXX. 'Thy pilots shall be in a terrible fright at the sound of thy cry.'" *Wall*, II. p. 186.

‡ *Com. and Ess.* II. p. 68.

§ MSS. (P.) *Newcome*, p. 109.

|| On vers. 12—16, see *Harmer*, III. pp. 333—338.

¶ "LXX. 'For the multitude of thy sins, and the iniquity of thy traffic, I have profaned thy holy places.'" *Wall*, II. p. 186.

this country the kings of *Judah* thought themselves safe, though they were abundantly warned by their prophets that their confidence would fail them. But, of all the prophets, *Ezekiel* dwells the most largely on the future condition of *Egypt*, as well as on the events that were near at hand respecting it; and his predictions concerning its fate in the most distant ages are at this day verified in a most remarkable manner. The king of *Egypt* at that time was *Pharaoh Hophra*, called by the Greek writers *Apries*.

3. This *great dragon* means the crocodile, to which the king of *Egypt* is naturally compared.\* The haughtiness and impiety of this king is noticed by *Herodotus*. He said that no god was able to deprive him of his kingdom.

5. *Apries*, in his expedition against the *Cyrenians*, was taken prisoner by *Amasis*, and strangled by the *Egyptians*.

6, 7. The *Egyptians* retired into their own country on the approach of the *Chaldeans*, after pretending to march against them, to the assistance of *Zedekiah*.

10. *Migdol*† was a city in the North of *Egypt*, and *Syene* in the Southern extremity of it, bordering on *Ethiopia*.

11. This language is, no doubt, hyperbolical; but in consequence of the civil wars in the reign of *Amasis*, the conquest of the country by *Nebuchadnezzar*, and again by *Cyrus*, it must have suffered exceedingly; and travelling in it must have been very unsafe; and these events took up the space of about *forty years*.

12. *Berosus* says that *Nebuchadnezzar* carried many *Egyptians* captive, and removed them to *Pontus*.

14. *Pathros* was in *Thebais*. *Egypt* never recovered itself, but was ever after subject to foreigners.

16. That is, causing God to remember and punish the iniquity of his people.

17. This must have been one of the last of *Ezekiel's* prophecies.‡

18. *Nebuchadnezzar* is here considered as God's hired servant, appointed to do his work; and the taking of *Tyre* was one of the services on which he was sent. This proving a laborious work, he is promised the plunder of *Egypt* as his reward. When the *Tyrians* found, after a siege of thirteen years, that they could not hold out any longer, they embarked on board their ships, and carried away every thing of

\* See Harmer, II. pp. 529, 530; Newcome, p. 107.

† *Migdol* to *Syene*. See Newcome, p. 108; Wall, II. p. 187; Shuckford (B. iii.), p. 167, Note.

‡ See Wall, II. p. 187.



much value to their distant settlements on the *Mediterranean*; so that *Nebuchadnezzar* found nothing of much value in the place.\*

21. Some particular favour must have been shewn to the *Israelites* about this time, but no mention is made of it in history. It is evident, however, that *Daniel*, and other *Jews*, were in great favour at the court of *Babylon*, and *Jehoiachin* was released from prison and taken into favour by the son of *Nebuchadnezzar*.

XXX. This was probably about the same time with the preceding vision.

5. *Chub* is no where mentioned except in this place. It must have been some country contiguous to *Egypt*. *All Arabia*† in this place must mean only all of it that was in alliance with *Egypt*, and the whole of it never was. The *Arabs* always consisted of many independent tribes.

9. — *Go forth in haste to destroy Ethiopia*.‡

Ships in this place must mean vessels on the *Nile*, by which they could ascend to *Ethiopia*.

12. Making *the river dry*, must mean that it would be no protection to them, the army of the enemy meeting with no obstruction from it. Or perhaps it may mean that it would not rise so high as it usually did, when a famine would be the consequence.

13, § 14. This prophecy has been most remarkably fulfilled. This country has in succession been subject to the *Chaldeans*, *Persians*, *Macedonians*, *Romans*, *Arabs*, *Mamelukes* and *Turks*; nor is there the least prospect of any native *Egyptian* reigning in the country, or of the people recovering their former consequence.

*Noph* was *Memphis*; *Zoan*, *Tanis*; *No*, *Thebes*; and *Sin*, *Pelusium*.

17. — *And the women shall go into captivity*.||

*On* was *Heliopolis*, and *Phibeseth*,¶ *Bubastum*.

\* *Newcome*, p. 110.

† *Ibid.* p. 111.

‡ LXX. (P.) "English Translation, by putting as into the last clause, (which no other translation does,) mars the sense." *Wall*, II. p. 187.

§ LXX. *Vat.* 'I will destroy the great men from *Memphis*, and the princes of *Memphis* from the land of *Egypt*; and they shall be no more.' LXX. *Alex. Ald.* 'I will destroy the abominations, and make to cease the great men of *Memphis*, and the princes of *Tanis* from the land of *Egypt*; and they shall be no more.' *Isaiah's* prophecies against *Egypt* are commonly against the princes of *Zoan* and *Noph*, (or *Tanis* and *Memphis*.) as LXX. is here. See *Isaiah* xix. 11, 13. No edition of LXX. does say, that there shall be no more a prince in *Egypt*." *Wall*, II. p. 188; *Newcome*, p. 112.

|| MSS. LXX. (P.)

¶ *The young men of On and of Phibeseth.* See *Newcome*, p. 119.

21. That is, he was determined to break it.

XXXI. By the fall of the *Assyrian* monarchy, compared to that of a great tree, that of *Egypt* is here foretold. The allegory is finely supported through the whole of this chapter.

8. What is here called the *chesnut*, should have been the *plane tree*.\*

12. † The *Assyrian* empire was overturned by the *Medes* and *Babylonians*.

14. This should have been a warning to other nations.

15. To cover the head was a token of mourning, and here the sea is represented as in that state. Or it may be rendered, *I made the deep to cover him*, alluding to the manner in which *Nineveh* was taken, which, *Diodorus Siculus* says, was by means of the river rising and breaking down a part of the wall, so as to give a passage to the enemy.‡

16. Other kingdoms which had fallen in former times, rejoiced in the fall of this great empire.

18. *Pharaoh*, whose pride resembled that of the *Assyrian* monarchs, would soon share their fate.

XXXII. 1. — *In the eleventh year*.§

After the preceding prediction, the prophet is directed to compose a formal lamentation on the subject, as he had done for the fall of *Tyre*, and the images introduced into it are truly sublime.

6. || Rather, *their canals*, in which the waters of the *Nile* were conveyed to the distant parts of the country.¶

13. There being no cattle to disturb the rivers by their trampling in them, they would be clear.

14. *Then will I cause their waters to subside,  
And their streams to run slowly like oil:*

which is agreeable to the ancient versions.\*\*

16. Such compositions as these were sung by women, as *the Song of Moses*, and others of which mention is made in the Scriptures.

17. — *In the eleventh year*.††

18. ‡‡ Here is a representation of a great *pit*, with cells at the bottom of it, like graves, for the different nations which

\* *Harris*. (P.) See *Le Cene*, p. 222.

† “LXX. ‘His boughs lie broken in all the fields.’” *Wall*, II, p. 189.

‡ *Com. and Ess.* II. p. 69. § *MSS. Syr.* (P.) *Newcome*, p. 118.

|| “Neither LXX., nor *Vulg.*, nor *Castalio*, nor *Old English Bible*, have any thing of swimming here.” *Wall*, II. p. 189.

¶ *Com. and Ess.* II. p. 70.

\*\* *Ibid.* p. 71. See *Wall*, II. p. 190.

†† *MSS. Syr.* (P.) *Newcome*, p. 121.

‡‡ “This looks as if *Ezekiel* were to cast them down. LXX. ‘The nations shall cast down her daughters, dead, into the nether parts.’” *Wall*, II. p. 190.



had fallen before that of *Egypt*; and these are made to address the king of *Egypt* on his arrival among them.

21. If this verse be put before the 19th, the sense will be clearer.\*

24. *Elam* was conquered by the *Medes* and *Babylonians*.

26. This must refer to the expulsion of the *Scythians* from the southern part of Asia, after they had ravaged it twenty-eight years. *Cyaxares*, *Herodotus* says, invited their leaders to an entertainment; and having made them drunk, massacred them all.

27. — *And shall lie with the mighty.*†

*Chardin* says, that in *Mingrelia* men “sleep with their swords under their heads, and their other arms by their sides; and they bury them in the same manner.‡ Here the prophet may intimate, that they shall be buried without the usual martial solemnities with which the persons of that country honoured their dead.

31. It would be a consolation to the king of *Egypt* to find so many other princes in the same state with himself.

32. § God raised him up to be a *terror* to others, before his fall.

XXXIII. From the prophecy contained in this *chapter*, (from the beginning to *ver.* 21,) it should seem to have been a very early communication to *Ezekiel*, as it relates to the discharge of his duty as a prophet.

10. That is, our sufferings are so great, that the nation must perish, and consequently the happiness promised to us in a future time cannot take place.

18—20. It clearly follows, from the maxims of the Divine administration, so distinctly laid down in this place, that no character is absolutely fixed with respect to virtue and vice in this life. As the sinner may repent, the virtuous may become vicious; and all men will be treated hereafter according to their character, when this state of discipline closes.

21. Some MSS. and the *Syriac* version, have the *eleventh year*, which is thought a more probable *reading*: for then not quite six months will have intervened between the taking of the city and the arrival of the messenger to inform him

\* *Com. and Ess.* II. p. 72. See *Newcome*, p. 122.

† LXX. (P.) See *Wall*, II. p. 190.

‡ See *Harmer*, II. pp. 138—141.

§ “LXX. ‘For I have caused his terror.’ *Vulg.* ‘For he caused his terror.’ This last is doubtless the true reading, having been said in the case of all the rest.” *Wall*, II. p. 191.

of it; whereas, according to the present reading, it will have been a year, five months and twenty-six days.\*

22. He was directed not to speak till this messenger arrived. (*Chap. xxiv. 27.*)

24. This seems to relate to those who were left in the land of *Judah* after the taking of *Jerusalem*, who are here threatened with farther calamity for their continued idolatry and vices.

26. The ancient Heathens imagined that ghosts were afraid of a sword, and therefore they used one to fright away such of them as they wished not to partake of their offerings. Thus, when *Ulysses* is represented by *Homer* as wishing to consult *Tiresias*, in the infernal regions, he goes with a drawn sword in his hand, and having poured blood into a ditch, to draw the ghosts in general about him, he drove away all but that of *Tiresias*, and he could not approach till the sword was withdrawn.†

30. They derided the prophet, and, after hearing him, paid no attention to what he had said.‡

33. Some of the events predicted by *Ezekiel* came to pass in a very short time; and no doubt the exact fulfilment of his predictions, and those of *Jeremiah* and other prophets, about this time, made a lasting and happy impression on great numbers: for after the Babylonish Captivity the *Jews* were a very different people from what they had been before; not free from vice, but cured of every propensity to idolatry, and without any false pretensions to prophecy. Their sacred books were carefully collected, and the greatest respect entertained for them; and this continues to the present day wherever there are *Jews*, though dispersed in every part of the world. The case of *the ten tribes*, who went into capti-

\* "LXX. 'In the tenth year.'" See *Wall*, II. p. 191.

† *Odys. xi. 48. (P.)*

"But sheath thy poniard, while my tongue relates  
Heav'n's stedfast purpose, and thy future fates:  
Whilst yet he spoke, the prophet I obey'd,  
And in the scabbard plung'd the glittering blade."

*Pope.* See his *Note*. Also *Æn. vi. 260*, where the *Sybil* thus directs *Æneas* on his entrance to the infernal regions:

*Tuque invade viam vaginâque eripe ferrum,*

"And thou invade the passage with thy steel unsheath'd."

*Trapp*, §36. See his *Note*; also *Young*, I. pp. 238—240.

‡ "It is somewhat strange that our translators should have rendered the words 'talking against thee,' when the LXX. render them, *of or concerning thee*; when it is the same *Hebrew* particle that is used *Ps. lxxxvii. 3*, and when the following words incontestably shew, they were speaking honourably of *Ezekiel*." See *Harmer*, I. pp. 23—25; *Newcome*, p. 128.



vity long before this period, and who had not the same advantage of prophetic instruction, is very different. Wherever they are, they, no doubt, conform to the religion of the people among whom they live, as *Moses* foretold they would do.

XXXIV. After giving an account of the then wretched condition of the *Israelites*, in consequence of bad government, the prophet is directed to announce the termination of it, and to open a prospect of future happy times, under a much better government.

2. By *shepherds*, in this place, are not meant prophets, at least not principally, but civil governors, who oppressed the people for their own emolument.

10. This implies that an end would be put to regal government for the present: and from this time there have been no kings of that family. The *Maccabees*, who bore rule afterwards, were priests, and *Herod* was of *Idumea*.

11. The governors having failed in their duty, God, who was at all times their supreme governor, would himself take the charge of them, and restore every thing.

12. The LXX. has, *in the day that clouds and darkness are among the sheep.*\*

16. *I will preserve the fat and the strong.*†

17. Not only would he punish the shepherds, or the governors, but make a proper distinction between the virtuous and the vicious among the people. That many of the refractory and disobedient will perish in the great dispersion, and those of a better disposition chiefly be preserved, is frequently intimated in prophecy. This will, therefore, resemble the passage of the *Israelites* through the Wilderness before their settlement in the land of *Canaan*, when all those that murmured, died before they reached the Promised Land.

23. This evidently refers to the final restoration of the *Israelites*, when princes of the family of *David* will be set over them; but, no doubt, in subordination to the *Messiah*.

25. In the East, shepherds often *sleep* in the open air.

29. This happy state is to have no termination, but to continue to the end of time; which shews that this prophecy has not yet been fulfilled.

30. *And the nations shall know.*‡

\* *Com. and Ess.* II. p. 72.

† MSS. *An. Vers.* (P.) Thus *Luther* and *Frantzius*. See *Le Cene*, pp. 353, 354; *Wall*, II. p. 192.

‡ MSS., LXX., &c. (P.)

31. With a little alteration, to make it agree with the LXX., it will be,

*And ye are my flock, the flock of my pasture are ye ;  
And I am your God, saith the Lord Jehovah.\**

XXXV. The *Edomites*, though descended from *Esau*, the brother of *Jacob*, having, with other neighbouring nations, rejoiced in the calamity of the *Israelites*, they are here threatened with severe calamity themselves, and without any return of prosperity, such as was promised to the posterity of *Jacob*.

9. — *Thy cities shall not be inhabited.*†

There is not at present any city or town in the country that was called *Idumea* ; and at the restoration of the *Jews* there are intimations, in other prophecies, that it will be occupied by them, and not by any remains of the former inhabitants.

XXXVI. This is another prediction of a future time of great and never-ending prosperity to the *Israelites*, in language that cannot be misunderstood.

8. Here the term *near*,‡ if the prophecy respects a time that is even yet future, as it evidently does, must mean *certain*, what appeared near in the eye of God. The return from *Babylon* might be said to be near ; but what is here said of the state of the country, and especially of the people after their return, will by no means apply to that event.

12. Here it appears that this happy state of things is to be permanent, and have no more interruption.

20. They gave occasion to other nations to speak with contempt of the people of God, and consequently of God himself, whose people they were.

25—32. This is one of the clearest prophecies of the future virtuous, as well as flourishing, state of the *Israelites*, in their settlement hereafter in *Palestine*. What is here ascribed to the immediate hand of God, may be the natural consequence of the discipline to which they will be subjected.

32. It was not for the sake of this one nation that they were so distinguished ; but that some one nation should be distinguished in this manner, and made the instructors of other nations with respect to religion, the knowledge and worship of the true God, was the best plan for the improve-

\* *Com. and Ess.* II. p. 73.

† MSS., LXX. (P.) "So Vulg." See *Wall*, II. p. 192.

‡ Near coming. See *Newcome*, p. 136.



ment of the whole world. And, according to all the prophecies, the greatest advantage will accrue to the whole world from the future condition of the *Hebrew* nation, as appears more especially in the writings of *Isaiah* and *Zachariah*.

XXXVII. By a most striking comparison is here shewn the restoration of the *Israelites* from a state of utter destruction to future prosperity.

9. Here we see that the difference between a dead man and a living one, is nothing more than the property of *breathing*. Nothing is said of an *immaterial soul* entering into them, or of any such thing having formerly belonged to them, and having been in some other place while the body was dead, and the bones thus exposed.

12. Nothing, probably, is here meant, but that the *Israelites* will be recovered from a state resembling death, the extinction of the nation, in their dispersion through all the world. However, it seems probable, from other passages of Scripture, that a real resurrection will take place at that time, and the *Jews* in general expect it. There is to be no termination of the prosperous state of the nation; and can it be supposed that their great ancestors, *Abraham*, *Isaac* and *Jacob*, will have no knowledge or enjoyment of it?

14. From those who are said to be raised from the grave being placed in their own land, we may infer that they will cultivate the land, and live on the fruits of it, which will not be the case of those who shall be raised from the dead, and whose bodies will be of another nature, not liable to corruption or death, and therefore not wanting such nourishments as our present bodies require.

16, 17. By a happy and striking emblem, the future union of all the twelve tribes under one prince, is here clearly foretold.

It seems that a miracle was wrought for their satisfaction, similar to that of the rod of *Moses* being changed into a serpent; the two sticks becoming one in the hand of the prophet.

23. \* This is a clear intimation of the future virtuous, as well as happy, state of the nation.

25. This is in agreement with many other prophecies. In what manner any of the nation can be known to be of the family of *David*, does not yet appear; but it may be sufficiently evident at the time.

\* "LXX. 'Deliver them from all their transgressions, whereby they have sinned.'" Wall, II. p. 193.

XXXVIII. In this chapter, and the following, we have a prophecy of a most extraordinary kind; of events to take place at a very distant period, even long after the settlement of the *Israelites* in their own country, which was predicted in the preceding chapter.

2. [—*Magog, prince of Rhos Meshech and Tubal.\**] *Magog* was the son of *Japhet*, though in this place the word denotes the country of *Gog*, which is never mentioned before. It is, however, pretty evident, that some *Scythian* nation is intended. The *Arabs* call the *Chinese* wall, the wall of *Gog* and *Magog*. The *Scythians* were masters of *Media* twenty-eight years before they were expelled from that country by *Cyaxares*, in the beginning of the reign of *Zedekiah*. After this expulsion, *Nebuchadnezzar* is thought to have assisted in invading them.

“The river *Araxes* was called *Rhos*; whence the *Russi* are thought to have had their origin in its neighbourhood.”†

5, 6. From *Gomer* were descended the ancient *Cimmerians*, who inhabited the peninsula of *Crim Tartary*. They were also called *Cimbri*, and *Celtæ*. From them were descended the ancient inhabitants of *Gaul* and *Britain*. All the nations here mentioned must have composed an army collected from all parts of the world; but the Northern nations, or *Scythians*, must have had the direction of this great force.

12. This must have been after the people had been long settled, and at peace, and therefore it cannot be the same invasion that is described by *Zechariah*, which was intended to prevent their settlement, immediately after their return.

13. ‡ Why these people are introduced, is not said; but being *traders*, they might come to purchase slaves, and the plunder of the country.

14—17. As no prophecy is extant concerning *Gog*,§ the meaning probably is, that the fate of these people will be the same that all the ancient prophets announced concerning other enemies of the *Israelites*, who were all devoted to destruction.

20. This is a description of an earthquake, but whether

\* *Newcome*, p. 143. “As *Meshech* is *Mosock* in LXX. and *Vulg.*, *Castalio* thinks that it denotes those whom we now call *Muscovites*. But as *Castalio* says, so I must say, that for the main of this whole prophecy, I do not understand what it means.—It seems to relate to some passage or event yet future.” *Wall*, II. p. 194. See *Shuckford* (B. iii.), p. 152.

† *Newcome*, p. 143.

‡ “LXX. ‘*Tarshish*, and all the villages thereof.’” *Wall*, II. p. 195.

§ See *Mede* (B. iv. Ess. xli.), p. 796.



a natural or only a metaphorical one, meaning a commotion in the people, cannot be known before the event.\*

21. The defeat of this great host will be effected in part by dissension among themselves, and in part by the immediate hand of God. But nothing is here said of any calamity befalling the *Israelites*, as in *Zechariah*. It is therefore a different event, and posterior to it, the same with the destruction of *Gog* and *Magog* in the *Revelation*, which is described as taking place after the *Millenium*.

XXXIX. 7. This seems to be the final destruction of the enemies of the *Israelites*, after which the knowledge and worship of the true God will be universal; though it will be in a great measure so presently after their settlement. But that it will not be wholly so, is sufficiently intimated by *Zechariah*, who announces the judgments that will be inflicted on the nations that will not send their offerings to *Jerusalem*.

9, † 10. This language must, no doubt, be hyperbolical, and only signify that the army of the invaders will be very numerous; or it may mean that some places near the seat of the slaughter will be supplied with fuel from their weapons for a number of years, though not exactly *seven*, which is often used to denote a considerable number in general.

12. *Seven months* is another indefinite space of time.

17. This is fine imagery, an invitation to the beasts and birds of prey to come and feast on the carcasses of the slain. But what must we say to the prejudice and malice of *Voltaire*, who could from this passage infer that the *Jews* were cannibals, and that the invitation was addressed to them; ‡ and who, when the true sense was pointed out to him, could maintain that it was ambiguous, and that it would admit of his construction?

23. This language is used in prophecy concerning the return of the *Israelites* from their present dispersion; but this great subsequent event will confirm their faith.

29. § This is evidently a reference to a time that is not yet come.

XL. These last chapters of *Ezekiel* are very unlike any thing that we meet with in any of the other prophets. But several circumstances in them shew that they relate to the

\* "The words throughout all my mountains are not in LXX., nor any thing like them." Wall, II. p. 195.

† Make a fire of them. See Marg.

‡ See Vol. II. pp. 211, 212; *Traité sur la Tolérance* (Ch. xii.), pp. 77, 78; *Michælis* in *Newcome*, p. 149.

§ "LXX. 'Now that I have poured my anger.'" See Wall, II. p. 196.

final settlement of the *Israelites* in their own country, and not to any thing of an intermediate nature. When *Ezekiel* wrote this, the city of *Jerusalem* and the Temple were in ruins, and the royal family in exile at *Babylon*. Here we have an account of a new city, and a new temple, a new division of the country, and new regulations respecting the royal family, and other things, such as had never been practised before, or have been attempted to be reduced to practice since. They must, therefore, if they ever have any effect, relate to a time that is yet future.

Some say they *ought* to have taken place immediately after the return from *Babylon*. But would *Ezra* and *Neemiah*, so zealous as they were for the observance of every divine ordinance, and who must have known of these prophecies, have made no mention of them, or have made no proposal or attempt to reduce them into practice, if they had so understood them? Would not our Saviour also have reproached the *Jews* for so flagrant a neglect of the commands of God, if it had been a neglect? And would so particular a description of the country, the city, and the Temple, &c. have been given by the Divine Being, if he had foreseen that no attention would ever be given to it?

Several things also in this prophecy did not depend on the *Jews* themselves. It supposes the family of *David* to be restored to the throne, *the ten tribes* to be recovered from a state of exile, and united with that of *Judah* and *Benjamin*, the symbol of the Divine presence to return to the Temple, a new river to arise from the precincts of it, to sweeten the waters of the Dead Sea, and make it abound with fish. The *Jews*, returning from *Babylon*, and seeing these things connected with this particular structure of the Temple, and new division of the country, might well take it for granted that the prophecy did not relate to their times. If the particulars above-mentioned were not intended to be a literal account of the new state of the country, they have no relation to the country at all. Both this, and the people too, must have some allegorical meaning. As certainly, therefore, as there has been, and is a nation of *Israelites*, and a country called *Palestine*, so certainly are they to be brought to inhabit it again, and to do the things that are here directed to be done.

Some have contended for the figurative interpretation of these chapters, because mention is made in them of the resumption of sacrifices, and other particulars of the temple service. But I am persuaded that both circumcision, and



their ancient mode of worship, is to distinguish that nation to the end of time. Circumcision was solemnly declared to be a perpetual ordinance, as a mark of the covenant that God made with *Abraham*, and this was never revoked. Not only did our Saviour conform to the worship of the Temple; but the apostles also, and all the *Jewish* Christians after his death, though the *Gentile* Christians were excused. Having given my reasons at large for this opinion in the *Theological Repository*,\* I shall not repeat them all in this place.

3. The prophet seems to have been placed in full view of a city and a temple actually built, the dimensions of which he was directed to notice for the use of his countrymen.† The mountain on which he stood might be only in vision, to give him a better opportunity of observing what passed under his eye, and not any eminence, as *the Mount of Olives*, near *Jerusalem*.

*The appearance of brass means bright and splendid.*

5. Each of these *cubits*, of which, *six* made one reed, exceeded the common cubit by *a hand breadth*; so that it must have been about half a yard: consequently this outer wall was only three yards high, and as many thick.

6. Having passed the court inclosed with this low wall, he comes to describe the eastern gate of the proper *outer court*, called *the court of Israel*.

7. These *chambers* for the porters were built on each side of the gateway.

8. This *verse* is superfluous, and inconsistent with *ver. 9*. It is, therefore, thought to be an interpolation. But there is so much difficulty and uncertainty in the version and interpretation of many things here described, that I shall not dwell upon them.

\* Vol. V. pp. 403—444, and VI. pp. 1—21. See "Preliminary Remarks on Chap. xl.—xlviii.," *Newcome*, pp. 150—156.

† "All the space of the Temple, with all its courts, was in this vision represented as a square piece of ground, on the top of a hill, encompassed with a four-square wall, of which each side was 500 cubits long; i. e. by the common cubit, about fifty-five rods of English measure; by a cubit and a span, about sixty-three: the *content*, twenty or twenty-five acres: the wall about ten feet thick and ten feet high.

"The description of the spaces, buildings and measures contained in it, is very difficult to explain, and has taken up volumes written by learned men upon it; and the drift or aim of the whole vision much more difficult; for it is certain that the *Jews*, after their return, never had any such building, nor any such division of their country, as is in this and the eight following chapters, described. Some that read the books of the *Rabbies*, mention a tradition of the *Jews*, that they, when they teach their children to read the Bible, do not suffer them to read these last nine chapters of *Ezekiel*, nor the third chapter of *Genesis*." *Wall*, II. p. 197.

17.\* This *outer court*, or that of *Israel*, is mentioned 2 *Kings* xxi. 5. *Herod* added a third court, called *the court of the Gentiles*.

23.† *The inner court* was the court of the priests, where they performed the rites of sacrifice undisturbed by the people.

30. This verse is thought to be an interpolation. It is not in two of the *Vatican MSS.*, or in one of the *LXX*.

49. ——— *And the breadth ten cubits.*‡

XLI. 2. The whole *breadth* was *twenty cubits*, the same with that of *the Temple of Solomon*.

4. This is the same length and width of *the holy of holies*, as in *the Temple of Solomon*.

5. This was the thickness of the wall of the Temple at the bottom.

6. According to *Josephus*,§ there were *chambers*, three stories high, all round *the Temple of Solomon*, each story containing *thirty* chambers. It is supposed that twelve were to the north of the Temple, as many to the south, and six to the west.

12. *By the separate place*, is probably meant the ground on which there was no building.||

\* “*LXX*. ‘Into the *inner court*.’ I should think this to be the true reading. They had been in the *outer court*, surveying it, all this while.” *Wall*, II. p. 199.

† “This translation is absurd; and so is *Vulg.* and all the translations from *Heb.* — *LXX*. ‘The gate of the inner court, looking towards the north, was after the fashion of that which looked towards the east;’ i. e. the inner gate of this north court was like the inner gate of the east court, which he had described before.”

*Wall*, II. p. 199.

‡ *LXX*. *Newcome*, p. 163. (*P.*)

§ *Antiq.* B. viii. C. iii. Sect. ii. See *LXX*. *Wall*, II. p. 202.

|| The dimensions of the Temple, and of the places adjoining it, are thus collected by *Newcome* (p. 166):

The breadth of the Temple, <i>ver.</i> 2, was	-	20 cubits.
Of the two side walls, <i>ver.</i> 5	- -	12
Of the two chambers, <i>ver.</i> 5	- -	8
Of their outer walls, <i>ver.</i> 9	- -	10
Of the space which was left, <i>ver.</i> 11	- -	10
Of the outer wall on each side, <i>ver.</i> 12	- -	10

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70

The wall of ninety cubits extended further from west to east by twenty cubits; for

The length of the Temple, <i>vers.</i> 2, 4, was	-	60 cubits.
The breadth of one side wall at the west	-	6
Of one chamber	-	4
Of one outer wall	-	5
Of the space that was left	-	5
Of the outer wall at each end	-	10

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90

(*P.*)



19. These *cherubim* seem to have had no more than two faces, but they were the two principal ones, viz. those of a man and of a lion, denoting wisdom and strength.

XLII. 1. One MS. has *the inner court*, or that of the priests, which was certainly intended in this place.\*

3. — *Over against the gates.*†

16, 17. — *Five hundred cubits.*‡

XLIII. 2. In a former vision he had seen the symbol of the Divine presence leaving the Temple. It now returns to it, never to depart any more. This, therefore, must refer to a time that is yet future.

3. — *When he came.*§

7. Instead of *the carcasses of their kings*, || a very slight alteration will make it *the graven images of their kings*, perhaps images made by the kings; ¶ for the kings were not buried so near the Temple as to pollute it, though both *Manasseh* and *Ammon* [2 Kings xxi. 18, 26] were buried in the king's garden, which was not far from the Temple; nor do we read of the *Israelites* making images, or statues, of their kings.

8. The *threshold* is particularly respected in the East. It is there that persons prostrate themselves when they enter a palace. This was done by the *Persian* devotees at the tombs of their saints.

17. This altar, like that of *Solomon*, was ten feet high, and twenty broad.

XLIV. 2. "In *Persia*, when a great man has built a palace, he treats the king and his grandees in it for several days. Then the great gate of it (through which he entered) is open. But when these festivities are over, (and the prince departed,) they shut it up, never more to be opened."\*\*\*

3. This is a regulation peculiar to these latter times, to which the prophecy relates, nothing of the kind having been observed before. The place for the prince was some room in the gate leading to the court of the priests. He did not go into their court, any more than other persons who were not priests or *Levites*, though there was no part

\* "LXX. 'He brought me to the inner court, toward the east, over against the gate toward the north.' In this whole chapter, (which *Castalio*, who comments on *Heb.* text, calls *locum confusum et multò impeditissimum*,) there are so many differences between *Heb.* and LXX., that it is to no purpose for me to note them, unless I could understand one or the other." *Wall*, II. p. 202.

† LXX. (P.)

‡ LXX., *Arab.*, *Newcome*, p. 171. (P.)

§ *Vulg.* (P.)

|| See *Mede* (B. i. *Dis.* ii.), p. 14.

¶ *Michaelis* in *Newcome*, p. 172.

\*\*\* *Chardin*, ("in his account of *Persia*,") *Harmer*, III. pp. 329, 330.

of the Temple which it was absolutely forbidden to the common people to enter, except *the holy place*, in the Temple itself.

15.\* Who are now the descendants of *Zadoc*, it is, I presume, impossible to say with certainty, any more than who are of the posterity of *David*. But according to other prophecies there will be at this time frequent divine communications, and by this means may not only the descendants of *Zadoc* and of *David*, but of all the twelve tribes, be known.

19. Whatever touched the altar, or the furniture of the Tabernacle, was in some sense holy; and perhaps also what had touched the garment of a priest might be so too; so that it could not afterwards be applied to any common use.

21. The priests were not forbidden to *drink wine*, except during the time of their ministration. This regulation, and the following, are the same that were prescribed by *Moses*.

XLV. 5. A little alteration in the *Hebrew* text will make it *gates*, to dwell in, meaning perhaps places of temporary residence. Cities they could not be.†

6. This *rectangle* contains an area of about seventeen miles circuit, which is more than four times the circuit of ancient *Jerusalem*.

8. Though the *Hebrew* nation will have kings, they will have no power to tax the people.‡ And besides these restrictions of law, the Divine Being himself, or the *Messiah*, will be their supreme governor, to whom these *princes* will be accountable.

14. The *homer* was equal to the *cor*.

18. An annual ceremony seems to be here enjoined, and not a mere dedication. The regulations about sacrifices which follow, are, as *Michaelis* has observed, in several particulars different from those in *Moses*.

\* "Many of the Christian clergy now-a-days do inflict on themselves that disgrace and punishment, which God here inflicts on the priests that had apostatized. They take to themselves only that part of the divine office, which is the ministering to the people in sermons, leaving to their assistants (whom they call their curates) all that part of the office which is the ministering to God in prayers." *Wall*, (on *vers.* 10, 11, 13, 15.) II. pp. 203, 204.

† "LXX. 'For a possession of *cities* to dwell in.' So many hundred acres of land were fitter for cities and farms than for chambers. *Eng.* by putting in the particle *the*, does marr the sense; for this was a new allotment." *Ibid.* p. 205.

‡ "LXX. 'And it shall be his possession in *Israel*, and the princes of *Israel* shall no more oppress my people.' Meaning (as the following words shew) that what the prince expends shall not be raised by taxes and excises on the people; but out of his own lands, which are here ordered to be set out for him. The *English* translation of *Heb.* should have been, *his possession in Israel shall be in land*. To say in the land, loses the sense. *Vulg.* 'De terra erit.'" *Ibid.* p. 206.



XLVI. 4—7. These propositions of the flour and *burnt-offerings* are different from those in the laws of *Moses*. The reason for the change it is in vain to attempt to investigate.

6. *Thou shalt take a young bullock.\**

9. This is thought to be in opposition to the custom of the Heathens, who, perhaps in imitation of the motions of the heavenly bodies, made a circuit from the left to the right in their religious ceremonies. On the contrary, the *Hebrews* are here directed to go out of the Temple at the gate opposite to that at which they had entered.

10. *The prince* and the people were to begin and conclude their worship at the same time.

18. It is very possible that, in consequence of these regulations, the inheritance of the prince may come in time to be so divided, that, being alienated for ever, little may be left: but the same may be the case with other estates, divided among a numerous offspring.

XLVII. 1, 2. The account of this river agrees with that which is described in *Zachariah*, (xiv. 8),† only that the latter is described as flowing in two directions, one branch to the *Mediterranean*, and the other to the Dead Sea; and nothing is there said of any effect that it is to have on the waters of that sea, or of the trees on its banks.

9. This lake is said to be so salt that no fish can live in it.‡

10. *Engedi* was at the southern part of the lake, and *Eneglaim* at the northern part. *The great sea* means the *Mediterranean*.

12. In some climates there are trees that have both blossoms and fruit in all seasons of the year. These may be of that kind, or there may be something hyperbolical in the description; signifying that the fruit will be in great abundance, and shall seldom fail. The leaves of many plants are used in applications to wounds.

15. *Hethlon* is supposed to be situated between *Tyre* and *Damascus*, and *Zedad* is nearly in the same latitude. *Hauran* is the district of *Auranitis*. All these places are in the northern limit of the country; but the exact situation of several of them is not known.

18. *The East Sea* is the *Dead Sea*.

19. *Tamar* is called *Hazazon-tamar*, or *Engedi*, 2 Chron. xx. 2. According to this boundary, the *Hebrew* nation will

\* MSS. (P.)

† “After this time; but long before this time by *Joel* (iii. 18). *Wall*, II. p. 208.

‡ See *Jos. Antiq.* B. iv. Ch. viii. Sect. iv.; *Newcome*, pp. 187, 188.

occupy the greatest part of all the country that formerly belonged to the *Moabites*, *Ammonites*, *Edomites*, and the *Philistines*; and this is agreeable to other prophecies. If it include *Damascus*, as some suppose, and likewise take in the desert as far as the *Euphrates*, and that desert be made habitable, the country will be several times larger than that which the *Israelites* occupied before.

22. Several prophecies intimate, that many persons of other nations will join the *Israelites* after their return, and be incorporated with them; and it appears from this passage that they may settle in whatever part of the country they please; so that the original *Israelites* will have no advantage whatever over them.

XLVIII. This division of the country is entirely different from that which obtained before.

8. The portion for *the sanctuary* is not to be in the centre of all the tribes, for seven have been mentioned before it.

22. According to the map drawn from this account by *Calmet*, the sanctuary will occupy a square of five hundred cubits. Next to it, and enclosing it on all sides, will be the city of the *Levites*, four thousand five hundred cubits square, and eighteen miles in circuit. The suburbs of this city will be two hundred and fifty cubits broad. It will have twelve gates, three on each side. Surrounding all this will be the city occupied by those who are not of the tribe of *Levi*, five thousand cubits in breadth, and twenty-five thousand in length. On the north and south sides of this city, but not on the east or west, will be a space for the maintenance of the artizans; and on the east and west of the whole, but not extending farther north or south, will be the portion for the prince.

35.\* The name of the city will not be *Jerusalem*, as formerly, though it will occupy the same ground, but *Jehovah Shamna*, signifying the presence of God in it.

\* "Eighteen thousand measures, i. e. four-square; and every side 4500, as was said. If those measures be reeds, the city is nine English miles square." Wall, II. p. 209.





## General Observations

ON THE

## SUBJECT OF PROPHECY.

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1. **THE** nature and order of events must be considered as fixed, antecedent to any prophecies concerning them ; and in this natural order of events no regard is paid to *whole numbers*, which are almost all that occur in prophecy. We are not, therefore, to expect exactness with respect to these numbers ; but only a time pretty near to the commencement, or the termination of the events. All numbers of frequent occurrence may be termed whole numbers, as *seven* and *twelve*, as well as *ten* or a *hundred*, also *years* and *half years*, &c. ; and the end of prophecy is sufficiently answered by announcing the *certainty* of any important event, and fixing a time pretty near the truth. When the event has taken place, the evidence of its having been foreseen may be sufficiently striking ; and a general expectation about the time will be a sufficient encouragement to hope, and at the same time exercise the patience and the sagacity of the believer.

*Seventy* is doubly a round number, consisting of *seven* times *ten*. It should not, therefore, be thought extraordinary, if the Babylonish Captivity should not have continued exactly *seventy years* ; though it was foretold to be so.

The number *seven* occurs perpetually in the *Revelation*. There are *seven seals*, *seven trumpets*, *seven thunders*, and *seven vials*, as well as *seven churches*, and *seven spirits* of God. If these seals, trumpets, thunders, or vials, represent wars, or calamities of any kind, it will be sufficient if we find in the history of the periods referred to, a succession of such calamities of some continuance, though the number of them should not be exactly seven. If we see that the end, or general catastrophe, was foreseen and foretold, we should be satisfied.

A *third part* of a thing, as of the earth, of a city, of the

sea, &c. is said to be affected by certain calamities. In this case, all that we can reasonably expect is to find that the calamity was of considerable, though indefinite extent.

The number *time, times, and half a time*, or *forty-two months*, or *twelve hundred and sixty days*, which occur both in *Daniel* and the *Revelation*, is of the nature of a whole number; and may not correspond with exactness to just twelve hundred and sixty years, but the nearest half time, or the nearest month of years. Still less can we expect such a number as *two thousand three hundred*, during which the Temple is to remain polluted, to be literally true.

2. Highly figurative and hyperbolic language is allowed in common speech or writing, but much more in poetry and prophecy. Thus the darkening of the sun and moon, and the falling of the stars, as well as earthquakes, may represent revolutions in states. And *blood to the horses' bridles*, &c. may only signify great slaughter, &c.

3. Allowance should also be made for the analogy of the images in which the prophecies are delivered. Thus because the image of a man in *Nebuchadnezzar's* dream has, of course, *ten toes*, the last part of the fourth empire is said to be divided into *ten* parts or kingdoms: but if the real number should be found not to be exactly ten, but a little more or less, it is all that we can reasonably expect.

In like manner, because two witnesses are required by the laws of *Moses* to establish a fact in a court of judicature, those who bear their testimony against the corruption of religion in the time of the great apostacy are said to be *two*; but there may be any number short of a majority of the people. So because dead bodies will not remain longer than three or four days before they become insufferably offensive, the bodies of these witnesses are said to be unburied that space of time; but it may be any time that shall be deemed *short* with respect to the object and the occasion.

4. The great events which are the subjects of prophecy may require a considerable time from the commencement to the full accomplishment of them. In this case, it is not improbable but the time mentioned in the prophecy may be that of the commencement only, and at that commencement it may be impossible to imagine the conclusion. Thus, if the present commotions in *Europe* should eventually lead to those glorious times which is the subject of so many prophecies, and which is called by *Daniel* *the kingdom of heaven*, the time fixed for it more than two thousand years ago may be now come; though the happy conclusion be



at a considerable distance. Thus, at the mention of the sounding of the seventh trumpet, *Rev. xi. 15*, it is said, *There were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever*, though not one of the *vials* (all of which announced great calamities introductory to that happy state of things) was then poured out.

5. Hardly any of the greater prophecies recorded in the Scriptures were fully understood at the time of their delivery. Though the duration of the Egyptian bondage was revealed to *Abraham*, it does not appear that their deliverance was at all expected at the time in which it took place.

Of the many events foretold by *Daniel*, to some of which dates are annexed, not one of them was known to be accomplished till the prophecy was fulfilled. Clearly as we now see, in the *eleventh chapter*, the history of the kings of *Syria* and *Egypt* till the time of *Antiochus Epiphanes*, we have no evidence of any *Jew* being able to say from that account, what would take place with respect to either of those two kingdoms till a subsequent period. The only exception to this observation is that of the *Jews* in the time of *Alexander the Great*, shewing him the prophecies of *Daniel* relating to his conquest of the Persian empire not then completed.\*

No prophecy has so many notes of time annexed to it, as that in the *ninth* of *Daniel*, which relates to the *Messiah*; and yet the *Jews* about the time of Christ had only a general expectation of his coming. No person pretended to say with precision when it would be; and this general expectation continued more than a century.

The same is the case with respect to the *Revelation*. We now see pretty clearly the correspondence of many events, in a long series, with the predictions concerning them; but none of them were foretold by any Christian before they happened, except that of the termination of the *Turkish* conquests, by Bishop Lloyd;† and many are of opinion, that though the event justified his conjecture, he was not right in the interpretation of the prophecy.


Where the language of prophecy has been the clearest imaginable, some prejudice has frequently interfered, to prevent the understanding of it: it was not possible for Jesus to have foretold his own death and resurrection more

\* See *Jos. Antiq. B. xi. Ch. viii. Sect. v.*; *Prideaux*, (Pt. i. B. vii.) II. pp. 695—697.

† See *Burnet*, (O. T.) *An. 1697*, fol. II. pp. 204, 205; *Newton* "on the Prophecies," (*Dis. xxiv. ad init.*) 1789, II. pp. 152, 153.

plainly than he did ; and yet none of the apostles expected any such thing. Being persuaded that he was to be a king, and to triumph over all his enemies, they thought his language was to be understood in some figurative sense, and that he could not mean a literal death and resurrection.

Let not us, then, affect to be wiser than those who have gone before us. The general nature of the great and happy event, which is to complete the whole scheme of prophecy, is sufficiently indicated to excite our most joyful expectation ; but of the *particulars* we must be content to remain ignorant till the great event shall take place. The kingdom of God, and of Christ, and the reign of the saints, present pleasing ideas to the mind ; but what kind of kingdom this will be, who are to be the subjects of it, or in what manner it is to be administered, we have no knowledge at all ; and when it shall take place, it may excite our surprise, as well as our admiration and joy.





## DANIEL.

DANIEL was one of the Jewish captives, carried to *Babylon* by *Nebuchadnezzar* in the time of *Jehoiakim*. He was of the royal family, but in what relation to any of their kings is not said. *Josephus* speaks of him as one of the greatest of their prophets; saying that he fixed the time for the accomplishment of his predictions, which had not been done by the preceding prophets;\* for though *Isaiah* and others foretold the restoration of the *Jews*, and the great events which will accompany it, they do not give any note of the time, or mention any intermediate event by which to direct our expectation of it.

*Daniel* speaking the *Chaldee* language, some parts of this book, especially those which relate to that country, are written in that language, and the rest in *Hebrew*;† but both languages being probably equally familiar to him, it might be a matter of indifference to him in which of the two languages he wrote. He must have lived to a great age, as seventy years intervened between the first and last of his predictions, and he could not have been less than twenty at the first of them.

It does not appear that any person objected to the authenticity of this book of *Daniel* before *Porphyry*, who lived in the third century after Christ, and he did it principally on account of the remarkable clearness of the predictions till the time of *Antiochus Epiphanes*, and their obscurity afterwards. But admitting what is not true, that the remark is well founded, it is no proof of his charge. Besides, there can hardly be any doubt but that this book, as well as all the other canonical books of Jewish scripture, was translated into *Greek* before that time; and some of the clearest of the prophecies relate to times subsequent to that of *Antiochus*, and even those of *Porphyry* himself.‡

*Josephus* says that the book of *Daniel* was shewn to *Alexander the Great* when he was at *Jerusalem*, and either

\* See *Antiq. B. x. Ch. xi. Sect. vii.*

† "The beginning of this book is written in *Hebrew* to ver. 4 of Chap. ii. The following, to the end of Chap. vii. is in the *Chaldee* language, which *Daniel* at that ver. 4, calls the *Syriac*; and the last five chapters are again in *Hebrew*." *Wall*, II. p. 212. See *Prideaux*, (Pt. ii. B. viii.) IV. p. 751, *Note*.

‡ See *Prideaux*, (Pt. ii. B. iii.) III. pp. 291—293; *Lardner*, VIII. pp. 184—204.

this, or something equally extraordinary, seems to be necessary to account for the degree of favour that he shewed the *Jews*, after being highly exasperated against them for their refusing to supply his army with corn during the siege of *Tyre*, when that part of the country had been used to be supplied from *Judea*.

Our Saviour refers to *Daniel*, as a prophet,\* just as he does to *Isaiah*, or any other of the prophets; and no *Jew* appears ever to have entertained a doubt of the genuineness of the book ascribed to him. Additions have been made to this book, as may be seen in the *Apochrypha*;† but they are evidently spurious, and none of them are so much as mentioned by *Josephus*, though he either expressly quotes or alludes to every part of that which is in our canon.‡ Indeed, it does not appear that any attempt was ever made to introduce any book whatever into the Jewish canon, after it was formed, which was prior to the time of *Antiochus Epiphanes*;§ and considering the great veneration in which these books were held by them, no such attempt could possibly have succeeded. But having elsewhere written largely in defence of the authenticity of this book, I shall not enlarge upon it in this place.

CHAP. I. This *chapter* contains an account of *Daniel* and his friends antecedent to that of any of his prophecies.

1. *The third year of Jehoiakim* is supposed to correspond to 606 B. C.; but deducting *ten* years, (as I think myself authorized to do, for reasons that will be found in the *Dissertations prefixed to my Harmony of the Evangelists*,||) from the reign of *Xerxes*, which is commonly said to have been *twenty-one*, it will be 596 B. C. and two years before the commencement of the proper reign of *Nebuchadnezzar*; so that as *Josephus* states from *Berosus*, he must have reigned two years along with his father; or else he may be called in this place *king of Babylon*, because he was so, presently after. This was *nineteen* years before the destruction of *Jerusalem* by this king. *Jeremiah* (xxv. 1) makes *the fourth year of Jehoiakim* the *first of Nebuchadnezzar*.

2. It was usual with the Heathens to ascribe success in war to the favour of their gods, and to place the trophies of their victories in their temples. Thus when the ark was

\* See *Matt.* xxiv. 15; *Mark* xiii. 14.

† See *The Song of the Three Children*; *Susanna*, and *Bel and the Dragon*.

‡ See *Antiq. B.* x. Ch. x. xi.

§ See *Prideaux*, (Pt. i. B. v.) II. pp. 476—479.

|| In *Greek*, 1776; in *English*, 1780. See *Sect.* iv. v.



taken by the *Philistines*, they carried it to the Temple of *Dagon*.\* *Shinar* was the original name of the territory in which *Babylon* was built.†

3. From *Daniel* and his companions being committed to the care of *the master of the eunuchs*, it has been taken for granted that they had been made eunuchs, though this is nowhere expressly said to be the case. Since *Isaiah*, however, tells *Hezekiah*, (*Chap. xxxix. 7.*) that some of his posterity would *be eunuchs in the palace of the king of Babylon*, the supposition is not improbable.‡

8. Besides the probability that some of the king's provision might consist of meats prohibited by the laws of *Moses*, it was, no doubt, in some measure consecrated to the gods that he worshipped; all the Heathens having begun their meals with some act of their religion, especially libations to their gods. The *Jews* never ate or drank without some form of acknowledgment to God, as the giver of every thing.

17. A great part of the *learning* of the wise men of the East, by whatever names they were distinguished, consisted in the interpretation of omens. *Daniel* had, no doubt, been taught these things, and among them the interpretation of dreams, which was no small article in the account, whether he laid more or less stress on it. But the visions contained in this book were all of a very different nature, being truly supernatural.

19. It is not uncommon, even at this day, in the East, to educate some slaves with great care, and then to put them in places of the greatest trust. Having no person to look up to but their master, the greatest confidence is reposed in them. And notwithstanding the contempt with which eunuchs are generally regarded, they have often had the greatest influence in affairs of state. As they have no families of their own, they are no objects of jealousy. They are generally employed in offices in the prince's household.

II. This chapter contains an account of a very remarkable dream of *Nebuchadnezzar*, by which was signified the rise and fall of four great empires, and their being succeeded by a different state of things, called *the kingdom of heaven*. This vision contains the outline of all the prophecies in this book. An account of many more particulars relating to them will be found in those that follow.

\* See 1 *Sam. v. 2*, Vol. XI. p. 360.

† See *Gen. xi. 2*, Vol. XI. p. 65.

‡ See *Jos. Antiq. B. x. Ch. x. Sect. i.*, and Whiston's *Note*.

2. These were four classes into which those who applied to the *Chaldean* literature were divided ; but it is not possible, at this distance of time, to distinguish their different professions. It was expected of some, if not all of them, that they should be able to give the king the information he wanted.

3. Though he had forgotten the particulars of the *dream*, it had made a very strong impression on his mind. He was much disturbed by it, and concluded that it must have been of great importance.

5. It appears very unreasonable in the king to require that these wise men should both tell him his dream and interpret it. But many of the ancients, and, no doubt, these *Chaldeans*, pretended not only to have communications with superior beings, but to be able, by means of incantations, powerful words as they called them, to command their assistance, even against their wills ; and since all dreams, especially the more remarkable and significant of them, were by them ascribed to the agency of superior beings, it must, according to them, have been in their power to inform them concerning the dream itself, as well as the meaning of it.

These wise men probably lived a kind of collegiate life, and were maintained at the public expense ; and the threat implies that the buildings which had been appropriated to their use would be demolished, and an end put to the institution.

9. He seems to have been apprehensive that if they did not explain the prediction very soon, the event predicted might in the mean time take place, so that the interpretation would come too late.

11. That is, beings of a higher class than any to whom they had access : for it was only the inferior order of gods whose assistance they thought they could command.

13. *Daniel* and his companions appear to have been classed with these wise men, though it is not said that they were present when the rest were summoned on this occasion. They might, however, have been present ; but not being instructed by God, they had no more to say at that time than the rest.

18. *Daniel* and his friends knowing that they could do nothing without the assistance of God, communicated in a supernatural manner, applied to him, as the sole Maker and Director of all things, not by incantations, which they knew could have no effect, but by humble prayer. What the *Chaldeans* did, we are not told. Had the king remembered



his dream, these *Chaldeans* would, no doubt, have given some interpretation or other of it, according to their rules. This would probably have satisfied the king, and nothing more would have been heard of it. We see, therefore, the wisdom of Providence in his forgetting the particulars of the dream, and only retaining a general impression made by it.

31—35. This vision clearly announced a succession of four empires, and after them another state of things exceedingly different from them, but of a nature to supply their place. No regard need to be paid to the properties of the different metals, or their relative value, any more than to the form of the statue into which they entered.

38. The first of these empires, which then existed, was that of *Babylon*, where *Nebuchadnezzar* then reigned; on the greatness of which, perhaps by way of compliment, *Daniel* enlarges.

39. What the two next empires would be, we are not told; but they were evidently the *Persian* and the *Macedonian*. As they were not, with respect to extent, or any other property that we know of, inferior to the *Babylonian*, it is probable that all we are to understand by the phrase, is, that they would rise next after that of *Babylon*, which is all that the *Arabic* version makes of it.

40. \* This can be no other than the *Roman* empire, which succeeded the *Macedonian*; and with respect to power, extent and duration, it was greatly superior to any of the preceding three. The reason why these four empires, and no others, are noticed in this prophecy, no doubt was, that the *Jews* were subject to them all. The *Turks* also conquered *Palestine*, but not while the *Jews* were in it; so that this empire bears no particular relation to them, as all the other four did. They are, however, probably alluded to in another view in a subsequent vision.

41. Though this image, being that of a man, necessarily terminates in ten toes, it is not said in this place that exactly ten kingdoms would arise out of the fourth empire; but only that it would be divided, and weakened by the division, the materials of which it then consisted being heterogeneous, and incapable of a proper union; and to this corresponds the last state of the *Roman* empire, especially in the *West*, which was occupied by the *Northern* nations. And these kingdoms of *Goths*, *Vandals*, &c. were properly parts of the empire, because they were, at least in general, first employed

\* “ *Vulg.* — ‘All things; so that (the fourth kingdom) shall break in pieces and subdue all.’ ” *Wall* II. pp. 213, 214.

by the *Roman* emperors, and permitted to settle within the bounds of the empire, though they afterwards became independent of it. Thus the *Goths*, under *Theodoric*, had the leave of the emperor of *Constantinople* to conquer *Italy*, and the principal of these *Northern* nations became so far *Roman*, that they adopted the *Roman* language; the *Italian*, *French* and *Spanish* languages being only a corrupted *Latin*; and they also adopted in a great measure the *Roman* laws, and retain the principles of them to this day.

After the *Romans* admitted many of the *Northern* nations to the rights of citizenship, and received them into their armies, their ancient discipline became relaxed, and they no longer retained their former superiority over other nations in that respect. Besides, the manners of those nations were exceedingly dissimilar to those of the *Romans*; so that they never could coalesce, and form one uniform people. *Jerome*, who lived in the times in which these *Northern* nations settled in the empire, says, in his commentary on this prophecy, "The fourth kingdom, which plainly belongs to the *Romans*, is the iron that breaketh and subdueth all things; but his feet and toes are part of iron and part of clay, which is most manifestly proved at this time: for as, in the beginning, nothing was stronger and harder than the *Roman* empire, so in the end of things nothing is weaker; since both in civil wars, and against divers nations, we want the assistance of other barbarous nations."\*

44, 45. The state of things, signified by *the stone that was cut out of the mountain without hands*,† called *the kingdom of heaven*, which is to continue *for ever*, is, no doubt, the same that is announced by *Isaiah*, and other prophets, as to take place in *the last times*, when the *Jews* will be restored to their own country, and universal peace will prevail; whereas during the four empires the world was laid waste by war.

This *kingdom of heaven* is to take its rise in the course of the last of these empires, or during the existence of *the image*, all the parts of which are represented as standing, till on the dissolution of the last, the whole was overthrown. By this

\* *Newton on the Prophecies*, I. p. 387. (P.) 1789, I. p. 242.

† "Parted from a mountain without hands." *Greek of Theodotion and Vulg.* See *Wall*, II. p. 213. *Josephus* says, "Daniel did also declare the meaning of the stone to the king. But I do not think it proper to relate it; since I have only undertaken to describe things past, or things present, but not the things that are future. Yet if any one be so very desirous of knowing truth, as not to wave such points of curiosity, and cannot curb his inclination for understanding the uncertainties of futurity, and whether they will happen or not, let him be diligent in reading the book of *Daniel*; which he will find among the sacred writings." *Antiq. B. x. Ch. x. Sect. v.* See *Whiston's Note b.*



little *stone being cut out of the mountain without hands*, was perhaps signified that the elements of which this kingdom would be formed, would be inconsiderable at the first, and would owe its origin not to the *hands*, or power of man, but to that of God only. Thus the bodies which we are to have after the resurrection are said (2 *Cor.* v. 1) to be *a building not made with hands*; and the same is said of the heavenly *tabernacle* (*Heb.* ix. 11—24). This was the case with respect to Christianity. In its rise, it owed nothing to the power or policy of man, which were hostile to it; and the principles of this religion, under the directions of Christ its head, will, on his second coming, be the means of overturning all such empires as the preceding, and of introducing some infinitely better state of things in their place.

This prophecy contains an important addition to the knowledge we were before in possession of respecting the future state of the world; and the mode in which it was conveyed was, in a great measure, if not wholly, new; viz. by an emblematical representation, accompanied with an explanation. *Nebuchadnezzar* had only seen the image, but, as he recollected it to be the same that *Daniel* described, *Daniel* must have seen the same; but in what manner the interpretation was suggested to him we are not told. It was probably in the same manner in which the subsequent visions were explained to him, viz. by the interposition of an angel.

46. This *prostration* was a mark of the greatest respect and reverence that could be paid to any person, and from so great a king was, indeed, very extraordinary; but not more than was natural after such a conviction, with which his mind was then impressed, of the intimate access that *Daniel* had to a Being who could tell what had passed in his own mind, which was a sufficient pledge of the truth of the great predictions with which it was accompanied. The offering of incense, and *sweet odours*, is common in the East at the conclusion of a visit.\* Had this ceremony been any thing like *divine honour*, no doubt *Daniel* would have rejected it.

47. The conviction of the superiority of *the God of Daniel* to those that he had worshipped, was unavoidable; but it did not follow that they were no gods, and therefore it was consistent with his continuing an idolater as he had been before.

\* See *Harmer*, II. pp. 72—85; *Porphyry* and *Jerome* in *Lardner*, VIII. p. 188.

49. \* *Daniel*, having a more general inspection of the affairs of the province, continued near the person of the king; while his three friends administered the government under him. Or, perhaps, the office which was at first conferred upon him was, at his request, transferred to them, while he took another, which gave him freer access to the king. This was great preferment for so young a man as *Daniel* must then have been; for it was very soon after he was first presented to the king, and therefore he could not have been more than about twenty years old.

III. The first *six chapters* of this book are historical, relating to transactions concerning the kings of *Babylon*, and the rest contain accounts of visions seen by *Daniel* himself. In this *chapter* we have an account of the erection of a great *image*, no doubt of some of the gods that were worshipped in *Chaldea*, which all persons were required to *fall down* before, and of the miraculous deliverance of *Daniel's* three friends, who were thrown into a furnace for their disobedience.

1. It is not said, in the *Hebrew* copy of this book, at what time this transaction happened; but in the version of the *LXX.* and others, it is said to have been in the *eighteenth* year of *Nebuchadnezzar*,† which was the year in which he took *Jerusalem*. This success he might consider as a proof of the superiority of his gods to that of the *Jews*; and being a long time after his vision, and the acknowledgment which it drew from him, the impression might be in a great measure worn off. Besides, he might, according to the idea of all the Heathens, acknowledge the superiority of one God, and yet insist upon the worship of others.

If this statue was only overlaid with *gold*, it was sufficient to justify this account of it. But *Diodorus Siculus* mentions a statue found in the Temple of *Belus*, when *Xerxes* plundered it, that was forty cubits high, and all of massy gold. This might be the statue, and the greater height of this might be owing to the pedestal on which it was raised.

5. It is not easy, at this distance of time, to ascertain the nature of these different instruments. The names of some of them very much resemble *Greek* words: but as the *Greeks* borrowed their musical instruments from other nations, they

\* “*LXX. (Theod.)* ‘Was in the king’s court.’ Notwithstanding all this, and that this king owns, (*ver. 47.*) that the God of the Jews was *God of gods*; yet he in a while after robbed and destroyed his temple.” *Wall*, II. p 214.

† “This date is difficult to be accounted for; for he was, from the latter part of his 17th year to some part of his 19th year, employed in his wars against Egypt and siege of Jerusalem.” *Ibid.*



might take their names also; or a *Greek* copier might, through inadvertence, insert a *Greek* name for a *Hebrew* or *Chaldee* one. As there are no *Grecisms* in the phraseology of the book, it could not have been written by a *Greek*. This single circumstance, therefore, is far from amounting to a proof of any want of authenticity in the work.

6. Burning alive appears, from *Jer.* xxix. 22, not to have been an uncommon mode of putting to death at *Babylon*.

12. It is rather remarkable that no mention should be made of *Daniel* on this occasion; but he might have been absent on business. He afterwards shewed himself sufficiently ready to stand forth, at any risk, as a worshipper of the one true God. If any person had forged this book in his name, he would certainly have brought him forward on this occasion.

23. Add (from LXX. and the *Vulgate*), *And they walked in the midst of the flame, praising God and blessing the Lord.\** In the genuine LXX., lately printed at Rome,† it is, *And the fire proceeding from the furnace burned the men who had bound them with fetters, who were with Azariah, and killed them, but they were preserved.* Then follows their song, inserted in the *Apochrypha*.

24. There is evidently a chasm at this *verse*; for nothing is said of the cause of the king's astonishment; and in this place we find in the LXX., and all the ancient versions, what is commoly called *The Song of the Three Children*: as it is by no means improper on the occasion, it might have been in the original, and have been omitted by the person who took the present copy, except the circumstance of the flame of the furnace destroying the persons who threw *the three Jews* into it.

25. The expression *Son of God*, seems to be equivalent to that of *angel*,‡ as beings in peculiar favour with God. But the Heathens in general thought that some of their gods were descended from others by ordinary generation. Such is the system of the *Hindoos*, and such was probably that of the *Chaldeans* and other Eastern nations.

\* See *Wall*, II. p. 214.

† This, I apprehend, is "the *Chisian* Greek MS. published at Rome in 1772," cited by *Dodson*, p. 227.

‡ "Here an old *scholion* says, that the old *Septuagint* translation was, *is like an angel of God*. And those old translators do indeed generally render the word (*Son of God*) so. See *ver.* 28. Perhaps *English* might be more properly expressed, *is like a son of God*; for it is not likely that he had any notion of one son of God." *Wall*, II. pp. 214, 215.

29. \* This great miracle did not effect the conversion of the king, or of the *Babylonians*, from the worship of idols, though it produced an acknowledgment of the superiority of the God of the *Jews*.

30. When these three men were sentenced to be burned alive, they were, of course, deprived of their employments, and therefore it was necessary to reinstate them.

IV. In this *chapter* we have an account of another vision of *Nebuchadnezzar*, but it relates only to himself. Of the date of it there is no intimation given, but it was probably towards the end of his reign. The whole seems to be a literal copy of a public act of the king, and it is in the *Chaldee* language.

13. By *watcher* must be meant what is more commonly called an *angel*,† supposed to watch over the affairs of men. God himself has a similar appellation, when he is called, (*Ps.* cxxi. 4,) the *keeper of Israel*.

16. Here is a departure from the language of the allegory. The tree is no longer a tree, but a man, with a *heart*, which is changed from that of a man to that of a brute beast.

29. ‡ As a whole year had elapsed since his dream, the impression it had made upon him would be much diminished; and as *Daniel* gave him reason to hope that the punishment might be mitigated by his reformation, he might presume that he had nothing to apprehend.

30. *Nebuchadnezzar* was not the original founder of *Babylon*, but he greatly enlarged and beautified it; and without doubt it was the most magnificent city of which we have any account. It was built in the form of a square, and was more than forty-five miles in circuit. The walls were fifty cubits high, and so broad that six chariots might be drawn on it abreast. The river *Euphrates* ran through it, and over it was a bridge a furlong in length, and at each end of it was a magnificent palace.§

33.|| As this punishment was supernatural, it is not

\* "This shews the placing this at his 18th year to be wrong: for in his 18th or 19th year he himself burnt God's temple. The chronology of *Marg. Eng.* sets this image at his 24th year." *Wall*, II. p. 215.

† "A *scholion* says, that LXX. had translated it ἀγγελος." *Ibid.* Among Bishop Horsley's Discourses is one on the *Watchers and Holy Ones*.

‡ *Marg.* 'Upon the palace.' LXX. (*Theod.*) 'Upon the temple of his kingdom in Babylon.' I suppose upon the temple of *Bel*, of a vast height, where he might overlook all the city." *Ibid.* p. 216. See *Chardin* (MS.), *Harmer*, I. p. 171.

§ See *Prideaux*, (Pt. i. B. ii.) I. pp. 133—148.

|| "It has been usually supposed, that the punishment inflicted on *Nebuchadnezzar* was that species of madness which is called *lycanthropy*. This disorder



necessary to look for any natural disease to resemble it. Whatever it was, it was accompanied with insanity; but no insane persons feed on grass. This is the property of a real brute animal, and his body becoming at the same time hairy like that of an ox, it is evident that a total change of constitution had taken place in him, and that he was a real brute in the shape of a man.\*

37. These are excellent reflections, expressed with peculiar force and sublimity.

V. This chapter contains an account of the last king of *Babylon*, here called *Belshazzar*; but *Herodotus* calls him *Labyntus*, and other historians *Nabonadius*. *Nebuchadnezzar* was succeeded by his son, called by *Jeremiah*, *Evil-merodach*, who by *Nitocris*, a woman of excellent understanding and character, bore him this son, so that he was the grandson of *Nebuchadnezzar*. *Evil-merodach* reigned only two years, and was succeeded by *Nergalassar*, who had married a daughter of *Nebuchadnezzar*, and conspired against him, but he was killed in a battle against *Cyrus*. His son *Laborosoarchod* succeeded him; and after reigning nine months, was murdered by his subjects, and thus made room for *Belshazzar*, the last king of *Babylon*. Thus was fulfilled the prediction of *Jeremiah*, (xxvii. 7.) that *all nations should serve Nebuchadnezzar, and his son, and his son's son*; and with his grandson the empire terminated.

1. This was an annual festival, of which *Cyrus*, who was besieging the city, being apprized, took advantage, by entering the city in the night, having before diverted the course of the river.

5. The history of these *vessels* is remarkable. After being taken from the Temple by *Nebuchadnezzar*, [*Chap. i. 2,*] and used in this manner at *Babylon*, they were restored by *Cyrus*.† When *Jerusalem* was taken by *Titus*, some of

operates so strongly on those affected by it, as to make them fancy themselves wolves, and run howling and tearing every thing, in extravagant imitation of those animals. But it should seem from the account, that the divine threats were fulfilled in a more exact and literal sense; and that *Nebuchadnezzar* was actually driven from society, till his affections were brutalized, and his appearance changed. *Scaliger* conceives, that this *metamorphosis* is alluded to by *Abydemes*, who remarks, on the authority of the *Chaldean* writers, that *Nebuchadnezzar*, after having uttered a prophecy relative to the destruction of the Babylonish empire by *Cyrus*, disappeared. See *Euseb. Prop. Evan.* (L. ix. C. xli.); *Scaliger's Notes* upon the ancient fragments in the *Appendix* to his work, 'De Emendatione Temporum;' *Gray*, p. 409, *Note*.

\* "LXX. (*Theod.*)—'Were grown rough like that of lions.'" *Wall*, II. p. 216.

† "Nebucadnetzar n'avoit en vûe que d'honorer son Dieu en portant ces vaisseaux dans son temple. Mais la Divine Providence qui vouloit procurer le

them were carried to *Rome* to adorn his triumph. Thence they were taken by *Genserich* when he took *Rome*, and carried to *Africa*, but being recovered by *Justinian*, when he conquered *Africa*, he sent them as a present to the church of *Jerusalem*. What became of them afterwards is not known.

5, 6. We cannot well imagine any appearance more terrifying than this, and the effect of it is most naturally described. Having heard, as he must, of the great superiority of the God that was worshipped at *Jerusalem*, in the time of his grandfather, he was, no doubt, alarmed at this appearance, as a mark of his displeasure. This feast was probably held in the quadrangle of the palace, in the open air, the whole space being illuminated according to the custom of the East, by a great lamp in the centre; and the writing would appear on the wall that was opposite to the place where the king was.\*

10. This queen was *Nitocris* above-mentioned, the mother of the reigning prince. In the East, the mothers of the princes have always great influence.

13. *Daniel* had probably been displaced at the death of *Nebuchadnezzar*;† and having lived in retirement afterwards, he might not be personally known to the king.

It is said that, at the death of a king of *Babylon*, the *Magi*, with whom *Daniel* was classed, were displaced, as also the physicians; those for not having prevented the death, and the other for not having predicted it.‡

18—22. The freedom and dignity of this address to the king are not a little remarkable; but the great terror in which the king was, the favour of the queen, and his own great age and former distinctions, would naturally give him

rétablissement de son peuple, et lui édifier un nouveau temple, permit que les vaisseaux sacrés fussent en partie conservés comme en dépôt dans le Temple de Bel, où ils étoient à l'abri de mille accidens qui pouvoient les faire disparaître, s'ils fussent tombés dans les mains des particuliers, ou si le roi de Babylone se les étoit appropriés." *M. Roques*, VI. p. 353.

\* See *Harmer*, I. p. 191. (P.)

† *Prideaux* conjectures that *Nitocris* "had the regency of the kingdom under her son," who left every thing "entirely to her management;" that she had employed *Daniel* "in the public affairs of the kingdom;" that thus she "knew him well, and therefore advised that he should be sent for on this occasion." He adds, "This shews *Belshazzar* to have been a prince that wholly minded his pleasures, leaving all things else to others, to be managed for him, which is a conduct too often followed by such princes, who think kingdoms made for nothing else but to serve their pleasures and gratify their lusts." *Connection*, Pt. i. B. ii. l. pp. 173, 174.

‡ "En Orient, quand le roy meurt, les médecins et les astrologues sont chassés, les uns pour n'avoir chassé la mort, les autres pour ne l'avoir prédite." *Chardin* (MSS). See *Harmer*, II. pp. 165—167.



boldness. Besides, in his present state of mind the king would not be disposed to resent any thing.

25. *Mene* is not repeated in the ancient versions.

These words, or the radicals of them, could not have been altogether unknown to learned *Chaldeans*, for they are found in their own language. But the character in which they were written might not be known to them, or if they could read the words, they might not be able to affix any meaning to them, as they are unconnected, and form no complete sentence. The interpretation must have been suggested to *Daniel* by immediate inspiration.

27. It is customary in *Indostan* to weigh the monarch on the anniversary of his birth-day, to observe whether he has gained or lost weight. If he has gained weight, it is a subject of rejoicing.

29. If the king had any faith in this warning, it may appear extraordinary that he should have thought of doing this honour to *Daniel*, at so critical a time. But no particular time was mentioned for the fulfilment of this prediction, and he was bound by his word; and it is customary on visits of ceremony in the East, to present those who are introduced to the prince, with garments, differing in value, &c. according to their rank.\*

30. At this very time the army of *Cyrus* entered the city by the channel of the river, the passages to which were left unguarded.

31. He that is here called *Darius*, was probably the same that is called *Cyaxares* by the *Greek* historians. He was the son of *Astyages*, whose daughter was *Cyrus's* mother.

VI. This is the last historical *chapter* in this book. It contains an account of the deliverance of *Daniel* himself from the lions, similar to that of his companions from the fiery furnace. On the conquest of *Babylon*, *Darius the Mede*, or *Cyaxares*, under whom probably *Cyrus* commanded, acted as the sovereign. Some suppose it was by the appointment of *Cyrus*: but as the *Medes* were originally the more powerful nation, their princes probably had the pre-eminence after their union with the *Persians*, till the death of this *Darius*, after which *Cyrus*, who had married his daughter, succeeded to the supreme command.

3, 5. The preceding history easily accounts for the favour that was shewn to *Daniel*, with whose character and merit neither *Darius* nor *Cyrus* could be unacquainted. The

\* See *Harmer*, II. pp. 85—87.

envy of the princes of the country to this stranger, and their insidious endeavours to supplant and destroy him, are natural enough.

8. *Diodorus Siculus* observes that when any decree had the seal of the kings of *Persia*, it was not in their power to change it. The same appears in the history of *Esther*.\*

10. The usual times of prayer to the pious Jews was at nine in the morning, at noon, and at three in the afternoon; the first and last being the times of the morning and evening sacrifice in the Temple. It had, no doubt, been *Daniel's* custom to pray in this manner, and he would not depart from it, to whatever danger it might expose him. To pray with the face towards *Jerusalem*† was agreeable to the intimation given by *Solomon* in his prayer at the dedication of the Temple. To pray so as to be seen, may look like ostentation; but, to this day, in the East, all persons perform acts of religion without concealment. The *Mahometans* never fail to recite their prayers at the prescribed hours, wherever they are.

16. The anxiety of the king to save *Daniel* appears in the strongest manner.

17. The king perhaps apprehended that these enemies of *Daniel* might take some other method of destroying him, if this scheme should fail.

21. This was the usual mode of saluting a prince.

24. It was usual in the East on extraordinary occasions, as that of rebellion, to destroy not only the offenders themselves, but all the members of their family, and their nearest relations. Thus the sons of *Haman* were hanged, as well as the father, by *Ahasuerus*.‡ The laws of *Moses* were more equitable: they say, *Deut. xxiv. 6, The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers.*

26. This is similar to the decree of *Nebuchadnezzar*, but it did not amount to a renunciation of idolatry. It was only an acknowledgment of the superiority of the God of *Daniel* to other gods.

28. *Daniel* must have been a very old man, at least ninety, before he died.

VII. We have now closed the historical part of this

\* See *Chap. i. 19*, and *supra*, pp. 23, 29.

† "Upon this practice of *Daniel*, the *Talmudists* ground that canon, 'that no man pray but in such a room, which hath windows or holes in the wall, opening towards the holy city.'" *Gregory*, (Ch. iii.) p. 12.

‡ See *Esther ix. 13*, and *supra*, p. 29.



book, and enter upon that which is purely prophetical, consisting of visions seen by *Daniel* himself, interpreted by an angel. They are four in all, and in each of them we have some farther information concerning the state of things that was to precede the great and happy catastrophe announced by the former prophets, and also some particulars concerning *that*, which were not communicated to them.

3. The four great empires, which were represented by the parts of the image in *Nebuchadnezzar's* dream, are here represented by *four beasts*; and as the destruction of them was there said to be occasioned by the falling of a stone on the feet of the image, and that stone became a great mountain, filling the whole earth, these beasts are said to be slain, and their bodies thrown into a fire, while a person in the form of a man receives from God a kingdom that was to continue for ever.

4. This *first beast*, which resembled a *lion*, and had *eagles' wings*, no doubt, represents the *Babylonish* empire, the lion denoting its strength, and the wings the rapidity of its conquests: but its acquiring *the heart of a man*, instead of that of a lion, signified that, in process of time, its force and ferocity would be greatly lessened.

5. This *second beast*, which resembled a *bear*, signified the *Medo-Persian* empire; and by its *raising itself on one side* (if that be the right rendering) may be intimated the ascendancy that would be acquired by the *Persians* over the *Medes*. The three tusks in its mouth denote instruments of destruction, besides its own natural teeth, and these may mean *Lydia*, *Babylonia* and *Egypt*, which the *Persians* conquered, and the power of which they converted to their own use.

6. This third beast, resembling a *leopard*, must mean the *Macedonian* empire; as the extraordinary rapidity of its conquests under *Alexander* is denoted by its *four wings*, and its division into four parts after the death of *Aelxander*, by its *four heads*.

7. The *fourth beast*, the likeness of which to any other is not expressed, must mean the *Roman* empire, which succeeded the *Macedonian*. A sufficient indication is given of its superior power by its fierce aspect, its great strength, and its *iron teeth*. It is said to be different from any of the preceding beasts; and the form of the *Roman* government was remarkably so, having changed from kingly to consular, and imperial, besides other intermediate changes. The *ten*

*horns* denote the division of the empire into ten parts, corresponding to the ten toes in *Nebuchadnezzar's* image.

8. This is the first intimation of this extraordinary power, so unlike any other of which we have had a view given us before. It arises among the ten kingdoms, three of which are removed to make way for it. This power is, no doubt, the *Papal*, and the three that were removed by or for it, were probably the *exarchate* of *Ravenna*, the kingdom of *Lombardy*, and the city and territory of *Rome*. There is some uncertainty in the history of the *triple crown*, worn by the popes; but it must probably have had its origin from the idea of representing three states, whatever they were. This horn having *eyes like the eyes of a man*, signifies its great sagacity, and no princes have been so politic as the popes; and its *mouth speaking great things*, happily expresses its extraordinary pretensions to power, temporal and spiritual.

In the interpretation of the vision, *ver.* 25, it is added that it had power to *wear out the saints of the Most High*, and no princes have been so great persecutors as the popes. It is said also to *change times and laws*, and this is literally true of the popes. All the festivals of the church, numerous as they are, have been fixed by their authority; and they have not only changed the institutions of men, but those of God also, in their regulations concerning marriage, and other things.

9. This should be rendered, *till the thrones were erected*,\* and prepared for the reception of the judge.

After a sufficient time, preparation is made to judge this extraordinary power; a throne being placed for the Divine Being as supreme judge, with every circumstance of splendour and dignity. The *throne* and the *wheels* under it, have the appearance of fire. This is an allusion to the chairs of state in ancient times, which had wheels under them, probably because they were heavy, and required to be moved occasionally from place to place.

10. The opening of books was another circumstance attending courts of justice.†

\* "*Vulg.* 'Donec throni positi sunt.' Till the thrones, or seats, were pitched down, (for the senators to sit upon,) not *thrown down*, as we, of late, have it." *Mede*, (B. iv. Ep. xv.) p. 762. See LXX. (*Theod.*) in *Wall*, II. p. 216; *Newton*, (*Dis.* xiv.) I. p. 282, *Note* (9).

† On this place, "Les Juifs remarquent que Dieu n'a pas besoin de livres, puis qu'il connoit nos pensées avant qu'elles soient formées, mais que l'Ecriture parle comme les hommes pour s'accorder à leur usage et à leur capacité, et c'est en



11. By the sentence of this awful court, this last-mentioned beast is ordered not only to be slain, but his body thrown into the fire, to denote utter destruction.

12. This was a more severe fate than that of the former beasts. *Their dominion was taken away*, but they were allowed to exist; signifying perhaps that, though the *Babylonians*, *Persians* and *Macedonians* lost their power over other nations, they were still governed by their laws, in a manner similar to what they had been before; whereas the last empire is not succeeded by any other like itself, but all traces of every thing of the kind are removed, to make way for a totally new state of things incompatible with them.

13, 14. Here we see the *dominion* that had been taken from the last of these empires given by the Supreme Being himself to *the Son of Man*, no doubt the *Messiah*, to whom will be subjected all the subjects of the four preceding empires; and this new state of things is to have no end.

18. Here it is said not that any one individual person, as he who is called *the Son of Man*, but *the saints* in general, *shall possess the kingdom*, no doubt, under the *Messiah*, as their head; and this is agreeable to the language of our Saviour and the apostles.

25. There is no doubt but that this expression signifies *a year, two years, and half a year,\* or three years and a half*, or reckoning a year for a day, a period of one thousand two hundred and sixty years. The same number, but sometimes under different forms, as forty-two months, &c. occurs in the book of *Revelation*, as the period of the prevalence of an anti-christian power. The only difficulty is to ascertain the commencement of this period. Here it seems to be the beginning of the existence of the tyranny of the power represented by *the little horn*, which rises some time after *the ten horns*. These may be said to have appeared at, or soon after, the fall of the western empire, which was in A. D. 475, though some think that the empire really ended with *Valentinian III.* in A. D. 455. And this emperor, in conjunction with *Theodosius II.* in the East, gave the popes that jurisdiction over other churches which they ever after exercised, though the title of *universal bishop* was not given

imitant ce style qu' ils font cette prière au commencement de l'année, *Nôtre Père, notre Roi, écrivez nous dans le livre d' une vie heureuse, dans le livre des justices, dans le livre de la subsistence, et dans le livre de la redemption*, (Lib. prec. Ed. Basil, p. 377.) c' est-à-dire, accordez nous, une vie heureuse, juste, entretenuï et libre." *Le Cene*, pp. 699, 700.

\* "Vulg. 'Tempus et tempora et dimidium temporis.'" *Wall*, II. p. 217.

to them before A. D. 606. If to the former of these dates we add one thousand two hundred and sixty, we have the year 1715; but though at this time, which was that of the death of *Lewis XIV.*, there was a visible diminution of the power of the popes, it was not sufficiently so to make a remarkable æra. But as this power rose by degrees, it may be presumed that its declension will proceed in the same gradual manner, though its final extinction may be sudden.

If we take the year 475 from which to reckon the one thousand two hundred and sixty years, we have A. D. 1735 for the termination of them: but as this *little horn* rose some time after the ten, we may begin to reckon the one thousand two hundred and sixty, some time after this; and at any rate, may look for their termination very soon; and it was not the design of Providence to enable us to predict with absolute certainty any event. It is enough if our hopes or fears be kept up by a knowledge of the certainty of an interesting event, and a general idea of the signs of its approach.

There must have been some reason why this remarkable period is divided into *a time, times, and half a time*. The author of an *Essay on Scripture Prophecy*,\* supposes that the first may correspond to the increase of the papal power, the second to its continuance, and the third to its declension; the first consisting of three hundred and sixty years, from A. D. 455 to 815, when the emperors lost their negative in the election of a pope; the second, of seven hundred and twenty years, from that time to A. D. 1535, when the Reformation was established in *Germany*, and began in *England*; and the last, of one hundred and eighty years, from that time to A. D. 1715, the death of *Lewis XIV.* And certainly from about that time, the popes have had but little influence in the general politics of *Europe*, which for a long time before they almost guided. Though these should not be the dates really intended in the prophecy, (and such exactness I believe was not designed,) they may not improbably be pretty near the truth; a larger period being allowed for the exercise of this power, a shorter for its rise, and a shorter still for its decline. This appears to me to be as much as this division of the period will authorize us to suppose.

On the whole, this vision gives us much additional insight into future times. It contains the first description of a power

\* Published in 1724. See p. 107. (P.)



hostile to the cause of true religion, the time of its rise, and its duration, nothing of which was indicated in the dream of *Nebuchadnezzar*.

VIII. The *vision* of which we have an account in this chapter, was two years after the preceding, or in 543 B. C., and from it we have much farther information concerning the three last of the four empires, especially the third and fourth, than was given in the two former.

2. As Daniel was *by the river*, this can hardly be called a *vision*. It was rather a *trance*, or a state of insensibility with respect to external objects. *Elam*, or *Persia*, was at that time subject to the *Babylonians*, according to the prophecy of *Jeremiah*, though it afterwards revolted, and joined the *Medes*.

3. This *ram* is said, in the interpretation, *ver. 20*, to be *the king*, or kingdom of *the Medes and Persians*, and *Ammianus Marcellinus*, a Heathen writer, observes, that rams' heads and horns were the ensigns of the *Persians*; and such figures are still to be seen in the ruins of *Persepolis*. The *two horns* represent the two kingdoms which were afterwards united, that of the *Medes* being the most powerful at the first, and that of the *Persians* afterwards.

4. *Media* and *Persia* were to the *east* of *Palestine*, and they made no conquests in that direction, but in every other.

5. This *he-goat from the West*, is said in the interpretation, *ver. 21*, to be *the king* (or kingdom) of *Greece*, and according to *Justin*, a he-goat was the emblem of *Macedon*, from the time of king *Caranus*. It is said that he was directed by a goat where to fix himself, and accordingly in the place where the goat rested, he built a town, and called it *Ægæ*, which signifies a goat; and here was the burial-place of the kings of *Macedonia*. The people of *Macedon* were denominated *Ægeadæ*, or the people of the goat. The great horn between its eyes, is said in the interpretation to be *the first king*, or the kingdom in its first state, under *Alexander* and his immediate successors. His not touching the ground in his motion denotes the extraordinary rapidity of the *Macedonian* conquests.

7. This is a happy emblematical description of the completeness, as well as the rapidity, of this conquest. *Josephus* says that this prophecy, not then fully accomplished, was shewn to *Alexander* when he was at *Jerusalem*.\* Indeed

\* See *supra*, pp. 309.

it may be taken for granted, without any external evidence, that a prophecy so easy of interpretation in his favour as this, would be shewn to him; and it would contribute, without his *seeing the high-priest in a dream*, and his *meeting him in his robes*, (which, however, I see no reason to question,) to mitigate the anger he had conceived against the *Jews*. The sudden turn in the mind of this great conqueror with respect to the *Jews*, can hardly be accounted for without some such circumstances as these.

8. *Alexander* died suddenly, in the height of his power, and not long after his death his generals divided his empire among them; *Cassander* taking *Macedonia* and *Greece*; *Lysimachus*, *Thrace* and *Asia Minor*; *Seleucus*, *Syria* and the East; and *Ptolemy*, *Egypt*.

9. Thus far there is no great difficulty in the interpretation of this prophecy; but commentators differ much with respect to the power represented by the *little horn*, and in general it has been supposed to refer to *Antiochus Epiphanes*; but two circumstances are very unfavourable to this hypothesis. A horn in these visions never represents an individual king, but always a kingdom or empire; and this vision is said, *ver. 17*, to relate to *the time of the end*; *ver. 19*, to *the last end of the indignation*, probably of the calamities and dispersions of the *Jews*; and again, *ver. 26*, it is said to be *for many days*, expressions which clearly point to a time far beyond that of *Antiochus Epiphanes*, viz. to the destruction of the power that oppresses the *Jews*. It must extend to the termination of their sufferings, which continue even to this day. This *horn*, therefore, must refer either to the *Roman* empire, or to the *papacy*, and of the two, I think with Bishop Newton,\* the *latter* best answers to the characters here given.

Instead of *out of one of them*, this may be rendered *after one of them*, so that there is no necessity to make this power a branch from any of the others, though the *Romans* coming into the *East* by the way of *Greece*, are by some considered as, in this vision, arising there. As the *Romans* came from the *west* and the *north* with respect to *Palestine*, their conquests extended chiefly to the *south* and the *east*, and especially *Judea*, called *the Pleasant Land*.

10. *The host of heaven*, or *the stars*, in these visions, represent earthly princes, many of whom fell before the *Romans*.

\* *Dis. xiv. l. p. 274.*



11. *The prince of the host* may mean the *Messiah*, to whom all power in heaven and earth is given, and he was put to death by the *Romans*; or it may signify, in general, the chief of all earthly powers, the people of the *Jews*, and the rather, as by the *Romans* the country was conquered and laid waste, and the daily sacrifices taken away by the destruction of the Temple.

14. *And he said unto him.\**

Here a time is fixed, but in large or round numbers, for the termination of this desolation. It is to be after *two thousand three hundred evenings and mornings,†* or *days*, i.e. so many years; but it is not said from what time they are to be reckoned. We may therefore suppose that it was to be from the time of the vision, or B. C. 543; and then the termination will be in A. D. 1757. But as no number under a hundred is mentioned, it may extend near a century beyond this time. We may, however, be looking for the completion of this remarkable prophecy in our own times.

22. — *Out of his nation.‡*

23. We have here another circumstance indicating the time in which the power represented by this horn is to rise. It is *when transgressions are come to the full*, meaning probably the degeneracy of the Jewish nation, when they were ripe for destruction; and this was the time when the *Romans* appeared in the *East*, and the *Jews* became subject to them. This power is described as equally fierce, haughty and politic; and so were the *Romans*.

24. Every thing in this description answers with remarkable clearness to the conquests of the *Romans*, and especially their destruction of the *Jews*. The only circumstance unfavourable to this hypothesis is, that they are said to be mighty *not by their own power*. This clause, however, is not in the version of *Theodotion*, which is said to be more exact than that of the LXX.§ If it signify the *Romans* as

\* *An. Ver. (P.)* See Wall, II. p. 218.

† *Marg.* See Wall, II. pp. 218—221.

‡ *An. Ver. (P.)*

§ "The old *Greek* translation (called the *Septuagint* translation) of this book (*Daniel*) is lost; and there is no *Greek* copy of it left entire, but *Theodotion's*. St. *Hierom* says, the Christian Church rejected the old one, which had been used by the *Hellenist Jews* in our Saviour's time and before, for that it was unskilfully drawn, and did not rightly render the *Hebrew*. This would make a sceptical man inquire the more eagerly after it, as wishing to see what material differences of the prophecy there were in that old LXX. translation from the present *Heb.*, or from *Theodotion's*, which the Christians preferred. But that great man, Archbishop *Usher*, has quelled and satisfied that curiosity. He remembered that *Justin Martyr*, who wrote before the time of *Theodotion's* translation, had in his dialogue with *Trypho* the *Jew*, largely cited the prophecies of *Daniel*; which citations must be out of the old LXX. translation; for they are not *Aquila's* translation, as appears

appearing to come from *Greece*, it was not the proper power of *Greece*, but that of a more distant country.

25. The success of the *Romans* was owing as much to their *policy* as to their arms. Their conquests were much facilitated by granting the freedom of their city to many of the conquered nations, and thereby incorporating them with themselves. It was by the promise of liberty that they got such an easy possession of *Greece*, and several other countries, easing them of their former taxes, and permitting them to be governed by their own laws.

*The prince of princes* in this *verse*, is synonymous to *the prince of the host* in *ver.* 11, and probably means the *Messiah*, in which case it cannot be applied to any other power than the *Roman*. This power being *broken without hand*, corresponds to the destruction of the image of *Nebuchadnezzar*, which was by a stone cut out of a mountain without hands.

IX. In this *chapter* we have a prophecy relating to the state of the *Jews* from the time of *Daniel* to their final restoration, which has occasioned more difficulty to interpreters than any other in this book, or any other in the Scriptures; owing, I suspect, to an error in the *numbers* of our present *Hebrew* copies.

1. This was 528 B. C. The *Darius* here mentioned is the *Cyaxares* of *Herodotus*, the son of *Astyages*, whose daughter was *Cyrus's* mother.\*

2. The prophecies of *Jeremiah* here referred to, are the following: *Chap.* xxv. 11, 12; "This whole land shall be a desolation, and an astonishment, and these nations shall serve the king of Babylon seventy years. And it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon and the land of the Chaldeans, and will make it a perpetual desolation." *Chap.*

by comparing many scraps of *Aquila* that are left. He copied out the passages of *Justin* and *Tertullian* and *Clemens Alexandrinus*, which are the great and chief parts of *chap.* vii. and *chap.* ix. of *Daniel*; (and in them are the prophecies which a Christian would be most inquisitive to know;) and they do not in any matter of moment (but only in the *Greek* phrase and expression) differ either from *Heb.* or from the translation of *Theodotion*, which is now in our *Greek* Bibles. *Clemens Alexandrinus* seems to have had *Theodotion's* translation, for he recites almost the same words; but *Tertullian's* *Latin* must have been from the old *Vulgate* or *Italic*, which was before *Theodotion's* time, and taken from the old *Greek* of *LXX.*; but there is no difference of moment in any of them. I shall in my brief notes, where there is occasion to recite the *Greek*, set the mark *ó* to it; it being to us instead of *LXX.*" *Wall*, II. pp. 212, 213. See *Prideaux*, (Pt. ii. B. i.) III. pp. 71—74; *supra*, pp. 313, 314.

\* Mr. Dodson proposes "reading *Cyrus* instead of *Darius*, in *Chap.* ix. 1, and xi. 1." See his *Isaiah* (xi. 1), pp. 226, 227, *Note*.



xxix. 10; "Thus saith the Lord, after seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place."

According to this prophecy, the *seventy years* commence with the desolation of *Judea*, and therefore must be reckoned from the destruction of *Jerusalem* and the Temple, by *Nebuchadnezzar*, which was in 577 B. C., so that from this time to the year 528, which was the first of *Darius*, forty-nine years of the seventy had elapsed. However, as there was a captivity, though no destruction of the country, and many *Jews* (among whom was *Daniel* himself) were carried to *Babylon* in the fourth year of *Jehoiachim*, viz. 595 B. C., and then sixty-seven of the years had elapsed, he might presume (especially as the Divine threatenings were not generally executed with rigour) that the time of their deliverance was at hand. The punishment of the king of *Babylon* had taken place; and he might think the seventy years of their prosperity coincident with the seventy years of the sufferings of his country. But *Daniel* does not say what his ideas or expectations on this subject were: he only confesses the sins of his countrymen, and humbly supplicates the Divine mercy in their favour.

24. *And seventy and seven times, and sixty-two years, to the time of the completion of the war, the desolation shall be taken away in the prevailing of the covenant for many weeks; and in the end of the week shall the sacrifice and libation be taken away, and the abomination of desolation shall be upon the Temple unto the end, and there shall be an end of the desolation.\**

The literal rendering of this is *seventy times seventy*. *Daniel* had inquired concerning the duration of the calamities of his nation. In answer to this he was informed that the whole time of their discipline, which was foretold by *Moses*, would be long indeed, not merely seventy years, but seventy times as long, not speaking with exactness, though it will probably be very nearly as long from the time of *Moses*, but an indefinitely long period. And certainly the Babylonish Captivity did not produce effects that are here mentioned, viz. *to finish transgression, and make an end of sin, to make reconciliation for iniquity, bring in everlasting righteousness, and to seal the vision and prophecy*; that is, to bring in those happy times when the *Israelites* would be recovered from all

\* The original LXX. (P.) See Vol. II. pp. 182, 183, and the various versions; Wall, II. pp. 222, 223.

their backslidings, and restored to the peaceable and undisturbed possessions of their own country, which was the great object of the preceding prophecies.

25. \* In order, however, to comfort him with respect to the intermediate time, the angel informs *Daniel* of some pleasing events, as that of the rebuilding of the city, and the coming of the *Messiah*, now first announced by that name, before the commencement of a great calamity of much longer duration than the Babylonish Captivity.

26. — *And there is no judgment for him*; † that is, he is condemned unheard.

27. — *And in the Temple shall be the abomination of desolation.* ‡

A great, and indeed an unspeakable difficulty in the interpretation of this prophecy, has been the idea of the necessity of abiding by the numbers in the Hebrew text, according to which only *seventy weeks* of years, or four hundred and ninety years, intervened between the command to restore *Jerusalem*, here mentioned, and the time of the *Messiah*, and this term is by no means sufficient, if the command was that of *Cyrus*, or enforced by *Darius Hystaspis*. They have, therefore, been obliged to reckon from a much later order to rebuild the city, in the reign of *Artaxerxes Longimanus*, when *Nehemiah* was sent for that purpose. But this was too remote from the time of *Daniel*, viz. near a century, and therefore a time of which he could not have any knowledge or suspicion. From this great difficulty we are relieved by a reading preserved in the original translation of the LXX., now happily recovered, which, instead of *seventy*, has *seventy-seven weeks, and sixty-two years*.

Another difficulty has been occasioned by the opinion that *Xerxes* reigned twenty-one years; whereas it is now pretty evident that he reigned only eleven years, as was first shewn by Mr. Laughlan Taylor, and for which I have advanced additional reasons. Mr. Blayney was the first who

\* On the different manner of pointing this passage, see *Wall*, II. pp. 223—227. The following punctuation has been proposed: "From the going forth of the commandment to restore and to build *Jerusalem*,—shall be seven weeks, and three-score and two weeks. The street shall be built again, and the wall, even in troublesome times." *Pilkington*, p. 184. This punctuation was thus anticipated in 1707:

"—Depuis la sortie de la parole pour venir à rébatir Jérusalem jusqu'au *Messie* le Conducteur, il y aura sept semaines, et soixante-deux semaines. Et l'on viendra à rébatir la place et la brèche: et cela dans un tems d'oppression." *Traité des Septante Semaines*, (Amst.) p. 8.

† *Green*. (P.) See *Wall*, II. p. 226.

‡ *Green*, Vulg., LXX. (P.) See *Wall*, (on vers. 25—27;) II. pp. 223—229; *Prideaux*, (on vers. 24—27,) Pt. i. B. v. II. pp. 337—440.



availed himself of the numbers in the LXX., and also to observe that instead of the prophecy saying that the *Messiah* would be *cut off*, we are at liberty to render the word actively, which will imply that *the Messiah will cut off*, or destroy, the Jewish nation; and thus the event predicted will be the desolation of *Judea* by the *Romans*, who, as they revenge the cause of the *Messiah*, may be said to act under him, and by his orders;—which is similar to the language of the Scriptures in other cases, especially with respect to the *Messiah*. In the *Revelation* he is said to do many things which took place in the usual course of things, in which the Christian religion was concerned.

As I have formerly given much attention to this remarkable prophecy, and think that I have improved on the interpretation of Mr. Blayney, and have nothing material to add to my former observations on the subject, I shall in this place content myself with introducing my paraphrase of this prophecy, referring my readers to the *Dissertations* prefixed to my *Harmony of the Evangelists*\* for the reasons of all the particulars. It is, however, since I wrote those *Dissertations*, that it has occurred to me that the opening of the prophecy does not refer to the *seventy years* of the Babylonish Captivity, but, as I have said, to the much longer period that is to precede their final restoration.

### *Paraphrase.*

The seventy years will suffice for the present captivity of thy nation; a period of seventy times as great will be necessary to expiate all their sins, for the desolation of the country, and the dispersion of the people that was announced by Moses, and before the glorious and happy times of confirmed prosperity and righteousness, foretold by the former prophets, be come.

Observe, however, for thy consolation, that from the going forth of the decree to restore Jerusalem, at which the present desolation of seventy years will terminate, to the time that the Messiah shall make his appearance, with a commission from God to preach the glad tidings of the gospel, shall be seventy-seven weeks of years, or five hundred and thirty-nine years, but that after sixty-two years from that decree, the city itself will be rebuilt, and become more and more considerable, even amidst times of distress.

Also, after the same term of years that has been now

\* See *Sect. iii.*—v.

mentioned, reckoned from the present time, the Messiah, who on his first appearance will be rejected by the Jews, will reject them, and cut off both the city and the sanctuary. And the Romans, whom he will employ to execute his just vengeance, will destroy the people, and their destruction will be sudden and complete.

In the last week of this whole term, or the last seven years preceding A. D. 73, the Messiah will confirm a covenant with many, numbers adhering to his cause, and being rescued by him from the impending destruction. And in the midst of this dreadful work, that is, A. D. 70, he will cause the daily sacrifice and meat-offering to cease, in the utter destruction of the Temple and the city. The abomination of desolation will be placed in the Temple itself, and an utter and speedy end will be put to the whole of the Jewish constitution.

X. We are now come to the last of the prophecies of *Daniel*, the date of which is *the third year* of the reign of *Cyrus*, or B. C. 524, and it is the most circumstantial of any of them, and, like all the preceding, it terminates in what are usually called *the last times*, which is of great use in the interpretation of it, in some parts of which there is considerable difficulty, though other parts are so plain as to have given a handle to *Porphyry*, and others, to say that it must have been written after the events.

1. \* As the time of this vision is said to be *long*,† at this entrance of it, and it concludes with the mention of the restoration of the *Jews*, and the general resurrection, it cannot relate, as some have maintained, to the time of *Antiochus Epiphanes* only. Other prophecies of *Daniel* certainly go beyond this time; and therefore, compared with them, such a period must have appeared very short.

6. — *Like the Son of Man*.‡

This is very similar to the appearance of Jesus to *John* in the *Revelation*. All that can be inferred from it is, that

\* "The reading of the Hebrew, which is confirmed by all the versions in the London Polyglot, is—in the *third year* of *Cyrus*, yet the *Chisian* Greek MS., which was published at Rome in 1772, hath in the *first year*; and this seems to be the true reading, for in the first year of his reign at Babylon, and in the year before Christ 535, Cyrus published a decree from his palace at Ecbatana, in Media, giving liberty to the Jews to return to Jerusalem and to build their Temple; and in *Dan. i. 21*, we are informed, that Daniel continued to the *first year* of *Cyrus* the king. It appears, also, by Theodoret's Commentary on *Dan. x. 1*, that the reading in many Greek copies of his time was, in the *first year* of *Cyrus*. See the above-mentioned Roman edition, p. 62." *Dodson*, p. 227. See *supra*, on Chap. iii. 23, p. 317.

† "Neither LXX. (*Theod.*) nor *Vulg.* have any thing here of the time being long. At *ver. 14* they have." *Wall*, II. p. 229.

‡ *An. Vers.* (P.) See Chap. vii. *vers.* 13, 14.



this person, whoever he was, appeared very resplendent, and that his voice was loud and awful.

8. This could not have been a proper *vision*, though it is so called, but such an appearance as that of Jesus to *Paul*, on his way to *Damascus*.

10. This *hand* seems to have been that of a person less awful in appearance than the former, perhaps the same that is elsewhere called *Gabriel*.

13. From this, many have inferred the doctrine of particular angels, appointed to take care of particular countries;\* but it may be nothing more than a figurative representation, such as that of the prophet *Micaiah* to *Jehosaphat*, or that in the book of *Job*; and the meaning may be, that something or other prevented the communication of this vision during the twenty-one days, or *three weeks*, that *Daniel* had been fasting.

14. This language is very unsuitable to a prophecy supposed to extend no farther than the time of *Antiochus Epiphanes*, after so many others, which certainly relate to much later times.

20. This angel assumes the character of an advocate of the *Jews* with the kings of *Persia*, who then reigned; but there is an intimation that, when the empire of the Greeks should commence, his influence would cease.

21. *Michael* is represented as the friend of the *Jewish* nation. In *Chap. xii. 1*, he is called *the great prince which standeth for the children of Daniel's people*. Whether this representation of guardian angels is just, or merely figurative, we cannot tell. Jesus, though invisible to us, appeared by several circumstances to interest himself in the affairs of his church in the time of the apostles, and therefore may be supposed to do so now, though his interposition does not appear. Also, these events, which in the seemingly common course of Providence affected the church, are ascribed to his agency, as we see in what he said to *Peter* concerning *John*, (*Chap. xxi. 22*), *If I will that he tarry till I come, what is that to thee?* and in his messages to the seven churches in the *Revelation*. As angels always appeared in the form of men, they may perhaps be men in the same state with

\* "According to *Origen*, some angels preside over, and have a particular care of, some particular countries or kingdoms. But it is wonder that one good angel should withstand another. *Tremellius* thinks that by the ruler of the kingdom of *Persia* is meant, not any angel, but *Cambyzes*, who, in his father's absence, ruled *Persia*, and opposed the return of the *Jews* and the building of their Temple." *Wall*, II. p. 230. *Josephus* dates this opposition, on the succession of *Cambyzes*, after the death of *Cyrus*. See *Antiq. B. xi. Ch. ii.*

Jesus; and perhaps this *Michael* may be no other than *Moses*.<sup>\*</sup> But these are merely random thoughts.

XI. 2. The *three kings* that were to *rise up in Persia*, were, no doubt, *Cyrus*, *Cambyzes* and *Darius Hystaspis*, and the fourth must be *Xerxes*, who, with an immense army, provided at a prodigious expense, invaded *Greece*; but the event of the invasion is not mentioned, nor is there any farther account of any kings of *Persia*.†

3. This must mean *Alexander the Great*, who overthrew the *Persian* empire.

4. After his death, and that of his immediate descendants, his empire was divided among four of his generals, viz. *Cassander*, *Lysimachus*, *Seleucus* and *Ptolemy*, as was observed before. But the two first of these kingdoms having no relation to the *Jews*, nothing is said of them, but only of the two latter, of whom the former, viz. the kings of *Syria*, are called *the kings of the North*; and the latter, (viz. those of *Egypt*,) *the kings of the South*; because they were thus situated with respect to *Judea*.

5. The kings of *Egypt* were very powerful, but not so much so as those of *Syria*, whose dominions were much more extensive.

6. About seventy years after the death of *Alexander*, *Berenice*, the daughter of *Ptolemy Philadelphus*, was given in marriage to *Antiochus Theus*, the king of *Syria*, with a view to establish a peace between the two kingdoms; but she was not able to accomplish it; for she, and those who accompanied her, were given into the hands of *Laodice*, the former wife of *Antiochus*, who poisoned her. Her son also was destroyed, and presently after her father died, and her husband was poisoned by *Laodice*.

9. *Ptolemy Euergetes*, to revenge the death of his sister, sent an army, and conquered a great part of *Syria*, carrying back with him into *Egypt* much wealth, and two thousand images of their gods. He returned, in order to suppress a sedition in his own country, and he survived *Seleucus Callinicus*, who died in exile within four or five years.‡

10. The sons of *Seleucus Callinicus*, viz. *Seleucus Ceraunus*, and *Antiochus Magnus*, raised a great army, and after the death of *Ceraunus* (who was slain in the expedition), *Antio-*

\* See Vol. XI. pp. 78, 302; Vol. II. p. 373, Note \*.

† "The angel passes over *Artaxerxes*, the son of *Xerxes*, (who reigned forty years, and under whose protection and favour the city was built by *Nehemiah*,) and all the following kings, to *Darius* the last." Wall, II. pp. 230, 231.

‡ See *Prideaux*, (Pt. ii. B, ii.) III. pp. 105—107.



*chus* recovered all that *Ptolemy* had conquered, and then marched into *Egypt*.

11. But *Ptolemy Philopater* marched against him, and at *Raphia* defeated him, so that it was with much difficulty that *Antiochus* himself escaped.

12. Being elated with this advantage, *Ptolemy* behaved with great cruelty to the *Jews*; but giving himself up to luxury, he soon died.

13. After his death, *Antiochus* came with a great army, consisting of three hundred thousand foot, besides horse, and took possession of *Cæsarea* and *Palestine*.

14. At the same time, *Philip of Macedon* joined with *Antiochus* against *Ptolemy*; and his own subjects, irritated at the ill conduct of *Agathocles*, his tutor, were very tumultuous. The *Jews* also shewed a disposition to break off from *Ptolemy*, but without effect.

15. For *Scopas*, the general of *Ptolemy*, during the absence of *Antiochus*, in his war with *Attalus*, king of *Pergamus*, severely punished the *Jews*. After this, *Antiochus* returned, and took *Sidon*, a city strongly fortified, and other places of strength, in *Syria* and *Palestine*, notwithstanding all the opposition that the king of *Egypt* could make.

16. Thus he was in full possession of *Judea*, and to secure the allegiance of the *Jews*, he confirmed their privileges: for instead of being *consumed*, or injured, according to the common translation, the original may be rendered *finished* or *completed*, that is, made prosperous or flourishing.\*

17. But being alarmed at the *Romans* taking part with the young king of *Egypt*, powerful as he was, he sought peace on equal terms, and hoped by the marriage of his daughter *Cleopatra* to gain by artifice what he despaired of doing by force; but in this he did not succeed.

18. In order to oppose the progress of the *Romans*, *Antiochus* marched into Greece; but the *Roman* general *Scipio* met and defeated him at *Magnesia*, so that he was obliged to make peace on the most humiliating terms.

19. He then returned to his own capital, and going into the East for the purpose of amassing wealth to pay his tribute, he was killed as he was plundering the rich temple of *Elymais*.†

20. His son and successor, *Seleucus Philopater*, employed himself wholly in raising money to pay the tribute to the

\* See *Jos. Antiq. B. xii. Ch. iii. Sect. iii. iv.*

† See (on vers. 10—19) *Prideaux*, (Pt. ii. B. ii.) III. pp. 197—201.

*Romans*, and he was soon put to death by the treachery and ambition of *Heliodorus*, his treasurer.

21, 22. The elder brother being at *Rome*, the younger, viz. *Epiphanes*,\* by the fair promises he made to the *Romans* and *Syrians*, and by gaining the king of *Pergamus* to his interest, succeeded to the throne, and both *Heliodorus*, who had seized the kingdom, and *Demetrius*, whom the *Romans* agreed to accept for *Epiphanes*, were excluded.

24. After his treaties with the *Romans*, and the king of *Pergamus*, from small beginnings he became very powerful; and being very wealthy, he was more munificent than any of his predecessors. He then formed a design against *Egypt*, sending *Apollonius* to be a spy on that kingdom, on the pretence of assisting at the coronation of the young king.

25, 26. The two kings coming to a rupture, *Epiphanes* succeeded so far as to take *Ptolemy* prisoner, and seize on the whole kingdom of *Egypt*, except *Alexandria*, *Ptolemy* having been destroyed by his governor and servants.

27. The two kings, being now together, appeared to be on good terms. They, however, endeavoured to deceive one another, but neither of them gained their purpose: for the cessation of hostilities was not yet come.

28. Being loaded with much plunder, especially from the temples of *Egypt*, *Antiochus* went to *Jerusalem*, and after a siege he took it, slew forty thousand of the inhabitants, and plundered the Temple; and leaving a person of a cruel disposition for a governor of the place, he returned to *Syria*.

29. The two brothers, *Philometer* and *Physcon*, agreeing to reign jointly, which disappointed the views of *Epiphanes*, he returned with a great army, but this expedition was not so successful as the former.

30. For ambassadors from *Rome*, meeting him in *Egypt*, ordered him peremptorily to leave the country, and with this he was obliged to comply; and being assisted by some apostate and profligate Jews, he wreaked his vengeance on the whole nation.

31. By his order, *Apollonius* went with twenty thousand men to *Jerusalem*, and taking advantage of the Sabbath, on which the Jews, at that time, would not defend themselves,

\* "That is, *the illustrious*; but nothing could be more alien to his true character, than this title;—which will appear from the character given of him by Heathen writers; two of them (*Polybius* and *Philarchus*) his contemporaries." *Prideaux*, (Pt. ii. B. iii.) III. pp. 216, 217.



plundered the city and the Temple, and caused a total suppression of the daily sacrifices, and all the exercises of the Jewish religion; after which he dedicated the Temple to *Jupiter Olympius*, and erected his statue on the altar of burnt-offering.

Thus far this prophecy concerning the transactions of the kings of *Syria* and *Egypt* resembles a history, and we are obliged to *Porphyry* and *Jerome*, who had access to more histories than are now extant, for collecting facts which enable us to verify it so completely as it is now in our power to do.\* But this interruption of the exercise of the Jewish religion was for so short a time, that it could not deserve to be mentioned in comparison with that which was afterwards occasioned by the *Romans*, and therefore the later and longer interruption, which continues to this day, must be that which was intended in the prophecy. And from this time no farther notice is taken of the kings of *Syria*, or *Egypt*, the transactions of which did not affect the *Jews*, but those of a much greater power which from this time overwhelmed them both, and brought upon the *Jews* infinitely more calamity than any other nation had ever done. To this very passage our Saviour refers, as not having been fulfilled in his time, *Matt. xxiv. 15: When ye shall see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place.*

That the reference to the *Romans* begins at this *ver. 31*, will be more probable, if we render it, with Sir Isaac Newton, *After him, arms, or a strong power, shall stand up*; for this sense the original will bear; and they (not *Antiochus*) shall *pollute the sanctuary of strength*, meaning the Temple, which proved to be a very strong fortress, and *shall take away the daily sacrifice*, placing in the Temple itself the *Roman* standards, which, being objects of Heathen worship, as well as implements of war, are justly denominated *the abomination of desolation*, or the abomination that maketh desolate.

33. This applies very well to the case of the Christians, who from this time may be considered as the people of God, or *those who know their God*. All methods were made use of, every mode of seduction, as well as force, to induce the Christians to conform to the Heathen worship; but they bore persecution with great constancy three hundred years, and in this time *instructed*, or converted, great numbers.

\* See *supra*, p. 309.

34, 35. The accession of *Constantine* was a great relief to the Christians, and many now professed themselves such from worldly motives. But this state of tranquillity did not continue long. Persecution was renewed on various pretences, and in various forms, in which many, as is always the case, fell, while others were improved by the discipline: and this has continued, with more or less severity, to the present time, which there is reason to think is not far from *the time of the end*, or what is emphatically called *the latter days*, by the preceding prophets. This phrase alone, is a sufficient indication that this prophecy respects a very late period, much later than the time of *Antiochus Epiphanes*.

36, 37. In these verses the persecuting power is farther described, and the description in all its parts applies to the corruptions of Christianity, and especially those of the Papacy. The popes, more than any other princes, *did according to their will*, and none but they *exalted themselves above every god*, i. e. all civil powers. They not only assumed the power of the Supreme God, but set up their own laws in opposition to his, and had wonderful success for a long period of time, viz. all the time of the Divine indignation against the Jews, (manifested by their dispersion,) which yet continues. The popes advanced objects of worship unknown to the primitive Christians, and discountenanced marriage, especially in the clergy, praising a single life in men and women, in opposition to it. As to the arrogance of the popes, the like was never known before.

38, 39. The popes advanced numberless saints, or dead men, to be objects of worship, and considered some of them as guardians or protectors of particular countries; and much wealth has been bestowed on their altars and shrines, and also given to the priests and monks, who have strenuously recommended this new worship, so that a great proportion of the landed property in several Christian countries came into the hands of the church; and the spiritual was raised above the temporal jurisdiction in all the countries which acknowledged their power.

It is evident, however, that the deviations from the pure gospel began in the East, and were chiefly promoted by the *Greek* emperors, in the *general councils*, all of which were held in the East, though their decrees were adopted, and acted upon, in the West. It was in the second Council of *Nice*, that the worship of images was established, and what follows seems to relate to the *Greek* empire in particular, or



it may be reverted to, as the only remains of the *Roman* empire, out of which sprang that of the popes, which had been mentioned as by way of parenthesis or episode.\*

40. This *time of the end*, may mean the end of the *Roman* empire, or an approach to what is more emphatically called *the latter days*. *Palestine* being no longer the object of the prophecy, but the Eastern empire, *the king of the South*, and *of the North*, must have respect to *that*, and not to *Palestine*; and then the king of the South will be the *Saracens*. They conquered several provinces of the *Greek* empire, and several times *pushed at*, or endeavoured to take, *Constantinople* itself, but in this they did not succeed. But *the king of the North*, or the *Turks*, who came from the North, and whose forces consisted chiefly of horse, and of ships, overran all the *Roman* provinces, and put an end to the empire in the *East*.

41—43. They also conquered, and took possession of *Palestine* and *Egypt*, but were never able to subdue the *Arabs*, among whom are the ancient *Edomites*, *Moabites* and *Ammonites*. And *Lybia*, together with all the northern parts of *Africa*, though not properly conquered, became subservient to them. The only circumstance in this prophecy that does not seem to correspond to the fact, relates to the *Ethiopians*. But by *Ethiopia* in the Scriptures is frequently meant some part of *Arabia*, called *the Land of Cush*; and the *Turks* frequently established themselves on the coast of *Arabia*, and had settlements on both sides of the Red Sea.†

44, 45. As this part of the prophecy is not as yet fulfilled, we cannot pretend to give the interpretation of it;‡ but we are led from it to expect that the destruction of the Turkish empire will come in part from *the East*, or *Persia*, and in part from *the North*, or *Russia*; that the *Turks*, on being driven out of *Europe*, will go back to *Asia*, and meet with their principal defeat in *Palestine*.

XII. 1. This is a pretty clear reference to the restoration of the *Jews*, which has been the subject of so many prophecies; and if the interpretation of the preceding part of this prophecy be right, it may be expected to take place about the time of the fall of the Turkish empire; but according to numerous prophecies, it will be preceded and accompanied with great revolutions and calamities.

\* See *Mede* (on vers. 36—39), B. iii. pp. 667—674.

† See *ibid.* (on vers. 40—43), B. iii. p. 674.

‡ "That which remains, as I suppose, is not yet fulfilled, and therefore I leave it: time will make it manifest." *Mede* (on ver. 43), *ibid.*

2, 3.\* After this, but at what distance is not said, will be the general resurrection. Here is no distinction of a *first resurrection*, as in the *Revelation*; and therefore the *Jews* expect the resurrection will take place immediately on their restoration, and seem to imagine that they who rise from the dead will live just as they did before, only not subject to death. This was evidently the idea of the *Pharisees* in the time of our Saviour, which led the *Sadducees* to ask whose wife would be a woman that had been married to seven brothers.

4.† This is an intimation that the prophecies in this *book* would not be understood till the time of their completion, when, in consequence of much inquiry and investigation, knowledge of every other kind would be increased. As this has been remarkably the case of late years, it may be considered as a sign of the approach of the great events here predicted.

6. — *And I said.*‡

*The person clothed in linen*, is, no doubt, the same with him whose majestic appearance was described, *Chap. x. 5*. He seems here to have appeared standing on the water, while the two others of inferior note stood, one on one side, and the other, on the other side of the river.

7. This attitude and oath are similar to those of which an account is given in the *Revelation*, (x. 5). Here the term announced, *Chap. vii. 25*, for the tyranny of the anti-christian power, seems to be declared to be coincident with the duration of the calamities of the *Jews*.

10. Here is another intimation that these prophecies will not be understood till about the time of their accomplishment; § that in the mean time the state of discipline with which men will be exercised, will be the means of improving some, and of hardening others; producing a kind of infatuation and blindness to the calamities that were coming upon them. This we see to be the case at present; unbelievers shutting their eyes to the means of conviction, and giving wholly into worldly pursuits, without any thought about, or desire of, any life after this.

12. Here we have two other dates, which seem to commence from the same time with the *one thousand two hun-*

\* "LXX. (*Theod.*) 'As the stars for ever and longer.'" *Wall*, II. p. 237.

† "LXX. (*Theod.*) 'Until many be taught, and knowledge be increased.'" *Ibid.*

‡ LXX. *Vulg.* (P.)

§ "It being of the nature of such prophecies, not thoroughly to be understood, till they are thoroughly fulfilled." *Prideaux*, (Pt. ii. B. iii. *ad fin.*) III. p. 296.



*dred and sixty years*, as no intimation is given to the contrary; and to carry our views to some pleasing events beyond that date, viz. A. D. 1290 and 1335. It appears to me to be not improbable that we are already near the first of these three periods, or the downfall of the Papacy and the monarchies of *Europe*. The next may be the restoration of the *Jews*, their conversion to Christianity by the coming of Christ in the clouds, and the third, their peaceable settlement after the invasion described by *Zechariah*. But these are mere conjectures.

13.\* *Daniel* must at this time have been very old, viz. between ninety and a hundred,† but he is promised a happy resurrection when the great events announced to him should take place.

## THE MINOR PROPHETS.

THE writings of these *twelve prophets*, being each of them of comparatively small bulk, have always been joined together, as one book; and in the enumeration of the sacred books by *Josephus*,‡ they are no more than one, though they have no connexion whatever, and relate to very different periods of time; some of them being prior, and others posterior, to any of the larger prophets.§

## HOSEA.

HOSEA was in part contemporary with *Amos* and *Isaiah*, and his mission, like that of *Amos*, chiefly respected *the ten*

\* "LXX. (*Theod.*) 'But come thou, and go to rest: for there shall be yet many days and times, before the fulfilling of the accomplishment; and thou shalt arise to thy lot at the end of the days.' This text as it is in *Heb.* and especially as it is in *Theod.* is one of the plainest proofs of the resurrection that is in the Old Testament." *Wall*, II. pp. 238, 239.

† *Benjamin of Tudela* professes to have visited "Chuzestan, or the extensive province of Elam," which contained the ruins of *Shushan*. He says, "in this province are 7000 Jews and 14 synagogues. In the front of one is the sepulchre of the blessed Daniel." Then follows a marvellous legend of the prosperity enjoyed in the vicinity of Daniel's coffin, and an account of the strife for the possession of it. See *Travels of Rubbi Benjamin*, (Ch. xv.) pp. 113—115. On the skill in architecture attributed to *Daniel*, see *Jos. Antiq. B. x. Ch. xi. Sect. vii.*; *Prideaux*, (Pt. i. B. iii.) I. p. 230.

‡ *Contra Apion*, B. i. Sect. viii. See *Ecclus. xlix. 10*; *Gray*, p. 417.

§ See "their supposed order of time, according to the dates of reigns in *Blair's Tables*," *Newcome*, p. xliii.

tribes,\* against whom he denounces the judgments of God on account of their idolatry and vices.

CHAP. I. 2. Whoever this woman was, whether a common prostitute, or one who had been an adultress, the direction of God to marry her did not make her so.† Though all vices were prohibited by the laws of Moses, they were too often practised by the Israelites as well as by other people. A serious and proper use was made of this conduct of the prophet, as a sign to his countrymen.

4. *Jehu* destroyed the family of *Ahab* in *Jezreel*, and by the appointment of God; but as he did it to satisfy his own ambition, and as he continued the idolatrous worship of *Jeroboam*, he had the promise of the kingdom only to the fourth generation; and *Jeroboam* II. now reigning, was the fourth in succession from him. Soon after this an end was put to the kingdom of *Israel*, by the *Assyrians*.

5. This may allude to some defeat of the *Israelites*, in this valley, not mentioned in the history.‡

7. The *Jews* are to this day wonderfully preserved, and certainly not by means of war in any sense, and notwithstanding the most grievous persecution and calamities.

9. It was customary with the *Jews* to give names to their children, expressive of any remarkable circumstance attending their birth, in order that the name might serve as a record of the event. A similar use was made of the names of this prophet's children.

10. Notwithstanding these awful predictions concerning God's casting off his people, he would not do it finally. His ancient promises to *Abraham*, *Isaac* and *Jacob*, would in due time be fulfilled, and in their largest sense.§

11. This is the first intimation of the future reunion of

\* "Whilst *Joel* prophesied in *Judah*, *Hosea* began to do the same office in *Israel*. This prophet delights in very short sentences; most of them being similitudes from husbandry and rustic affairs. The *scribes*, both of *Heb.* and *LXX.* have, at many places made them shorter, by leaving out some word necessary for the sentence." *Wall*, II. pp. 61, 62. See *Louth*, (*Lect.* xxi.) II. pp. 95, 96; Bishop *Newcome's Minor Prophets*, 4to. 1785, p. 39; *Gray*, p. 428.

† It has been maintained that there was no such direction, but that "the prophet saw this in a vision, or else was commanded by God to set forth under this parable, or figure, the idolatry of the synagogue, and of the people her children." See *Beza in Bible*, 1649. On this explanation, adopted also by *Luther* and *Calvin*, and on the opinion that the prophet really married a reformed prostitute, see *Le Cene*, pp. 434—437; *Essay*, 1727, pp. 114—116; *Wall*, II. pp. 62, 63; *Gray*, pp. 429, 430.

‡ "A wife of fornications. A wife from among the *Israelites*, who are remarkable for spiritual fornication or idolatry." *Newcome*, p. 40.

§ "Or here the death of king *Zechariah*, the fourth lineal descendant of *Jehu*, may have happened. 2 *Kings* xv. 10." *Ibid.*

§ "St. Paul, *Rom.* ix. 25, 26, cites and explains this prophecy." *Wall*, II. p. 63.



the two kingdoms.\* The same circumstance is mentioned by other prophets. In the expression *Great shall be the day of Jezreel*, there is an allusion to the meaning of that word, which signifies *the armies of God*, the Divine power being wonderfully displayed in that great event.

II. 1. Here is a play upon the names of the prophet's children, which is usual in the Scriptures. The exhortation is, that the friends of true religion should plead with their brethren, that they would conduct themselves in such a manner as to be entitled to these appellations of *My people*, and *Having obtained mercy*.

2. The comparison of a revolt from the worship of the true God, to the conduct of a woman who forsakes her lawful husband, is common in the Scriptures. Hence *idolatry* is frequently denominated *adultery*, God being considered as the husband, and the people as the wife.

5. It was the universal opinion of the Heathen world that all the temporal blessings which accrued to them in the common course of things, came from the good-will of their gods, and that temporal calamity would be the certain consequence of a neglect of their worship. This appeared on the promulgation of Christianity, many persons dreading a change in the religion of the empire, lest it should draw after it a change in its fortune, from prosperity to adversity.

6. *I will hedge up her way.*†

9. —that she may not cover her nakedness.‡

14. In the prosecution of this fine allegory, the future reformation and prosperous state of the *Israelites* are clearly signified.

15. "This most fertile *valley* lay to the North of *Jericho*, nor far from *Gilgal*, and the restoration of it was an earnest of future blessings."§

16. The word *Baal*, though signifying no more than *Lord*, or *Master*, and therefore it might be applied to a husband, was not to be used any more, because it had been appropriated to idolatry. It was the name of the sun as worshipped by various nations.

20. *That I am the Lord.*||

This clearly refers to a state of permanent peace and prosperity, which has not yet taken place.

\* See *Jer.* iii. 18; *Blayney*, p. 241.

† LXX. *Newcome*, p. 42. (P.) See *Harmer*, I. p. 453; IV. pp. 83, 84.

‡ LXX. (P.) "LXX. 'that they shall not.'" *Wall*, II. p. 63.

§ "Compare *Isaiah* lxxv. 9, 10." *Newcome*, p. 44. (P.)

|| MSS. (P.)

22.\* When the inhabitants of this country shall be in want of those productions, they shall apply to the earth from which they spring; the earth shall, as it were, call to the heavens, whence comes the rain, without which they cannot grow; and the heavens to God, who alone has the power, by means of these channels, to bestow them.

23. Here again is an allusion to the names of the prophet's children above mentioned, which would tend to impress those important predictions on the minds of all who were acquainted with them.

III. 1. Here is another symbolical action enjoined by the prophet.

2. "In contracts for temporary wives, *in the East*, there is always the formality of a measure of corn mentioned, over and above the sum of money that is stipulated."†

4. As *teraphim* were only used in idolatrous worship, it is probable that there is some mistake in the *Hebrew* copy of this passage, especially as the LXX. has *illumination*, by which they usually translate *Urim and Thummim* in this place.‡ In some MSS. and ancient versions it is, *without a sacrifice and without an altar*. The meaning is, that the *Israelites* would have no prince of their own nation, and would also be deprived of the ordinances of their religion. And this prophecy has been literally fulfilled.§ The whole of the *Israelitish* nation are at this day in those circumstances, and *the ten tribes* without the practice or knowledge of their ancient religion, which is agreeable to the prediction of *Moses*: (*Deut. xxviii. 64*.) *The Lord shall scatter thee among all people, from the one end of the earth*

\* "The metaphors in this and the preceding verse are strong; but not without parallel ones, in the best writers of antiquity. *Tibullus* thus addresses the *Nile*;

'Te propter nullos tellus tua postulat imbres

Arida nec pluvio supplicat herba Jovi.'

(*El. I. vii.*) quoted by *Lively*, in *loc.*

And *Virgil* has,

'Neque audit currus habenas.' (*Georg. i.*)" *Newcome*, p. 45.

† *Chardin* in *Harmer*, II. p. 513. (*P.*) See *Newcome*, p. 46.

‡ See *M. Roques*, VI. pp. 261—263.

§ "Osée prédit aux *Israelites* que, quoiqu'ils eussent actuellement un roi, et un culte public mêlé du culte du vrai Dieu et de celui des idoles, un tems viendrait auquel ils ne sacrifieroient plus au vrai Dieu, et auquel aussi ils ne donneroient plus dans l'idolâtrie des *Gentils*." *Ibid.* p. 263.

*Rabbi Kimchi*, who lived in the 13th century, says, as I translate *Jurieu*, (*Hist. des Dogmes*, p. 486,) The prophet is describing our present captivity. We have no king, but are subject to the princes of foreign nations. We have no sacrifices to offer to the true God, nor have we any statue or idol erected to the honour of false gods. We have no sacred ephod which can, by *Urim and Thummim*, declare futurity; neither have we *teraphim* consecrated to idols, who, according to the opinion of their votaries, predict what shall come to pass. See *ibid.* and *Newcome*, p. 47.



*even to the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.*

5.\* This time, there is reason to hope, is now approaching, when the *Jews* will revert to their ancient form of government, and their ancient divine religion; but they must first be restored to their own country.

IV. 2. That is, murders were frequent, or quickly followed by one another.

4. The sin of my *people* instructed by the prophets, is as provoking to me as that of the *priests*.

5. That is *Samaria*, the metropolis of the country, but the meaning of this passage is very uncertain. The *ancient versions* differ much in their interpretations.

12. By *staff* is meant *divination by rods*, which was much practised by the Heathens.† It was generally done by holding it upright, and being determined to go the way that it fell.

13. Promiscuous commerce was encouraged in several acts of Heathen worship.

15. —i. e. while ye worship idols, do not *swear* by the name of the true God.

By *Beth-aven*, which signifies *the house of vanity*, we are to understand *Bethel*, because it was a place of idolatrous worship.

17. That is, he is not to be reclaimed, he goes to partake of the feasts in the temples of idols.

18. With a little alteration it will be, *his princes are drunken*. This is favoured by the *Chaldee*.

V. 1. As *Tabor* was a mountain in Galilee, *Mizpah* was probably one in Gilead, both used for the purpose of idolatrous worship. As hunters and fowlers frequented such places, the metaphor taken from the *nets* they made use of in them is peculiarly expressive. As birds were drawn into *snare*s in those places, so in them were persons enticed into idolatry.

2. This may be rendered, *and a net spread upon Tabor*,

\* "*David their king*. Some suppose Zerubbabel to be meant; and some, the *Messiah*. But it seems to me that the prophecy remains to be accomplished; and that on the future return of God's people, an illustrious king of this name and stock will reign over Israel, and transmit the kingdom to his descendants for ever. Compare *Jer.* xxx. 9; *Ezekiel* xxxiv. 23, 24; xxxvii. 24, 25." *Newcome*, p. 47.

See "the Extract from Archbishop Secker's Dissertation on David promised in the prophets," *ibid.* pp. 47, 48.

† "On one staff was written, *God bids*; on the other, *God forbids*. (See *Pocock*.)" *Newcome*, p. 50.

which the hunters have laid deep for slaughter. This is favoured by the LXX. and the Arabic.\*

7. Now shall the locust devour their portions.†

The image of adultery to denote idolatry is still kept up. The children they had by another husband were alienated from Jehovah. They were of another and strange family.

8.‡ All those places were in the tribe of Benjamin, which was situated between the two kingdoms.

11. —because he willingly walked after vanity.§

Vanity is a term frequently used to signify idolatry; all the Heathen gods being either wholly impotent, or mere names. If the objects of worship were the sun, the moon, or any of the parts of nature, they were unable to assist men; and if they were the souls of dead men, they had no existence at all.

13. When the kings of Israel and Judah found themselves too weak to oppose their enemies, they applied for assistance to the Assyrians;|| and the kings of Assyria might in general be called Jareb, or a person to take the part of another, and plead for him: or there might have been a king of Assyria of that name.

Instead of Jareb, with a little alteration it will be the great king, a title perhaps assumed by the kings of Assyria.

14. Like a lion, who departs leisurely after tearing his prey, none daring to pursue him.

VI. 2. This seems to have been a proverbial way of describing an event that would soon take place. It has been supposed by many Christians that this passage contains a prediction of the resurrection of Christ on the third day;¶ and it is possible that Paul may have alluded to it when he said, (1 Cor. xv. 4,) That Christ rose again the third day according to the Scriptures. For it is not easy to pitch upon any passage in the Scriptures that foretells the rising of Christ on the third day; and many of the applications of the Scriptures to circumstances in the life of Christ very much resemble this.

3. His return into favour is as certain as the rising of the sun in the morning.\*\*

\* "LXX. 'Which the hunters have set for their game.'" Wall, II. p. 64. See Newcome, (on ver. 1,) p. 53; Secker in *ibid.* p. 232.

† LXX. Newcome, pp. 53, 54. (P.) "LXX. 'a canker (or moth).'" Wall, II. p. 64.

‡ "LXX. 'Benjamin is amazed.'" *Ibid.*

§ LXX. Newcome, p. 54. (P.)

|| See 2 Kings xvi. 7; 2 Chron. xxviii. 16. (P.)

¶ See Luke xiii. 32; Kennicott, pp. 291—297; Dodson, p. 118, Note.

\*\* "His (Jehovah's) appearance, as our deliverer, is fixed, as the return of the morning." Newcome, p. 56. See *ibid.* p. 232.



## 5. —my judgments.\*

I have sent my prophets to denounce my judgments and admonitions, to instruct you.

6. Here, and on many other occasions, we see the subserviency of the ritual to the moral part of religion. It does not mean that God did not require *sacrifice*, for he certainly did so, but he preferred moral virtue to it. *The knowledge of God* implies obedience to his will, as God's knowing men implies his favourable notice of them, and his love to them, on that account.†

8. *Gilead is a city of them that work iniquity. She lieth in wait for blood.*

9. This is a very difficult passage. *Shechem* [Marg.] was a city of refuge in *Ephraim*. *Grotius* thinks that there has been a transposition in this place, and that the prophet meant to say, that as robbers lay wait for men in their way to *Shechem*, the priests laid their schemes to commit wickedness. *Shechem* might have been a place peculiarly infested by robbers.‡

With a little alteration this may be rendered, *As troops of robbers lying in wait for a man, so the company of priests murder in the very roads, and rise early to accomplish their proposed wickedness.*

## 11. —for himself.§

That is, a time for being cut off. The vintage as well as the *harvest* is often used figuratively to denote the same thing, as in *Joel* iii. 13: *Put ye in the sickle, for the harvest is ripe; Come, get you down, for the press is full, the vats overflow, for their wickedness is great.* The same images occur in *Revelation* xiv. 15—20.

VII. 1. They who abused their prosperity, and instead of being grateful to God for it, became more abandoned.

3. They paid their court to these idolatrous *princes*, by joining in their worship.

4. The idea intended to be conveyed by this metaphor is uncertain. It may be, they are as hot as *an oven* when it is sufficiently heated for the baker's purpose; and by being *hot* may be meant being inflamed with passion, more especially

\* *An. Vers. Newcome*, p. 56. (P.)

† See *Matt.* ix. 13; xii. 7; *Hallett*, III. pp. 212—215. "I will have mercy rather than sacrifice." *Pilkington*, p. 112. "The Hebrew idiom excludes with a general negative in a comparative sense one of two objects opposed to one another." *Bishop Lowth's Isaiah* (xliii. 22—24), p. 203; *Blayney's Jeremiah* (vii. 22), p. 261.

‡ See *Newcome*, p. 57.

§ MSS. LXX. (P.) See *Newcome*, p. 232.

with lust, the comparison of idolatry to adultery being still kept up.\*

5. This may be an allusion to some particular act† of which we have now no knowledge.

6. *All the night Ephraim sleepeth;  
In the morning he burneth as a flaming fire.*

“They pass the night in sloth, and in the morning they burn with every irregular passion.”‡

7. “Four *kings* of Israel were put to death during the life of this prophet.”§

8. Not being *turned*, it would be burned, and cast away, as not fit to be eaten.||

9. He does not perceive the approach of his latter end.

12. When they are led by their counsellors to apply to foreigners for assistance.

With a little alteration, favoured by the LXX., it will be, *I will chasten them according to the report of their iniquity. So the cry of Sodom* [Gen. xviii. 21] *was said to come up to God, and he punished the inhabitants according to it.*

14. Notwithstanding the famine which he brought upon them, they did not apply to him for relief.

15. I have visited them both with judgments and with mercies, but to no purpose.

16. The LXX. and *Syriac* have, *They turned away for* (or *to*) *that which was not*, (meaning to the worship of idols;) a power that doth not answer the purpose of him that makes use of it.

*The rage of their tongues* alludes to their impiety. When they were threatened by the *Assyrians*, they applied to *Egypt*, the great rival power of the *Assyrians* and *Chaldeans*. The kings of *Judah* did so, and it was natural for the kings of *Israel* to do the same, though we have no account of it, but in such allusions as these in the prophetic writings.

VIII. 4. *Zimri*, and *Omri* the father of *Ahab*, became kings by rebellion, and not by divine appointment, as *the first Jeroboam*, and afterwards *Jehu*, *Shallum*, *Menahem*, and *Pekah* also came to the throne by means of treason; but this was after the reign of *Jeroboam II.*, in which *Hosea* prophesied.

\* See *Newcome*, p. 58.

† Probably on the anniversary of the king's coronation. *Le Cene*, p. 557.

‡ *Newcome*, p. 59.

§ *Ibid.*

|| See *Harmer*, l. p. 232; *Newcome*, pp. 59, 233.



5. — *Against thee.\**

*Remove far from thee thy calf, O Samaria :*

*Mine anger is kindled against them :*

*How long will they not endure innocency in Israel ?†*

9. To be an adultress, and receive a price for their prostitution, was infamous, but not so much so as *to hire lovers.‡*

10. *Though they were delivered among the nations,§ they shall soon be pained by bearing the burden of the king and of the princes.||*

Adopting the religions of the neighbouring nations, they will suffer by the kings of *Assyria*, whose friendship they have courted, and by means of the princes whom they have set over themselves.

13.¶ They partook of the sacrifices, which, when they were made in a regular manner, was not in all cases unlawful.

Many of the Israelites fled into *Egypt* when their country was seized by the *Assyrians*. Or *going into Egypt* may have been a proverbial expression to denote servitude in general.

IX. 1. They offered the first-fruits of their corn and wine to strange gods.

2. — *shall not fail in them.\*\**

4. This alludes to the entertainments that were usually provided at funerals.††

By eating in a house where there was a dead body, persons contracted pollution.‡‡

5. In their captivity they would have no opportunity of celebrating their proper festivals.

6. — *the pleasant places for their souls.§§*

7. Their false prophets are here intended.

8. This [*watchman*] means the true prophets, who warned them of their approaching calamity, by which they were caught as in a snare.

9. They were the men of *Gibeah*, who, by abusing the *Levite's* concubine, brought on that war in which the tribe of *Benjamin* was almost exterminated.

\* MSS. (P.)

† *An. Vers.* Newcome, p. 62. (P.) See Wall, II. p. 65.

‡ See *Ezek.* xvi. 33. § MSS. LXX. (P.)

|| *An. Vers.* Newcome, p. 63. (P.) See Wall, II. p. 65.

¶ “Here LXX. add, ‘And shall eat unclean things in Assyria.’” *Ibid.* See Newcome, p. 233.

\*\* MSS. On ver. 3, see *Ch.* vii. 16; viii. 13. (P.)

†† See *supra*, p. 226; Newcome, pp. 65, 233.

‡‡ See *Numb.* xix. 14. (P.) §§ MSS. (P.) Newcome, p. 233.

10. With a little alteration from some MSS. it will be, *And they became as much abhorred (by God) as they had been beloved.*

*Grapes found in a desert* must be particularly acceptable: as such, the Divine Being received them into his favour.\* *Shaw* says, that in *Barbary*, after mild winters, some of the more forward trees will sometimes produce a few ripe figs, six weeks or more before the usual time.

— Their worshipping *Baal Peor*† was in the time of *Moses*. The rites of this worship are said to have been of the most abominable kind.

11. The people shall be almost exterminated.

15. The LXX. has, *O house of Israel.*

*Gilgal*, as well as *Dan* and *Bethel*, were infamous for idolatrous worship.

X. 3. There was anarchy in *Israel* for eleven years after the death of *Jeroboam* II., and it is probable that *Hosea* might be alive, and prophesy in that interval, though in the introduction of this book, it is only said that he prophesied in the reign of *Jeroboam*.

4. The word translated *hemlock*, means some noxious weed which grew spontaneously.‡

5. *Beth-aven* was a term of reproach for *Bethel*, where was one of the calves of *Jeroboam*.§

6. This is the second time that the name of king *Jareb* occurs, meaning perhaps that king of *Assyria* to whom they then applied for assistance, and who afterwards oppressed them, whether it was his proper name or not.

8.|| *Aven* is the same as *Beth-aven*.¶

10.\*\* The *two iniquities* mean the worship of the calves at *Dan* and *Bethel*.

11. They would be reduced to a state of servitude.

14.†† This was the remarkable defeat of the *Midianites* by Gideon, (*Judges* viii. 10,) when there fell *a hundred and twenty thousand men* by the hands of three hundred.

\* See *Harmer*, I. p. 455. Bishop Lowth translates, "Like grapes in the wilderness I found Israel; like the first ripe fig in her prime I saw your fathers." See *Notes on Isaiah* (xxviii. 4), p. 148.

† See *Newcome*, p. 66.

‡ See *Blayney's Jeremiah* (viii. 14), pp. 265, 266.

§ See *Young*, II. p. 78.

|| "Which image is adopted by the sublime author of the *Revelation* (vi. 15, 16)." Bishop Lowth on *Isaiah* (ii. 19—21), p. 28.

¶ On ver. 9, see *Ch. ix. 9. (P.)*

\*\* "Their two transgressions." *Marg.* See *Wall*, II. pp. 66, 67.

†† See the *variations* in *Wall*, II. p. 67. *Beth-arbel*, "possibly *Arbela* in Mesopotamia; said to be so called from *Arbelus*, a king and god of *Assyria*." Dr. Forsyth in *Newcome*, p. 234.



XI. 2. *When I called them they departed from me.\**

— *They went before them.†*

4. The allusion, Archbishop Newcome says, is probably “to the custom of raising the yoke forward to cool the neck of the labouring beast.”‡

7. The same allusion as in *ver.* 4.||

With a little alteration, partly favoured by the LXX., it will be, *God will not raise them up*, (or save them,) *because they call upon him together*, i. e. he will not save them on account of their prayers and sacrifices, because their hearts are hypocritical.

8. The kings of *Admah* and of *Zeboim*, were joined with the kings of *Sodom* and *Gomorrah* in the war with *Chederlaomer*, (*Gen.* xiv. 8;) and they were probably destroyed at the same time with those cities.

9. This is a very obscure passage. There is probably some mistake in the *Hebrew* copy. Archbishop Newcome conjectures it should be a word which signifies *burning* or *consuming*,§ and that the meaning is, he did not destroy all before him.

Perhaps the Divine Being is here opposed to the idols of the Heathens, which were carried in procession from place to place, whereas God had a fixed habitation in his temple.¶

10. This is a prophecy of the return of *the ten tribes*, as well as of that of *Judah*.

12. *But hereafter they shall come down, a people of God, Even a faithful people of saints.\*\**

XII. 1.†† While they were tributary to *Assyria* they engaged the assistance of *Egypt*, to enable them to shake

\* Favoured by the LXX. and *Syriac.* (*P.*)

† MSS. (*P.*) See *Wall*, II. pp. 67, 68.

‡ “And I was unto them as one that raised the yoke, on their cheek” *Newcome*, p. 72. “*Salomo ben Melech* thus explains the middle part of the verse, which is somewhat obscure: ‘I was to them, at their desire, as they that have compassion on a heifer, lest she be overworked in ploughing; and that lift up the yoke from off her neck, and rest it upon her cheek, that she may not still draw, but rest from her labour, an hour or two in the day.’” *Bishop Lowth’s Isaiah* (i. 3), pp. 5, 6.

|| “And though they call on him together, because of the yoke, he will not raise it.” *Newcome*, p. 73.

§ See his *Notes*, p. 73.

¶ *Bishop Lowth* translates:

“For I am God, and no man;

The Holy One in the midst of thee, yet do not frequent cities.”

*Notes on Isaiah* (x. 15), p. 80. See *Newcome*, p. 73.

\*\* *An. Vers.* *Newcome*, p. 74. (*P.*) See *Wall*, II. p. 69.

†† See *Harmer*, II. p. 346; IV. pp. 302, 303; *Bishop Lowth’s Isaiah* (lvii. 9), pp. 249, 250.

off their yoke. This, at least, was the case with *Hosea* afterwards. (2 *Kings* xvii. 4.)

4. — *he found us.\**

5. By this name he revealed himself to *Moses* in the bush. (*Exod.* iii. 15.)

9. — *as in the days of old.†*

11. *Their altars* were very numerous.

14. Will punish him for the reproach which he had cast upon God.

XIII. 1. It may perhaps be rendered, *When Ephraim feared, (or observed,) the commandment, he was exalted in Israel.*

To *speak with trembling*, means the fear of God, and humility of mind, which is often used as synonymous to piety and virtue in general; as pride is put for impiety and wickedness in general.

2.‡ It was sometimes the custom of idolaters to *kiss* their images. Adoration was prostration and kissing the hand.

“In the LXX. as in *Prov.* ix. 12, 18, and other places, there is a remarkable addition to this verse, viz.

*But I am Jehovah thy God,  
Who stretched out the heavens, and created the earth :  
My hands have made all the host of the heavens :  
And I shewed them not unto thee that thou shouldest walk after  
them.  
And I brought thee up out of the land of Egypt.*

The omission in the Hebrew text may have arisen from the carelessness of transcribers.”||

7. — *in the way to Assyria.*§ The *panther*, and not the *leopard*, is thought to be the animal here meant.

11. The desire of a *king* was an offence against God, though he gratified them with the appointment of *Saul*;¶ and he was about to put an end to their government, and to give them into the power of their enemies.

13. This is by a figure of speech imputing understanding to a child in the birth; and the pains of child-bearing are frequently used as an emblem of pain and distress in general, which no child, if he had sense and power, would prolong, but rather shorten if he could.

\* MSS. (P.)

† MSS. *Newcome*, p. 75. (P.) See *ibid.* p. 234.

‡ See the variations in *Wall*, II. p. 69.

|| *Newcome*, p. 77.

§ MSS. LXX. (P.)

¶ “That they might have the same outward pomp and pageantry in their government, as they saw in that of their neighbours, they required a king to be set over them. God in his anger granted their request, and so brought it about that *Saul*, who was seeking his father's asses, found a kingdom,” *Young*, II. pp. 35, 36.



14.\* This is a prophecy of the restoration of the Israelites, as if by a resurrection from the dead, to which the apostle *Paul* applies this passage, 1 *Cor.* xv. 54.

XIV. 2. *Pardon iniquity;*

*Let us receive good:*

*That we may render the fruit of our lips.†*

3. The kings of Israel were forbidden to multiply *horses*.

4. Here is a prophecy of the restoration of *Israel*, and also of their future reformation and obedience.

7. *M. de la Roque*, the traveller, speaking of some wine with which he was presented on *Mount Lebanon*, says, "It will be difficult to find any, more excellent."‡

8.|| An intimation to the *Israelites* that their prosperity came from God, and not from themselves.

9. These observations are those of the prophet, and a proper close to his book.

## JOEL.

JOEL probably lived in the reign of *Manasseh*. His prophecies relate wholly to the kingdom of *Judah*.§

CHAP. I. This first chapter contains an account of a great drought, a devastation by locusts, and consequent famine; but it seems to be made use of as an emblem of great future calamity, on which the prophet enlarges afterwards.

5. The injury done to vines by locusts is said to affect the wine that is made from them for some years.¶

13. *Gird yourselves in sackcloth.\*\**

17. In the East corn is generally hoarded in pits.††

II. We have here, as it appears to me, not a prediction concerning an army of locusts, as some think,‡‡ but of the great calamities that were to befall the *Jews* before their final

\* "LXX. 'Oh death where is thy victory; and thy sting, Oh Hades?' In the present editions of LXX., it is *δικη σε* [thy judgment,] which St. Paul's citation of it shews should be *νίκη σε* [thy victory]. Wall, II. p. 69. See *Newcome*, p. 79.

† *An. Vers. Newcome*, p. 80. (P.) Wall, II. p. 69.

‡ See *Harmer*, IV. pp. 134—143, (S. S.) p. 294; *Newcome*, p. 81.

|| "LXX. 'I have weakened him, and I will strengthen him: I will be to him as a shady juniper-tree, from me,' &c." Wall, II. p. 70.

§ "They place his time about 3914, the 12th of *Uzziah*." See Wall, II. p. 58; *Gray*, pp. 431—433.

¶ *Harmer*, I. p. 388. (P.)

\*\* MSS. *Syr.* (P.)

†† See *Newcome*, p. 121; and on *Amos* ix. 6, p. 36.

‡‡ See *ibid.* pp. 122—127, 238.

restoration. As these calamities were to arise from their being conquered by foreign and powerful nations, those armies are described as invincible, numerous as locusts, and darkening the air like them.

11. This is called the *army* of God, because appointed by him to execute his judgments. This being called *the great day of Jehovah*, must refer to something much more considerable than any devastation by locusts.

12. The people are invited to prayer and supplication, as the means of averting, or mitigating, the judgments that were impending over them.

18. If the people truly repent, and turn to God, he will return to them, and bless them as in former times.

20.\* This description of the armies that would invade *Palestine*, which are always represented as coming from the *North*, is so similar to that which is more fully described by *Zechariah*, that it must relate to the same event.

21. Though the enemy has done great things, God can *do great things* also.

23. — *even the former rain and the latter rain as aforetime.*† The former rain fell after autumn, and the latter rain about the time of harvest, or towards the end of April.‡

28. This revival of the spirit of prophecy, in the extensive manner that is here described, seems to relate to a period that is not yet come, because it appears from the next chapter to accompany the restoration of the *Jews*, and their peaceable and final settlement in their own country. The apostle *Peter* supposes it to be that which was vouchsafed at the promulgation of the gospel.||

30. This seems to be a figurative description of the great revolution, attended with much bloodshed, that is to precede the restoration of the *Jews*; such as is perhaps now taking place in *Europe*.

32.§ As this deliverance was to be in *Zion*, and in *Jerusalem*, it cannot refer to the safety of the Christians at the

\* See *Harmer*, IV. pp. 153—156.

† LXX., and *Newcome*, p. 127. (P.) “‘In the first month.’ It is much to be questioned, whether this be sense. The LXX. *Vulg. Syr.* and *Arab.* read, ‘as at the first,’ instead of ‘in the first.’” *Hallett*, II. p. 15. See *Wall*, II. p. 59.

‡ See *Harmer*, I. pp. 34—40. (P.) “Les Hebreux appelloient la pluye de la première saison, celle qui tomboit dans le mois d’*Octobre*, et qui préparoit la terre pour faire germer les semences; et la pluye de la dernière saison, celle qui tomboit au mois de *Mars*, et qui mûrissoit la moisson.” *Le Cene*, p. 278.

|| See 1 *Pet.* i. 10—12.

§ LXX. ‘— and preachers of good tidings whom the Lord shall call.’” *Wall*, II. p. 59.



conquest of *Judea* by the *Romans*; because their salvation, or safety, was *out* of the country, not *in* it.\*

III. 1. From this it is evident that the prophecy in the preceding chapter relates to the time of the restoration of the Jews, when heavy judgments will be inflicted on all nations that have oppressed them.† And it is clearly intimated in this and other prophecies, that some open opposition will be made to their return, though it will be finally fatal to the opposers.

2. The scene of this future victory is here denominated by the name of the valley in which *Jehosaphat* defeated the *Moabites*, *Ammonites* and *Edomites*,‡ a divine interposition being signally manifest on both occasions.

4. The inhabitants of these countries were often at enmity with the *Israelites*, and did them ill offices, which would now be requited.

13. This allusion to a *harvest*, and a vintage, is repeated in the *Revelution*,§ and is frequently used in the Scriptures to denote ripeness for punishment.

17. This cannot refer to the return of *Babylon*; for this was previous to the great dispersion of the nation.||

18. That a new river will rise in *Jerusalem*, and take its course towards the Red Sea, is announced both by *Ezekiel* (xlvi. 2—5), and *Zechariah* (xiv. 8). According to the latter, another river, or rather a branch of this will run into the *Mediterranean Sea*.¶

\* See the Author on *Acts* ii. 14—22, *Theol. Repos.* V. pp. 119—122; Lindsey's *Sequel*, pp. 359—363, on *Rom.* x. 13; Dodson's *Isaiah* (iv. 3), p. 176.

† This prophet lived two hundred years before the *Babylonish* Captivity, and two hundred and seventy years before the restoration from it. If these great things which he foretells should be, are to be understood to be on that restoration, it is the earliest prophecy of it. But the things that he mentions, are such as seem to refer, not to that, but to one of a later date, and which is yet future, and expected: for the judging of the nations here described, is a thing which did not come to pass then; but is to be fulfilled in the times of *Gog* and *Magog*, as was many years after *Joel's* time more particularly prophesied by *Ezekiel*." [xxxviii. xxxix.] *Wall*, II. p. 60. See *supra*, pp. 293, 297.

‡ See 2 *Chron.* xx. 22—26; *Newcome*, p. 128.

§ See *Ch.* xiv. 15, and *Newcome*, p. 130.

|| "It is far more natural to interpret the prophet, as speaking of the yet future restoration of the Jews, after which it will be most strictly true, that they shall dwell in their own land, *from generation to generation*, for ever, even till the end of the world, and no stranger shall pass through Jerusalem any more." See *Hallett*, (*Dis.* x. "Of the future restoration of the Jews,") III. pp. 410—412.

¶ "In this *verse* either the times of the *Messiah* are described; or we have a description of Jerusalem, after its final restoration, when a golden age shall commence among its inhabitants, and when the knowledge of God and of his Christ shall a second time be widely diffused from it." See *Ezek.* xlvii. 8; *Zech.* xiv. 8; *Newcome*, p. 131.

## AMOS.

*Amos* was of *Tekoa*, which was in *Judah*, though his prophecies respect other nations more than that, especially the kingdom of *Israel*, the desolation of which he was first to announce. But the punishment of all the neighbouring nations is threatened. At the same time he foretells the future restoration of the *Israelites* more distinctly than any prophet before *Isaiah*, with whom he was in part contemporary, though on the whole he was prior to him;\* for though it is said that he prophesied *in the days of Uzziah, king of Judah*, which *Isaiah* also did, it is not said that he lived in any of the succeeding reigns, in which *Isaiah* chiefly prophesied.

CHAP. I. 1. No mention is made of this *earthquake* in the books of *Kings* or *Chronicles*; but it is referred to by *Zechariah*, as a very alarming event; for it is said, (xiv. 5,) "Ye shall flee like as ye fled from before the earthquake in the days of Uzziah, king of Judah." It is also thought by some to be alluded to in *Isaiah* v. 25,† and when he prophesied, it was a recent event.

2. *Carmel* was a remarkably pleasant and fruitful mountain. Mention is made in *Isaiah* xxxv. 2, of *the excellency of Carmel and Sharon*.

3.‡ There is something striking in the style in which these judgments are announced, *for three and for four*, when the latter number, and perhaps a greater number, was intended. We find the same phraseology in the book of *Proverbs*, (xxx. 18,) "There be three things which are too wonderful for me, yea four which I know not:" *ver.* 21, "For three things the earth is disquieted, and for four which it cannot bear;" and *ver.* 29, "There be three things which go well, yea four that are comely in going."

The crime for which the Syrians of *Damascus* are here said to be punished, was their cruelty in the reign of *Hazael*

\* "Amos began to prophesy some time between A. M. 3194 and 3219. Some have confounded him with the father of *Isaiah*." *Gray*, p. 439. "Mr. Locke has observed that his comparisons are chiefly drawn from lions and other animals, because he lived among, and was conversant with, such objects." *Ibid.* p. 444.

† Bishop Lowth's *Isaiah*, p. 51. See *Jos. Antiq.* B. ix. Ch. x. Sect. iv.; *Gray*, p. 349.

‡ "Vulg. '—with waggons (or wheels) of iron.' Beating out the corn with wheels going upon it, might be then in use; not *iron flails*, I suppose." *Wall*, II. p. 70. See Bishop Lowth's *Isaiah*, (xxviii. 27, 28,) pp. 151, 152; *Newcome*, p. 10.



(2 *Kings* x. 32, 33): "In those days the Lord began to cut Israel short, and Hazael smote them in all the coasts of Israel; from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan." This had been announced to *Hazael* before he was king, by the prophet *Elisha*. When this prophet wept in the presence of *Hazael*, and was asked the reason of it, he said, (2 *Kings* viii. 12,) "Because I know the evil that thou wilt do unto the children of Israel. Their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child."\*

4. *Benhadad* was the son and successor of *Hazael*.

5. *The bar* means the gates of a city, which were fastened by a bar. *The valley of On*† was another name for that in which *Damascus* stood. *Beth-eden*, or the house of pleasure, ‡ was another name for that delightful spot. These judgments were executed by *Nebuchadnezzar*, king of *Babylon*, as were those of other nations mentioned afterwards. The fulfilment of this prophecy is related 2 *Kings* xvi. 9.

6. Here judgments are denounced against all the cities of the *Philistines*, for their cruel treatment of the *Israelites*, but the particular event here referred to is uncertain. It may have happened at the time mentioned 2 *Chron.* xxi. 16, 17, where we read, that "the Lord stirred up against *Jehoram* the spirit of the *Philistines*, and of the *Arabians*, that were near the *Ethiopians*: and they came up into *Judah*, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left, save *Jehoahaz*, the youngest of his sons."

9. There was a league between the king of *Tyre* and *Solomon*, [1 *Kings* v. 12,] but history throws no light on the particulars here alluded to, of their delivering any captives of the *Israelites* to the *Edomites*.

11. The *Edomites* were frequently at war with the *Israelites*; but we do not find in the historical books any account of the particular facts here alluded to, or those related of the *Ammonites* afterwards. It is obvious to remark, that had the books of the Old Testament been forgeries, care would, no doubt, have been taken that every prophecy should have

\* See LXX. on *Amos* i. 3; *Wall*, 11. p. 70.

† *Newcome*, p. 10.

‡ *Ibid*.

an event corresponding to it. An inventor would not have left his work so apparently imperfect.

II. 1. This relates to some act of savage insult, of which we have no account in the history.\* The walls of the city of *Philadelphia*, it is said, were cemented with mortar made of the bones of those who were besieged in it, by a prince † who took it by storm, an instance of barbarity like that which is here mentioned.

3. This judgment was executed by *Nebuchadnezzar*.

4. Having denounced judgments against the neighbouring nations, the prophet comes to his own country; and in the first place, prophecies against *Judah*, announcing the judgments which were executed, though not till a long time afterwards, by *Nebuchadnezzar*.

6. In the last place he enlarges on the judgments of God against the kingdom of *Israel*, which is the principal subject of his prophecy. Idolatry is not here particularly mentioned, though it is alluded to, in saying (*ver. 8*) that *they drink wine in the house of their god*. These judgments were executed by the *Assyrians* a century before those inflicted by the *Chaldeans* on the tribe of *Judah*.

7. *They bruise the head of the poor in the dust of the earth.* ‡

13. *Therefore behold I will press your place  
As a loaded corn-wain presseth its sheaves,* §

alluding to a method of threshing used in the East.

III. 3. i. e. Can I, your God, and you, appear as friends, when there is no good understanding between us?

4. As the *lion* roars only when his *prey* is in view, or when he seizes it, || so the voice of God against any people is not heard till their destruction is near.

9. Let the enemies of the *Israelites* be witnesses of the judgments of God against them.

\* Yet see 2 *Kings* iii. 27, and *Wall*, II. p. 71.

† *Bajazet* I., at the close of the fourteenth century. *Smith*, in his *Survey of the Seven Churches of Asia*, which he visited in 1670, describes at *Philadelphia*, "about a mile and a half out of town, to the south, a thick wall of men's bones confusedly cemented together with the stones." This wall he supposes to have been "raised by *Bajazet's* command." *Remarks upon the Turks*, 1678, p. 241.

‡ LXX., &c. (P.) "They sell the righteous for silver, and the needy for a pair of shoes that tread upon the dust of the earth: and they smite with their fists on the head of the poor." See *Grabe's* edition, *Hallett*, III. p. 19. "What the *panting after the dust on the head of the poor*, can mean, nobody can guess. *Tremellius* says, 'They long for the head of the poor, to throw it in the dirt.' *Vulg.* and *Castalio* something better, 'They tread down the head of the poor into the dust.' But certainly LXX. does righter, to put the dust to the shoes, not to the head." *Wall*, II. p. 71.

§ *Newcome*, pp. 15, 230.

|| See *ibid.* p. 16.



12. Only a few shall escape either in *Samaria*, or in *Damascus*, which was then in league with *Israel*. Mr. Harmer\* finds here an allusion to the corner of a room being the most honourable place in it, according to the Oriental customs; and supposes the word *Damascus* in this place to mean not the city, but some elegant manufacture for which it was famous,† and that the meaning of the passage is, that some of the most opulent persons, or perhaps those who lived in retired places, would escape.

14. This was accomplished by *Josiah*, who overturned the altar at *Bethel*, and burned upon it the bones of those who had worshipped there.

15. Ahab had built himself an *ivory-house*, (1 *Kings* xxii. 39,) that is, ceiled with ivory. In hot countries it is common to have houses in the neighbouring fields as well as in the city, those being incommodious in hot weather.‡

IV. 1. The *kine of Bashan* were large and fat, and to them the rich and luxurious are compared.§

3.¶ They would be caught by the enemy as in a net, though some would escape as at the meshes, or *openings*, that were in it.

4. *Gilgal* was noted for idolatrous worship, as well as *Bethel*, as appears from *Hosea* iv. 15, ix. 15, xii. 11.

5. *Leaven* was forbidden to be used in the sacrifices of the *Israelites*. But the *Chaldee* paraphrase reads a *thank-offering from violence*, and the *Hebrew* words for *leaven* and *violence* very much resemble one another.

10. Pestilential diseases were common in *Egypt* after the subsiding of the *Nile*, as they are at this day.¶¶

12. This is a solemn warning of greater impending calamities, since lesser ones had failed to produce the desired effect, in bringing them to repentance.

“*Thus will I do*, is a common form of imprecation, implying more than he who used it would, or perhaps could, express.”\*\*

V. 1. This was a kind of song, like that of *Moses*, or the *Lamentation of Jeremiah*.

5. It appears from *Chap.* viii. 14, that *Beersheba* was a place of idolatrous worship, as well as *Dan* and *Bethel*.

\* *Obs.* II. pp. 61, 64. See *Newcome*, pp. 17, 18, 230.

† “*Vulg.* and *Castalio*, ‘—in their *Damascene* couches.’” *Wall*, II. p. 72.

‡ See *Harmer*, I. pp. 183, 225, 226; *Jer.* xxxvi. 22; *Newcome*, p. 18.

§ See *Harmer*, IV. pp. 196, 197; *Newcome*, p. 18.

¶ See *LXX.*, *Wall*, II. p. 72.

¶¶ See *Newcome*, p. 21; *Harmer*, IV. pp. 293—298.

\*\* *Secker* in *Newcome*, p. 230. (P.)

6. —to quench it in Israel.\*

14. i. e. As the false prophets have said.

16. i. e. In singing mournful songs. This was done by women, who got a living by it, especially by attending at funerals.†

18. i. e. who derided the prophecies, which many persons in those days did, as appears from *Ezek. xii. 22*, where we read, "What is that proverb that ye have in the land of Israel; saying, the days are prolonged, and every vision faileth?" And in *Jer. xvii. 15*, "Behold they say unto me, Where is the word of the Lord? Let it come now."

26. Though the worship of the Tabernacle was, no doubt, kept up in the Wilderness, according to the *Mosaic* ritual many of the people would probably continue, in a private manner, the superstitious and idolatrous practices to which they had been accustomed in *Egypt*, and retain the symbols of that religion. *The Tabernacle of Moloch* must have been such an image, or shrine, or small tent, to keep it in, as could be carried without much observation, as *Rachel* carried her father's *teraphim*. The figure of a *star* was perhaps an emblem of some celestial deity;‡ for proper images in the human form were not used in very early times, nor is there any allusion to them in the books of *Moses*.

*Moloch* was the sun, as worshipped by the *Moabites* and *Ammonites*, the word signifying *king*, or superior. *Chiun* is supposed to have been the planet *Saturn*. In *LXX.* it is *Raiphān*, and in *Acts vii. 43*, *Remphan*, which might have been occasioned either by mistaking one letter for another something resembling it in the *Hebrew* language, or by using the *Egyptian* name of the planet, which is said to be *Remphan*, instead of the *Hebrew* one.

It appears from the *Egyptian* alphabet published by *Kircher*, that *Remphan* was the name of *Saturn*, so that the

\* *LXX. MSS. (P.)*

† "The *Siticines* and *Præficæ*, who were common at the funerals of the *Hebrews*, *Greeks* and *Romans*, and are mentioned in the mourning for *Hector*, *Il. xxiv.*" *Young*, *I. p. 249*; *Newcome*, *p. 24*.

"A melancholy choir attend around,  
With plaintive sighs, and music's solemn sound:  
Alternately they sing, alternate flow  
Th' obedient tears, melodious in their woe."

*Pope* (*Iliad*, *xxiv. 900—903*).

"There were weepers by profession, of both sexes, who sung doleful tunes round the dead. *Ecclesiasticus xii. 5*, 'When a man shall go into the house of his eternity, there shall encompass him weepers.' It appears from *St. Matthew xi. 17*, that children were likewise employed in this office." *Dacier* in *Pope*.

‡ See *Dr. Forsayth*, in *Newcome*, *pp. 230, 231*.



LXX. might choose that term in preference to the Hebrew *Chiun*, as more intelligible in Egypt. *Abenezra* says that *Chiun* signified *Saturn* among the Persians as well as the Hebrews.\* *Rumphan*, according to *Diodorus Siculus*, was the name of one of the ancient kings of Egypt, and his soul might be supposed to have been translated to that planet.†

If the reading of the LXX. followed by the New Testament, be genuine, the meaning will probably be, that this deity was the moon. *Rhe* in the Irish language, which was Phenician, signifies the moon. The Hebrew resembles it, and so does the Greek name of *Juno* (*Ἥρα*), who was the moon.

27. This is the first threatening of a captivity to the ten tribes. Many of the people had probably been carried by *Hazael* to *Damascus*; but now they were threatened to be carried to a much greater distance, as they actually were by the *Assyrians*.‡ It was perhaps to this prophecy that *Isaiah* refers, (vii. 8,) *Within threescore and five years shall Ephraim be broken, that it be not a people*. This was declared about twenty years before this event, though there was then no appearance or suspicion of any such thing. But this prophecy of *Amos* might have been delivered sixty-five years before it, which will be towards the end of the reign of *Jeroboam II.*, in which *Amos* prophesied.

VI. 1. The meaning of this passage is very uncertain; but it may refer to the idolatrous Hebrews choosing to give their children such names as were most respected in the neighbouring idolatrous nations, viz. *Syrian*, or *Assyrian* names.§

According to one MS. the meaning may be,

*Reckon up by name the chief of the nations,  
And go to them ye house of Israel.*||

2. These cities had been lately conquered, notwithstanding their addictedness to idolatrous worship, and conse-

\* See *Selden* "de Diis Syriis;" *Wall*, II. p. 73.

† *Spencer*, p. 669. (P.) See *Com. and Ess.* II. pp. 85—88; *Newcome*, p. 26.

‡ "It is in LXX. *Damascus*, as in *Heb.* But *St. Stephen's* citation is, in almost all MSS., *beyond Babylon*. The difference is of no moment: for they were carried beyond both one and the other. Perhaps the ten tribes were carried by the *Assyrian* kings into *Media*, by the way of *Damascus*; and the two tribes by *Nebuchadnezzar* by some other way to *Babylon*, and beyond it." *Wall*, II. p. 73.

§ "Marking a name, or character, by punctures." See *Bishop Lowth's Isaiah* (xliv. 5), pp. 204—205, and *supra*, p. 197.

|| *Com. and Ess.* II. pp. 88, 89. "LXX. 'Woe to them that despise *Sion*, and trust in the mountain of *Samaria*; they despoiled the chief of the nations, and entered in themselves. Oh house of *Israel*, pass ye,' &c." *Wall*, II. p. 73. See *Newcome*, p. 231.

quently their being under the protection of the objects of that worship. *Calneh*, a city in the region of *Babylon*, had been lately conquered by the *Assyrians*. *Hamath* was a city on the *Orontes*, in Syria, and had been conquered by *Jeroboam*, (2 *Kings* xiv. 25,) and also by the *Assyrians*, (*ibid.* xix. 13). *Gath* was taken by *Uzziah*, (2 *Chron.* xxvi. 6).

3. They called for it by way of derision, believing that it would never come.

6.\* They lived luxuriously, without any feeling for the public calamity.

10. This is a description of great calamity by a plague, when the funeral rites were performed by the nearest relations,† accompanied with impenitence and despair, never thinking of God or his judgments.

When the Jews celebrate a funeral in *Barbary*, they commonly sing the *forty-ninth* Psalm, and frequently repeat other portions of Scripture, in which the name of God is mentioned.‡

12. They acted as absurdly as *horses*, which had then no shoes, attempting to *run up on a rock*, or to *plough* it.§ They perverted judgment, and made courts of justice bitter and distressing to men.

14. *Hamath* was near the northern part of the tribe of *Naphtali*. *The river of the desert* was a small river in the southern limit of the tribe of *Simeon*.||

VII. 1¶—3. We are here presented with a series of visionary representations, to shew the great destruction that would be made of the people of Israel, and that mercy would be shewn to a few.

4. According to the LXX. it is, *eat up the portion of Jehovah*, i. e. the land of Israel.\*\*

7. Divine judgments are sometimes denoted by a measu-

\* "LXX. 'That drink the finest wine;' οἶνον διυλισμένον." Wall, II. p. 74. See Harmer, I. pp. 379, 380. Of vers. 3—6, "Isaiah (v. 11, 12) is probably the copier." Bishop Lowth's *Isaiah*, p. 49. See *Newcome*, pp. 29, 30.

† *Ibid.* pp. 28, 231. "LXX. has nothing here, nor any where else, of burning the dead." Wall, II. p. 74.

‡ See *supra*, p. 83, Note †; Harmer, III. pp. 409—412.

§ See Harmer, II. p. 280; Bishop Lowth's *Isaiah* (v. 28), p. 52; *Newcome*, p. 29.

|| *Newcome*, p. 29.

¶ "LXX. 'And lo, there was one of them, a locust, *Gog* their king.' When *Amos* had said before, that it was the latter growth, he would not, if he meant only to say it again, put an *ecce* to it. There seems to have been no word in this sentence written plainly, but the word *king*." See Wall, II. p. 74. Harmer, II. pp. 466—469; *Newcome*, pp. 29, 30.

\*\* See *Deut.* xxxii. 9. (P.) See *Com. and Ess.* II. p. 89; Wall, II. p. 74.



*ring line* and a *plumb line*; intimating that a country was measured out for destruction, the same instruments being used in building or taking down buildings. The emblem implied farther that the judgment would be regulated by the rule of justice.

8. That is, I will not repeat the judgment, but pour out all my indignation at once. This was the case with *the ten tribes*, but not with the kingdom of *Judah*. The *Jews* were carried into captivity to *Babylon*, but they returned in part before their final dispersion.

10—13. The behaviour of these false prophets to Amos, was similar to that of others to *Jeremiah* in a later period. They endeavoured to dissuade him from discharging his duty, and the Divine judgments fell upon themselves in the first place.

VIII. 5. By making the measure *small*, and the weight *large*, according as they bought or sold, they defrauded those with whom they dealt.

6. They reduced the poor to a state of servitude for a small price, and sold what was of little value.\*

8. The land would rise and fall in the earthquake, as the river of *Egypt* rose and fell.†

9.‡ A state of prosperity shall be changed into a state of adversity.

12. *The ten tribes* have been wholly without prophets, and the greater part of them without any of their sacred books, from the time of their captivity; and the *Jews* had no prophets from the time of *Malachi* to that of *John the Baptist*.

14 § The calves of *Jeroboam* were set up at *Dan* and *Bethel*; but *Beersheba* of *Judah* was also a place of idolatrous worship.

\* See *Chap.* ii. 6, and *Harmer*, II. p. 22.

† "The rising and falling of the ground with a wave-like motion, and its leaving its proper place and bounds on occasion of an earthquake, are justly and beautifully compared to the swelling, the overflowing and the subsiding of the Nile. 'Le mouvement qu'elles impriment à la terre est tantôt une espèce d'undulation semblable à celle de vagues.'" (*Encycl.* 4to. vid. *Tremblement de terre*.) See *Newcome*, p. 33.

"LXX. 'And destruction shall come as a river; it shall come down, as the river of Egypt.' The same are *Chap.* ix. 5." *Wall*, II. pp. 74, 75.

‡ See *Harmer*, II. pp. 185, 186. "Archbishop *Usher*, reading this verse conceived it to be like the description of an eclipse of the sun." *Wall*, II. p. 75. See *Usher's* examination of the tables, *ibid.*

§ On the authority of LXX. and *Arab.* it is proposed to read,

"Who swear by the sin of Samaria,  
And say, as thy god liveth, O Dan!  
And as thy god liveth, O Beersheba!"

See *Com. and Ess.* II. pp. 89, 90.

IX. 6. This is an allusion to the houses in the East, where the most habitable and ornamented part of the house is the upper story, the lower being used for store-rooms and other inferior uses.\*

7. *Calmet* has made it very probable that *Caphtor* was *Crete*. Some of the *Syrians* were settled in *Kir*, perhaps the city of the Medes mentioned *Isaiah* xxii. 6. As God had brought the Israelites from *Egypt*, so he had from time to time removed other nations, and he had the same power still.†

9. ‡ This is a promise that the most valuable of the Israelites would be preserved in that great dispersion, in which the worthless would perish.

12. *That the residue of men may seek Jehovah,  
And all the Heathen who are called by my name.*§

13. || *Shall melt,*¶ i. e. overflow or run down with plenty, as in *Joel* iii. 18: *The mountains shall drop new wine, and the hills shall flow with milk.*

14, 15. This is the first distinct prophecy of the return of the Jews from their great dispersion, and of their flourishing state, and their undisturbed enjoyment of their country afterwards: for *Amos* was prior to *Isaiah*, who wrote more largely on the subject. That this prophecy looks much farther than the return from the Babylonish Captivity, is evident from its being said that they should *be no more rooted up out of their land*, whereas their dispersion by the *Romans* was far more complete and disastrous than that by the *Chaldeans*, or by any other enemies in former times.\*\*

## OBADIAH.

**OBADIAH** prophesied after the taking of Jerusalem by *Nebuchadnezzar*, while the *Edomites*, and other neighbouring nations, were exulting over the calamities of *Judah*, to which they had greatly contributed. For this they are threatened with an exemplary punishment.

\* See *Harmer*, I. p. 175; *Newcome*, p. 36.

† *Newcome*, p. 36.

‡ "Though I will thus mix the Israelites with distant nations, yet there shall be a general restoration of them to their own land." *Ibid.* p. 37.

§ LXX., &c. *Newcome*, p. 37. (P.) "Here is a plain specimen how the *Heb.* scribe has in some places quite spoiled the sense by mis-spelling or mis-pointing a word. The sense of this place has nothing to do with *Edom*, but *Adam* has been mis-pointed *Edom*. *St. James* (*Acts* xv.) cites it as in LXX." *Wall*, II. pp. 75, 76.

|| See *Harmer*, I. pp. 90—95, 387; *Com. and Ess.* II. p. 90; *Newcome*, p. 38.

¶ "LXX. and *Vulg.* 'be planted.'" *Wall*, II. p. 76.

\*\* See, on *Chap.* ix. 8—15, the Author, *Theol. Repos.* V. pp. 213—215.



1. God is represented as sending *an ambassador* to the different nations, to engage them in a confederacy against *Edom*.

2. The tract occupied by the *Edomites* was of no great extent, and altogether mountainous.\*

3. *Hath lifted thee up.*†

The situation of this city among the mountains, gave them a confidence in their security, which they would find to be ill founded.

5. The very same comparison is made use of by *Jeremiah*, (xlix. 9,) on the same occasion. *Robbers* would have left something, but of the *Edomites* nothing would be left.

7. ‡ Their confederates went with them to the borders of the country, and then deserted them, and joined the enemy.

10. The *Edomites*, as well as the other neighbouring nations, promoted the distress of *Judah* in the invasion of *Nebuchadnezzar*; and for this they are threatened with greater calamity themselves.

13. —rejoiced in their affliction.§

16. All these nations were subdued by the *Chaldeans*.

17. || A happy return is promised to the *Israelites*, but none to any of these people. On the contrary, when the *Israelites* should return, they would occupy the countries which these their enemies had possessed.

20. *Sepharad* was probably a place in *Idumea*.¶

21. This was fulfilled, when *Hyrchanus* conquered the *Edomites*, and united their country to *Judea*. But the proper and complete fulfilment of this prophecy will be at the restoration of the Jews, when they will possess the country of *Idumea*, as well as that of the *Moabites*, *Ammonites* and *Philistines*.

## JONAH.

*JONAH* must have been a prophet of great consideration in his time, which was that of *Jeroboam II.*, king of *Israel*; and he delivered other predictions besides that which is the subject of this book: for we read, 2 *Kings* xiv. 25, that

\* See *Newcome*, pp. 160, 161.

† MSS. LXX. (P.)

‡ "LXX. 'They have driven thee even to thy borders: the men of thy confederacy have set themselves against thee.'" *Wall*, II. p. 240. For *laid a wound under thee*, I XX. and *Vulg.* 'laid snares under thee.'" *Ibid.* See *Newcome*, p. 162.

§ MSS. *Syr.* (P.)

|| "LXX. '—possess those that possessed them.'" *Wall*, II. p. 240.

¶ *Lightfoot* in *Newcome*, p. 164.

“ Jeroboam restored the coast of Israel, from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai the prophet, who was of Gath-hepher;” which is a city in *Galilee*. In point of time, *Jonah* was the first, of all the prophets after *Moses*, who committed their predictions to writing. It is supposed that *Samuel* wrote only part of the historical book which bears his name; and *Elijah* and *Elisha*, though great prophets, wrote nothing.

This book is chiefly historical, and the prediction it contains, if indeed it can be so called, for it is rather a threatening not carried into execution, relates only to *Nineveh*, the capital of the Assyrian empire, then in great power, and probably in the reign of *Pul*, the founder of it.

CHAP. I. 2. The empire of *Assyria* must have been of some continuance before this time, to have been so corrupt as this account implies.

3. This *Tarshish*, to which they sailed from a port on the Mediterranean, was probably *Tartessus*, in Spain.\* But there was another place of the same name, to which they went from a port on the Red Sea, supposed by some to have been in the East Indies, but placed by Mr. Bruce in Africa.

It seems extraordinary that a prophet, who had had communications with God, should disobey his positive orders, and go a different way from that on which he was sent. He thought, no doubt, that it would be a dangerous undertaking to denounce the judgments of God against such a city as *Nineveh*, and there were examples of prophets suffering from the persecution of the princes against whom they were sent, as of *Elijah* by *Ahab*, and of *Isaiah*, as it is said, by *Manasseh*. But why he should leave the country, and fly in a direction opposite to *Nineveh*, does not clearly appear. It is plain that he considered Jehovah as the Lord of heaven and earth, (*ver.* 9,) and that he had the disposal of the fate of *Nineveh*, and no doubt of that of all other places; so that he could not flee from his power. But he might perhaps think that he should be less noticed if he was out of the land of Israel, from which all the prophets had arisen, and where they received their commissions; and he had not been threatened in any particular manner if he did not go. It appears also, by his own confession, *Chap.* iv. 2, that he was apprehensive that the judgments he was sent to

\* See *Bochart* in *Newcome*, p. 1; *Gray*, p. 455, *Note*.



denounce would not be executed, in consequence of the Divine forbearance, and therefore that he would be deemed a false prophet, and be exposed to ridicule and insult on that account.

7. That superior beings superintended the affairs of this world seems to have been the belief of all mankind, and also that those beings would punish persons who were guilty of great crimes. They also thought that by means of lots, those who were guilty of them might be discovered.

10. All the nations bordering on *Palestine* appear to have had the greatest idea of the power of the God of the *Hebrews*; and as they were acquainted with the history of their settlement in it, we cannot wonder at this. When the *Philistines* heard that the *Israelites* had brought the ark of their God into their camp, we read, 1 *Sam.* iv. 7, 8, "They were afraid; for they said, God is come into the camp. And they said, Woe unto us—who shall deliver us out of the hand of these mighty gods? These are the gods that smote the Egyptians with all the plagues in the Wilderness." We may, therefore, rather wonder that these mariners should take *Jonah* into their ship, when he told them why he fled. But as *he* did not appear to apprehend any thing from his flight, they might not give much attention to it at the time.

14. We see that notwithstanding they worshipped other gods, and, no doubt, prayed to them in distress, they also believed they were in the power of *the God of Jonah*, and therefore joined in prayer to him. The worship of any one god among the Heathens did not imply the disbelief of the power of others.

17. It is impossible to say what *fish* this was, or in what part of the body *Jonah* was lodged.\* Wherever it was, his life must have been preserved by a continued miracle. *Three days and three nights*, meant probably only one whole day and a part of the preceding and following day. Thus *Jesus* is said to have lain, in imitation of *Jonah*, *three days and three nights in the heart of the earth*;† when he was buried late in the evening of Friday, and rose again very early on the Sunday morning following.

II. 4. This he might presume on finding that his life was miraculously preserved when he must have expected instant death. As only *Jonah* himself could give any account of this prayer, he must, no doubt, have written this book.

\* See *Pilkington*, pp. 86, 87; *Newcome*, p. 3; *Gray*, p. 456, Note.

† See *Matt.* xii. 40, xvi. 4; *Luke* xi. 29, 30.

III. 3. \* Having found it was in vain to evade the command of God, he now, though with great reluctance, complies.

4. It is said by *Diodorus Siculus*, to have been sixty of our miles in circumference;† and twenty miles being a day's journey to a man on foot, the meaning must be, that it would take a man three days to walk round it.

6. *Pul*, king of Assyria, invaded the land of Israel about thirteen years after the death of *Jeroboam II.*; so that either he, or his predecessor, might have been their king.

8. This making the cattle to fast, and wear *sackcloth*, could not be on account of any thing that they had done: but it made every thing about the people wear a mournful aspect.‡ “*Plutarch* says, that when the Persian general *Misistias* was slain, the horses and mules of the *Persians* were shorn, as well as themselves.”§ So *Abraham's* circumcising his slaves as well as his son *Ishmael*, was an action that respected himself, and not them. In the same light I consider the baptizing of the children of Christian parents. ||

9. This is another circumstance that shows the great respect in which *the God of Israel* was held in the neighbouring nations.

10. This was agreeable to the maxims of God's government, as contained in *Ezek. xxxiii. 14, 15*: “When I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life without committing iniquity, he shall surely live, he shall not die.”

IV. 2. Rather than have the character of a false prophet, he would have seen the large city destroyed.

6. The eastern side of *Nineveh* was higher ground than the western; so that from it, *Jonah* would have a better view of the city. Here he seems to have made himself a temporary shelter, and this might have been shaded by some plant of quick growth, which is ascribed to the providence of God. But it might not have grown in a single night, though it perished in one.

8. According to all travellers, this country is intolerably hot in some seasons of the year.

10. Besides his concern on his own account, to give pro-

\* *Heb.* “A great city of God.” See *Le Cene*, p. 171; *Essay*, 1727, p. 111.

† See *Newcome*, p. 5.

‡ See *Virg. Ecl. v. 24—26*; *Newcome*, p. 6.

§ *Aristides* in *Newcome*, p. 6.

|| See Vol. II. p. 335; Vol. V. p. 271.



priety to this reproof, he must have lamented that so fine and useful a plant should have perished so soon. In the *Hebrew* it is called *the son of the night*, which may imply nothing more than that it grew chiefly in the night, which in so hot a climate it might do rather than in the day, and not that it had grown up in a single night, though it was destroyed in one.\*

11. Reckoning these to have been one-fifth of the inhabitants, it must have contained six hundred thousand persons.

## MICAH.

*MICAH* was of the tribe of *Judah*, but his prophecies relate to both the kingdoms.† *Micah* is mentioned in the book of *Jeremiah*, as follows: On a proposal to put *Jeremiah* to death for prophesying that *Jerusalem* would be taken by the *Chaldeans*, it is said, (xxvi. 17—19,) “Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, *Micah* the *Morasthite* prophesied in the days of *Hezekiah*, king of *Judah*, and spake to all the people of *Judah*, saying, ‘Thus saith the Lord of Hosts, *Zion* shall be ploughed like a field, and *Jerusalem* shall become heaps, and the mountain of the house as the high places of the forest.’ Did *Hezekiah*, king of *Judah*, and all *Judah*, put him at all to death? Did he not fear the Lord, and beseech the Lord, and the Lord repented him of the evil which he had pronounced against them?”

CHAP. I. 5. Idolatry was practised both in *Samaria*, the capital of the kingdom of *Israel*, and in *Jerusalem*, that of *Judah*.

7. They pretended that their prosperity had been owing to their devotion to their idols; and therefore, as a proper and instructive punishment, their sufferings would come from other idolaters.

\* On *Augustin's* bitter controversy with *Jerome*, respecting the name of this plant, see *Le Cene*, pp. 95, 96; *Essay*, 1727, pp. 54, 55. “*St. Austin* and others quarrelled with *St. Hierom*, that he would out of *Heb.* translate the word *kikaion*, by the name of one tree, or shrub, when all the *Latin* church had for several years read it by another name.” *Wall*, II. p. 58.

† “There are many sentences in his book, the sense whereof is very intricate; and in which the reader of *Eng.* might expect some help from *LXX.*: but in most of them, though it has several words different from those in *Heb.*, yet has none that make any clearer sense. The words in both seem to have been in many places mangled by scribes; as it often happens in sentences so very short, and not depending upon one another.” *Ibid.* p. 122.

8. \* The allusion is probably to *jackals*, who prowl about in companies, and make a dismal howling, especially in the night. *Ostriches* are also said to make a doleful cry.†

10. The prophet seems to have made choice of this place [*Aphrah*] which was in the tribe of Benjamin, for the sake of the meaning of the word, which is *ashes*. Let the inhabitants of the city, which has its name from ashes, roll themselves in them as a token of their grief.

It is not improbable, from comparing the LXX. with the present *Hebrew*, that it was originally, *Even in Bochin* (a place of great weeping) *weep ye not.*‡

11. —he shall receive of you his desire.§

*Saphir* signifies *fair* or *delightful*, and their future condition was to be the reverse of this. *Zaanan* was in the tribe of *Judah*. There was no leisure for the usual mourning and lamentation for the dead. *Beth-ezel* was near Jerusalem, and its inhabitants would be plundered by the enemy that besieged the metropolis.||

12. *Maroth* was in the tribe of *Judah*.¶

13. \*\* *Lachish* was in *Judah*,†† and was perhaps the first to adopt the idol worship of *Israel*.

14. *Moreseth* of *Gath*. To the *Philistines* of this place they would give money for protection. *Achzib* signifies *deceit*;‡‡ and to this there is an allusion in the prophecy. The inhabitants of this place would disappoint their king, and become an easy prey to their enemies.

15. *Mareshah* signifies *an inheritance*, and they are threatened with an heir, who would take possession against their will. *Adullam* was a fortified city of *Judah*, near to the kingdom of *Israel*.§§

16. To tear the hair, and otherwise deform themselves, was usual in mourning. Some *eagles* have no feathers on the head.||||

II. 4. *How hath he removed it from him!*¶¶

5. The land of Canaan was divided to the Israelites by *lot*; but all this would now be reversed. The land would be given to another people.

\* "LXX. 'Therefore she (Samaria) shall wail and howl, and go unshod; and being naked, shall make a howling,' &c." Wall, II. p. 123.

† See Job xxx. 29, *supra*, p. 55; Newcome, p. 84.

‡ See Com. and Ess. II. p. 91; Newcome, pp. 84, 85.

§ MSS. his punishment. LXX. (P.)

|| See Newcome, p. 85.

¶ See Josh. xv. 59. On vers. 10—12, see Harmer, IV. pp. 255—275.

\*\* "LXX. (There is) 'a noise of chariots and of horsemen, oh inhabitant of Lachish!'" Wall, II. p. 123.

†† See Josh. xv. 39; 2 Kings xviii. 14.

‡‡ Newcome, pp. 85, 86.

§§ Ibid. p. 86.

|||| Ibid.

¶¶ MSS., LXX., &c. (P.)



6. It would answer no good end for the prophets to admonish the people. They would only be insulted by them.\*

7. To those who accused Jehovah for the troubles they experienced, it is replied, that the cause was in themselves, in not walking uprightly before him.

8. It is conjectured that the original reading was as follows:

*Even heretofore (or long since) have my people risen up as an enemy,*

*In opposition to them who are at peace with them:*

*They pull off the mantle from them who pass securely by.†*

The LXX. in some measure favours this sense.

This is an allusion to some historical circumstance with which we are not well acquainted. It is thought to refer to some unprovoked invasion of *Judah*, by *Israel*. But it could not be that in the reign of *Ahaz*, of which we have an account, *2 Chron.* xxviii., when, as we read, *ver.* 8, "The children of Israel carried away captive of their brethren two hundred thousand women, sons and daughters, and took away also much spoil from them, and brought the spoil to Samaria," when a prophet persuaded the people to return them.

10. For your injustice to your brethren, you shall be dispossessed of your country.

11. Any person who would flatter them with *lies*, would be caressed and entertained by them.

With a little variation, favoured in some measure by the ancient versions, the meaning will be, *If any man, a vagrant, and of a deceitful and lying spirit, should prophesy unto thee for wine and strong drink, he shall even be* (i. e. be regarded and believed as) *the prophet of this people.‡*

12. This is a promise of the future restoration of the Israelites, when they would return in crowds from their dispersion. § *Bozrah* in *Idumea* was famous for large flocks of sheep.

13. He that would break the bonds of their captivity, and be their leader in their return, conducted by God himself. ||

\* See Dodson's *Isaiah* (xxx. 10), p. 253.

† *Com. and Ess.* II. pp. 91, 92. See *Newcome*, p. 88. ‡ *Com. and Ess.* II. p. 92.

§ See the Author, *Theol. Repos.* V. p. 231, and Appendix, *infra*.

|| "I much suspect that we should understand these two verses (12, 13) as spoken by the false prophet. In the following verse, *Micah* gives notice that he speaks in his own person; and then, in contradiction to the vain promises of the false prophet, denounces vengeance on the Jews in general for their cruel oppression of the poor, and on the false prophets for their lies." *Dr. Forsayeth*.

"There are strange mixtures in *Micah*, as well as in *Hosea* and others, of promises, with complaints and threatenings. Some will say they were added afterwards. Some interpret *ver.* 12 as the words of the false prophet (*ver.* 11): and some think 12, 13, a threatening that God will shut them up to be besieged and led captive." *Secker*. See *Newcome*, p. 235.

III. 2. Who exercise all kinds of cruelty, of which this is a figurative description.\*

5. They will be at enmity with them from whom they receive no presents.

6. This is similar to what was prophesied by *Amos*, [viii. 11, 12,] that Israel would be a long time without any prophet, and that there would be a famine, not of bread, but of the word of God.

11. Notwithstanding the addictedness of the Israelites to the worship of other gods, they never thought less highly of the power of their own God, or disbelieved the miracles wrought by him in their favour, in *Egypt*, and in the Wilderness. They were only willing to believe that there was nothing absolutely incompatible between the acknowledgment of his supremacy, and the rites of Heathen worship. This is the passage that is quoted in *Jeremiah* [xxvi. 18], as recited above.

IV. 1. These three verses are, with very little variation, the same with the second, third and fourth verses of the second chapter of *Isaiah*.† They might have been originally from either of them, and at the time so well known, that it was thought unnecessary to mention the first author. This circumstance gives the prophecy they contain the greater authority; and a more remarkable or more valuable prediction was never given. It is in fact a confirmation of the prophecy of *Moses*, and of the original promise of God to *Abraham*, concerning the future happy state of his posterity, and all the world; when all nations, instructed by the *Hebrews*, and resorting to them for divine communications, would enjoy uninterrupted peace and prosperity.‡

8. [*Lion*.] A fortress in the neighbourhood of *Jerusalem*.§

9. Is not your God your supreme ruler and guide? Will he not appear to defend you?

10. The pains and distress that they were in would end as the pains of child-birth, i. e. in increase and much happiness. This is the first intimation of the *Jews* being carried to *Babylon*, and it was before the *Chaldeans* made any great figure among the nations; the *Assyrians* being then the predominant power.

12. There are farther accounts of the opposition that will be made to the settlement of the *Israelites* in their own

\* See Bishop Lowth's *Isaiah* (iii. 15), p. 31.

† See *ibid.* pp. 21, 22; *Newcome*, p. 91.

‡ See *supra*, pp. 152, 153; *Dodson's Isaiah* (ii. 2), p. 154.

§ See Bishop Lowth's *Isaiah* (xxxii. 14), p. 165; *Newcome*, p. 93.



country, in other prophecies, and of the punishment of their oppressors, especially in *Zechariah*.

V. 2. This is an intimation that the leader of the Jews at their restoration will be of the family of *David*, *Bethlehem* having been the place of his nativity.\*

3. The tribe of *Judah* was to continue in a distressed state till the time in which *the ten tribes* would be brought back.†

4. —and they shall return.‡

Under this great leader, whoever he is to be, as he will act by divine direction, they will be safely conducted, like sheep by a shepherd. His influence will extend to all the earth, and under him there will be universal peace. The person here described may be the *Messiah*, or some other person acting under him.

5. § *The Assyrian* seems to be put for any nation, or nations, that shall oppress the Israelites. In due time a sufficient number of deliverers, here indicated by *seven* and *eight*, will be raised up, and their oppressors will be punished.

7. This may refer to the divine knowledge which the *Israelites* will be the means of communicating to all the nations among whom they will be dispersed. This illumination will be the effect of their teaching, and not any wisdom naturally acquired by the nations. This has been the case in fact, all important religious truth having been derived to all nations from Jews,|| or Christians who originally were Jews.

8. The destruction that will be made of the enemies of the Jews, and who now hold them in a state of oppression, is here compared to the havock made by lions who had lain some time lurking among sheep, and then suddenly rising, and shewing themselves. This, however, may not be effected by themselves, but by the Divine Being punishing the nations, in the course of his providence, on their account.¶

10. This deliverance will not be effected in the usual manner of war, but by some divine interposition.

\* See *Matt.* ii. 6; *John* vii. 42; *Le Cene*, pp. 165—167; *Essay*, 1727, pp. 109, 110; *Wall*, II. p. 124; *Newcome*, pp. 94, 95, 236.

† On *vers.* 2, 3, see the Author, *Theol. Repos.* V. pp. 232, 233; also Bp. Lowth's *Isaiah* (vi. 14—16), pp. 64, 65; *Dodson's Isaiah* (lxvi. 7, 8), p. 375; *Newcome*, p. 95.

‡ MSS. (P.) See *Newcome*, p. 95.

§ "What relates to the Messiah ends with the first clause of this verse, which should have closed the 4th verse. Then begins another subject, which has no connexion with the former. The very turn of the expression, *As to Ashur when he shall come*, seems to intimate this." *Com. and Ess.* II. pp. 93, 94. See *Newcome*, p. 96.

|| See Vol. XI. p. 35; *Newcome*, p. 96.

¶ On *vers.* 8—15, see the Author, *Theol. Repos.* V. p. 233, and App. *infra*.

13. At that time all the remains of idolatry will be extirpated.

VI. 1. This is an enumeration of the causes of complaint that God had against his people.\*

5. *Shittim* was the place at which the *Israelites* were encamped when they were seduced by the *Midianites* into the worship of *Baal-peor*. From this time to that of their encampment at *Gilgal*, very great events, and signal interpositions of Divine Providence, had taken place.†

6. This is a noble and animated view of the great objects of all the Divine dispensations; shewing the subserviency of ritual worship to practical morality. It is similar to many other passages in the ancient prophets.

8. Bishop Butler‡ supposes that the question in *vers.* 6, 7, is that of *Balak*, and that *ver.* 8 contains the answer of *Balaam*, announced in *ver.* 5. But it seems to be too excellent for such a man as *Balaam* was.

9. —and there is sound wisdom with them that fear his name.§

13. Wherefore I will begin to smite thee.||

16. The LXX. has *nations*, נַמְּי being here put for אֲמֹרִי.¶ *Omri* was a king of *Israel*, whose idolatry exceeded that of the kings who had preceded him. (1 *Kings* xvi. 25.) But his son *Ahab* went beyond him, introducing the worship of *Baal*.

VII. 4. \*\* The time of judgment announced by the prophets.

6. This passage is quoted by *Jesus*, as what would be applicable to the state of the world on the promulgation of Christianity.††

7. This is the language of the people in their captivity, and repenting of their sins.

12. By the help of the LXX. and some MSS., we may suppose the meaning to have been,

*And in that day shall they (thy captive exiles) come unto thee*

*From Assyria even unto Egypt,*

\* See Bp. Lowth's *Isaiah* (i. 2), p. 4; *Newcome*, p. 98.

† See *Numb.* xxvi.; *Josh.* v. 10; Vol. XI. p. 259; *Newcome*, pp. 98, 236.

‡ "Sermons at the Rolls Chapel," (No. vii.) *Glasgow*, 1769, p. 175. See *Hallett*, III. pp. 215, 216; *Lowth* (Lect. xviii.), II. pp. 20, 21; *Newcome*, pp. 99, 236.

§ MSS. *Newcome*, p. 100. (P.) || *Ibid.* (P.)

¶ *Com. and Ess.* II. p. 95. See *Newcome*, p. 101.

\*\* See *Harmer*, I. p. 453; IV. pp. 83, 84; Bp. Lowth's *Isaiah* (xxvii. 4), p. 145; *Newcome*, p. 102.

†† See *Matt.* x. 21, 35, 36; *Luke* xii. 53.



*And from Tyre even unto the river Euphrates,  
And from sea to sea, and from mountain to mountain ;\**

i. e. from all the countries in which they have been dispersed.

14. This may be supposed to be an address to the rulers of the people of *Israel* on their return, or to God, as the chief shepherd of *Israel*.†

15. According to a reading favoured by the LXX., it may be, *I will shew to thee marvellous things*.

## NAHUM.

CHAP. I. 1. *JEROME* says that *Nahum* is called an *Ekoshite* from a village in *Galilee*. He probably lived in the reign of *Hezekiah*, and prophesied soon after the captivity of the ten tribes by *Shalmanassar*, king of *Assyria*. *Josephus*‡ places him in the reign of *Jotham*, and says that his prophecies came to pass one hundred and fifteen years after they were delivered.§

2. This prophecy opens with an animated description of the power of God, and his determination to destroy all his enemies.

8. It is said that the river on which *Nineveh* was built, overflowing its banks, broke down a great part of its wall while it was besieged ; on which the king, in despair, burned himself and his palace.||

10. *For while the princes are yet perplexed.*¶

11. Meaning the king of *Assyria*.

12. [*Though thou be the Ruler of many waters.*]\*\*

\* *Com. and Ess.* II. p. 95. See LXX.; *Wall*, II. p. 124; *Newcome*, p. 103.

† “ *Dr. Wheeler* gives the following beautiful turn to this passage:

*Church.* Feed thy people with thy sceptre;  
The sheep of thine inheritance, dwelling in the  
solitary grove.

*Jehovah.* Let them feed in the midst of *Carmel*,  
In *Bashan* and *Gilead*, as in days of old.”

*Newcome*, p. 104.

‡ *Antiq. B.* ix. Ch. xi. Sect. ii. iii. See *Gray*, p. 467.

§ “ *Nahum's tomb*, or pretended tomb, was formerly shewn in a village named *Bethogabra*, now called *Giblin*, near *Emmaus*.” *Ibid.* p. 472.

|| See *Diod. Sic.* (L. ii. § 27), in *Newcome*, p. 108.

¶ *MS. An. Vers.* *Newcome*, p. 108. (P.) “ The interpreters know not how to apply here any thing of drinking. It is not in LXX.” *Wall*, II. p. 125.

\*\* *Com. and Ess.* II. pp. 96, 97; *Newcome*, p. 109. “ LXX. ‘ Thus saith the Lord, that ruleth over many waters, even thus shall they be cut down, and the fame of them shall be heard no more.’ I suppose the prophet, speaking these words, used the action of a mower; and that it is spoken of *Nineveh*.” *Wall*, II. p. 126.

*Nineveh*, besides being situated on the *Tigris*, was not far distant from the Euphrates, which was within its empire; and therefore the king of it is called *the ruler of many waters*. And this is a prophecy of the humbling of this great power, and the final restoration of the *Israelites*.\*

II. 1. It is not certain from this verse that *Nahum* wrote after the captivity of *the ten tribes*; because he only speaks of the calamities which had befallen them, and they were much reduced before their final conquest.†

2. That is, *Jacob* will then appear to be entitled to the name of *Israel*, one who *prevails with God*.‡

3.§ We have here, and in the following verses, a description of the preparations for a siege, and for war in general. But some think that these verses describe more naturally, preparations for the defence of a city, than those of the besiegers to take it.||

6.¶ Perhaps to keep off the besiegers.

7. This is a representation of the taking of the city. *The voice of doves* is expressive of mourning.\*\*

8. *The waters of Nineveh are as a pool of water*.††

The inundation which was made for the defence of the place long remained as a lake in its neighbourhood.

10. The allusion is thought to be to a pot becoming black when it is placed upon the fire.‡‡ May God blacken his face, is at this day a common curse in the East.

11. This is a fine allusion to the strength and ferocity of the *Assyrians*, and to the capital of the kingdom, as a den of lions.§§

\* On the opinion "that in this chapter the prophet foretells the destruction, first of *Sennacherib's* army, and then of *Sennacherib* himself," see *Dr. Forsayeth* in *Newcome*, p. 236.

† "LXX. τὴν ὕβριν—ὑβριν—ὑβριν' The disdainful injury done to *Jacob*, as being an injury done to his people *Israel*. *Castalio*, 'Adhibitam in Jacobæus superbiam.' The context is not of judgments on *Israel*, but of the injury done to them by the pride of the *Ninevites* or *Assyrians*." *Wall*, II. p. 126.

‡ See on *Gen.* xxxii. 28, Vol. XI. p. 97.

§ See *Newcome*, p. 110; "LXX. and *Vulg.* 'In the day of his preparation the brides of his chariots and the horsemen shall make a tumult.'" *Wall*, II. p. 126.

|| See *Com. and Ess.* II. pp. 97, 98.

¶ "LXX. '—the cities be thrown down.'" *Wall*, II. p. 126.

\*\* See *Harmer*, I. p. 412; II. pp. 110—112; *Capellus* in *Newcome*, p. 111. "The sentiment is evidently as the *Latin*, *Greek* and *Chaldee* versions give it, that the maids of her that was led away captive should mourn as doves, and beat upon their breasts, as persons in the utmost distress; and *tabring* was certainly very injudiciously put for *smiting*, which was the word in our former version. Such instances shew the benefit and expediency of a more correct and intelligible translation of the Bible than we have at present; and, that a translator should not too strictly adhere to any of the former versions." *Pilkington*, pp. 117, 118.

†† MS. *Newcome*, p. 111. (*P.*)

‡‡ See *Joel* ii. 6; *Newcome*, p. 112; LXX. *Vulg.*; *Castalio* in *Wall*, II. p. 126.

§§ See *Jos. Antiq.* B. ix. Ch. xi. Sect. iii.; *Newcome*, p. 112.



III. 4. The *Assyrians*, as well as the *Chaldeans*, were much addicted to idolatry, which, with respect to God, is usually called adultery.

8. —her wall was water.\*

This was a city in Egypt, perhaps the same with ancient *Thebes*. The word *Ammon* probably came from *Ham*, the son of *Noah*, whose posterity settled in Egypt. Some interpreters suppose this to be a narration of what was past, and others a prophecy of future calamity. This last is agreeable to the versions of LXX. and the *Arabic*. But if it was a prophecy, it could not have served as an example or warning to *Nineveh*, and in that light it seems to be introduced. It is thought that *Sennacherib*, king of Assyria, had conquered Egypt, and done what is here mentioned; but others find no event to correspond to it till the more certain conquest of the country by *Nebuchadnezzar*. The ancient history of Egypt is too imperfect to clear up this difficulty.†

11. It would be reduced to servitude.

16, 17. It is probable that *Nineveh* was the great centre of the Indian commerce, and that the inhabitants became rich and powerful by that means, as did *Tyre* and other cities. Yet, numerous as were its merchants, and great as was its wealth, it would be plundered, and left as bare as a green field by the locusts.‡

18. It is said that of all the nations dependent on the *Assyrians*, none came to their assistance when the city was besieged. It was taken by the joint forces of the *Medes* and *Babylonians*; but the time is uncertain. *Josephus*§ says it was in the reign of *Hezekiah*, but it was standing in the reign of *Josiah*, (2 *Kings* xxiii. 29, *Zeph.* ii. 13,)|| and in *Tobit*, [xiv. 15,] *Nineveh* is said to have been taken by *Nebuchadnezzar*, and *Ahasuerus*, who is thought to have been the same with the *Cyaxares* of *Herodotus*.¶

\* MS. LXX. (P.) *Newcome*, p. 114.

† On vers. 8—10, see *M. Roques*, VI. p. 150; and on the probable errors of *Heb.* and LXX. in this passage, *Wall*, II. pp. 127, 128.

‡ See *Harmer*, I. pp. 227—231; *Newcome*, p. 115.

§ *Antiq.* B. ix. Ch. xi. Sect. iii.; *Newcome*, pp. 116, 117.

|| “In *Ezek.* xxxi. and in *Jeremy*, it is spoken of as destroyed some time ago; which shews the inconvenience of placing their books before *Nahum* and *Zephany*, who foretell the destruction of it. It disturbs a reader, after he has read in a former book of a city as now perished some time ago, to read in a latter one of it as yet standing.” *Wall*, II. p. 125.

¶ See *Prideaux*, Pt. i. B. i. I. pp. 67—69. “Another city erected out of the ruins of old *Nineveh*, bore the same name, yet never attained to the grandeur and glory of the former. It is called *Mosul*, at this day.” *Ibid.* p. 68.

## HABAKKUK.

*HABAKKUK* was probably contemporary with *Jeremiah*. He laments the degeneracy of his times, and foretells the desolation of his country by the *Chaldeans*, and the destruction of that nation afterwards. But there is more of piety, and less of prediction, in his book, than in those of any of the preceding prophets.

CHAP. I. 5.\* The *Jews* had no apprehension of the power of the *Chaldeans*, and would not believe what the prophets foretold concerning them.

8.† When a body of horsemen in the East are sent to ravage a country, they divide themselves into a great number of small parties, and by this means do incredible mischief in a short time.‡

9.§ They will destroy every thing in their march, like the east wind, which, coming from a hot, sandy desert, was exceedingly destructive.||

10. The method of besieging a town at this time, was by raising mounds of earth as high as the walls.

11, 12. When the conquests of the *Chaldeans* were completed, they became luxurious and an easy prey to more hardy nations.

With a slight alteration this may be rendered, *Then shall their mind change, and they shall transgress, and shall impute this their power to their god.* (But they are mistaken.) *Is it not thou, O Jehovah, the everlasting God, the God of truth! Is it not thou who hast appointed them for judgment, who hast established them, and given them power for a time to chastise thy rebellious people? ¶*

14. The *Israelites* were caught by the *Chaldeans* as fishes

\* "LXX. 'Behold ye despisers and regard, and wonder marvellously and perish; for I work a work in your days,' &c. as St. *Paul* quotes it." *Wall*, II. p. 132. See *Acts* xiii. 41, where *Paul* "accommodates this passage to his own purpose." *Newcome*, p. 146.

† On leopards, see *Harmer*, II. pp. 438, 439.

‡ *Ibid.* IV. pp. 230—234. "Mr. Green's translation is,

'And their horsemen sharper than evening wolves;  
Their horsemen shall come from afar.'

(*Poetical Parts of the Old Testament*, p. 23.)" *Newcome*, p. 147.

§ "The *Syriac* surely more intelligibly, and more agreeably to the context, renders the words, 'their aspect is very fierce;' and the *Latin*, 'their faces are a burning wind.'" *Pilkington*, p. 82. See *Wall*, II. p. 132.

|| See *Com. and Ess.* II. p. 98.

¶ *Ibid.* II. pp. 98, 99. See LXX. and *Vulg.* in *Wall*, II. p. 132.



in a net. They acted as if they had no commander to lead them to battle, and direct their force.

16. Boasting of their power and policy.

II. 3. *For the vision is yet for an appointed time, but at the end it shall speak, and not deceive. Though it tarry, wait for it, because it will surely come. It will not tarry.* Or it may be rendered thus,

*For the vision is yet for a determined time ;*

*But it is breaking forth (or dawning to its accomplishment), and shall not deceive.*

*Tho' it should be long in coming, wait patiently for it.*

*For it will surely come ; it will not tarry beyond the time,*

i. e. the determined time.\*

Prophecies become clearer as the time of their fulfilment draws nearer. In the meantime it becomes us to wait with patience, having perfect confidence in the promise of God, that whatever he has announced, will come to pass, though perhaps not so soon as we may be apt to imagine.

4. *If he faint, my soul will have no pleasure in him.*†

5.‡ This is a prophecy against the *Chaldeans*, who would in due time be punished for their arrogance and oppression.

11.§ This “ may refer to the great buildings erected by *Nebuchadnezzar* in *Babylon*. The stones and wood, which were to be overturned, should proclaim the woe that follows.”||

12. It was at a vast expense, and, no doubt, by great oppression, that the city of *Babylon* was built.¶

\* *Com. and Ess.* II. pp. 99—101.

† MS. which makes it agree with *Heb.* x. 33. *Kennicott.* (P.) See *Wall*, II. p. 132; *Secker* in *Newcome*, p. 240.

‡ “ LXX. ‘ But he that has arrogant conceits, and is a despiser and proud man, shall bring nothing to effect.’ *Vulg.* ‘ And as wine deceives the man that drinks it, so shall a proud man be, and shall not be honoured.’ Such diversities there are in the interpretation of words! Because there is the word wine in *Heb.*, and nothing of wine or drinking in LXX., some have thought that *κατοῦμένος* in LXX. (arrogant, self-conceited,) should be *κατοῦμένος* (overcome with wine); but there is no such *lection* in any copy. The sense in LXX. seems to proceed in consequence of what went before, but in *Heb.* to begin a new discourse.” *Wall*, II. p. 133. See *Bp. Lowth's Isaiah* (v. 13, 14,) p. 49.

§ “ LXX. ‘ —the worm out of the timber.’” *Wall*, II. p. 133. “ *Bochart* quotes, *Jumenta loquentur,*

*Et canis, et portes, et marmora. Juv.*” [ix. 103, 104.] *Newcome*,

p. 152.

|| *Ibid.* p. 152. (P.) See *Luke* xix. 40.

¶ “ There is reason to think that one paragraph of this prophecy was in *Jehoiakim's* time, Ch. ii. 9—12, for the rebuke there is exactly like to *Jeremy* xxii. 13, &c. which is by *Jeremy* expressly levelled at *Jehoiakim*, who was, it seems, a tyrannous and arbitrary prince, squeezing his subjects to make for himself great and fine palaces.” *Wall*, II. p. 131.

14. The power and supremacy of God would be wonderfully displayed in the punishment of the *Chaldeans*, and other enemies of the Jews, especially in those glorious times which would attend and follow the restoration of the Jews.

15. The advantage which the *Chaldeans* had over the neighbouring nations, is compared to that which one man gains over another, by making him drink, to intoxication. Also, to drink of a cup is an usual emblem of being made to share in calamity. And as the *Chaldeans* had made other nations drink of their cup, God would make them drink of his.

17. They would be made to suffer for all the devastation they had made, both by the destruction of cattle and of men, wherever they went.\*

18. Though remarkably addicted to idolatry, it would not avail to their preservation.

With a little alteration the sense will be, *What profits the graven image when its maker has engraven it? The molten image, that teacher of lies, when its maker trusteth in it? He worketh to make dumb idols.*

III. 1.† There is peculiar sublimity in this *hymn*,‡ in which the prophet describes the great power of God, displayed in punishing the enemies of his people, and expresses his confidence in the Divine favour, notwithstanding all the judgments with which he would justly visit them. There are no sentiments like these in any Heathen writer.

2. —revive us.§

3.|| Here the prophet recounts the appearances of God in favour of his people in the Wilderness. *Teman* was in *Idumea*, and *Paran* in *Arabia Petræa*.

4.¶ The *brightness* of the *shekinah*, or that bright cloud which was the token of the Divine presence, though exceedingly dazzling, only concealed his splendour and power.

7. *The Midianites* were defeated by the *Israelites* after

\* See *Wall*, II. p. 133.

† "LXX. '—with singing,' μετ' ᾠδῆς. *Wall*, II. p. 133.

‡ "Of which there is a copy in Cardinal *Barberin's* book, which seems more ancient and more correct than any other edition of LXX. *Boss* has transcribed and inserted in his notes the whole copy." *Ibid.* p. 131.

§ MSS. (P.) See LXX. in *Wall*, II. p. 134.

|| See *Cod. Barb.* in *ibid.*; *Lowth* (Lect. xxviii.) II. p. 201, *Newcome*, p. 154.

¶ "Cod. Barb. '—there was fixed the strength of his glory.'" See *Com. and Ess.* II. p. 102. "*Capellus* understands the verse of the lightning on Mount Sinai." See *Newcome*, p. 155.



they had seduced them into idolatry, and in the battle, *Balaam* was slain.\*

8. It was not from anger at the Red Sea, or the river Jordan, that God divided their waters, but for the deliverance of his people.

9.† With a little alteration it will be, *According to the oath which Jehovah spake to the tribes.*‡

11. This may refer to the standing still of the sun and moon in the time of *Joshua*. Or the expression, *stood still*, may signify nothing more than *astonishment*, which frequently makes persons stand still, and is poetically ascribed to them as to other inanimate objects.§

13.|| This may have a reference to the death of the first-born in Egypt.¶ *Martin the Benedictine* thinks that here is an allusion to the practice of *scalping*.\*\*

14. The original is imperfect. Perhaps it may be altered to read as follows: *Thou didst strike through with his staff*, (viz. that of Moses,) *the head of the village-warriors*,†† i. e. the military force of the country.

16. — *trembling entered into my bones.*‡‡

*Because I shall be brought to the day of trouble,  
To go up captive unto the people who shall invade us with their  
troops.* §§

\* See *Numb. xxxi. 8*, Vol. XI. p. 264. It is proposed to read,

“Thou sawest the terror of Og;  
The tents of Bashan trembled;  
The curtains of the land of Midian.” *Newcome*, p. 156.

† See *Chardin* (MS.), *Harmer*, II. p. 513.

‡ *Com. and Ess.* II. pp. 102, 103. “*Cod. Barb.* ‘where thou wentest forward, thy bow was ready bent; thou didst satiate the arrows of thy quiver.’” *Wall*, II. p. 135. “The sense of the passage is clear and connected, in that version, where we read, ‘Thine arrows shall be satisfied, according to thy glorious command;’ instead of, ‘The oaths of the tribes, the word, *Selah*.’ which is the literal version of the present *Hebrew*, and altogether unintelligible.” *Pilkington*, p. 79. See also *Newcome*, pp. 156, 157.

§ See, on *Joshua x. 12—14*, Vol. XI. p. 312.

|| “*Cod. Barb.* ‘Thou didst shoot the proud men in the head: they went down to the depth of the sea.’” *Wall*, II. p. 135.

¶ “The ardour of the prophet having led him to begin in the midst of his subject, *ver. 3*, he here returns to what passed in Egypt before the dividing of the Red Sea.” *Newcome*, p. 157.

\*\* “Thou didst lay bare the foundation to the rock.” *Ibid.* p. 158. “*Capellus*, *Houbigant*, and *Green* read to the rock on which the foundation rested. The death of the first-born is figuratively called the utter overthrow of the Egyptian houses.” *Ibid.*

†† *Com. and Ess.* II. pp. 103, 104. “LXX. in the common editions, and *Vulg.* have no more sense than *Eng. Cod. Barb.* ‘Thou hast powerfully shewn vengeance on the chief of the sinners, that trusted in their self-pleasing so as to eat up the poor secretly.’” *Wall*, II. p. 135. See *Newcome*, p. 158.

‡‡ MSS. *An. Vers.* (P.) *Newcome*, p. 158.

§§ MSS. *Newcome*, p. 158. (P.) For another reading, see *Cod. Barb.* in *Wall*, II. pp. 135, 136. See also *Com. and Ess.* II. pp. 104, 105.

This was in foresight of the captivity of the *Jews* by the *Chaldeans*.

With a little alteration, and the help of the *ancient versions*, it may be rendered, *My bodily frame trembled under me. I shall rest in the day of trouble, to go up to the people of my habitation*, or vicinage. Or, *May I rest in the day of trouble*, &c. On the invasion of the country by the *Chaldeans*, this prophet is said to have fled to *Arabia*, and after the invasion, to have returned to his place of residence. Of this he might have had a comfortable assurance, and thence his confidence in the Divine protection, in the extreme desolation of the country, which he proceeds to describe.

17, 18. There is no where so noble an expression of confidence in the power and goodness of God, notwithstanding every appearance to the contrary, as in this passage.\*

19. —*he will place me on my high places.*†

We shall return with swiftness from our captivity, and re-possess the land of our inheritance.

## ZEPHANIAH.

ZEPHANIAH prophesied after the captivity of *the ten tribes*, and his predictions respect the tribe of *Judah*. Like the prophets who preceded him, he inveighs against the idolatry of the people, and their vices in general; but announces likewise the kind intentions of God in their favour in future time.

CHAP. I. 3.‡ Meaning probably *idolatry*.

\* I cannot deny myself the gratification of quoting the following stanzas from a justly-admired paraphrase of these verses:

“ Yet should rising whirlwinds tear  
From its stem the rip'ning ear;  
Should the fig-tree's blasted shoot  
Drop her green untimely fruit;  
Should the vine put forth no more,  
Nor the olive yield her store;  
Though the sick'ning flocks should fall,  
And the herds desert the stall;  
Yet to thee my soul should raise  
Grateful vows, and solemn praise;  
And, when every blessing's flown,  
Love thee—for thy self alone.”

*Poems* by A. L. Barbauld, 1792, p. 117.

† MSS. (P.) See *Newcome*, p. 158.

‡ “ ‘The stumbling-blocks of the wicked,’ the idols.” *Newcome*, p. 133.  
“ LXX. ‘—and the wicked shall grow weak, and I will cut off the wicked from the land.’” *Wall*, II. p. 129.



4. *I will cut off the name of Baal.\**

5. Many persons, it seems, joined a respect for Jehovah, to that for the gods of the neighbouring nations; which shews that their attachment to other gods did not imply any disbelief of the power, and the superior power, of their own God, or of the truth of the miracles wrought by him in their favour, in former times.

8. The sons of *Josiah* were idolaters.

In the worship of some of the Heathen deities, the worshippers were *clothed* in habits peculiar to them.†

9. According to the LXX. it is, *Who enter the house of the Lord thy God* (i. e. Jehovah) *with violence and deceit.*‡

This was probably an allusion to the custom of some Heathens, in not treading on the thresholds of their temples: for it may be rendered *leaping over* the thresholds.

10. *The fish-gate* in Jerusalem, [*Neh.* iii. 3,] *Jerome* says, was opposite to Joppa. *The second city* is mentioned *2 Kings* xxii. 14, and *2 Chron.* xxxiv. 22.§

11. This [*Maktesh*] was “a valley in Jerusalem which divided the Upper from the Lower city.”|| Perhaps the trading part of the people lived chiefly there.

12. “The thoughtless tranquillity of the rich is compared to the fixed, unbroken surface of fermented liquors.”¶

II. 1. *Not desired* may mean *hated*. But some of the *ancient versions* read, *The nation that will not receive instruction.\*\** The address is to the inhabitants of Judea.

4. Here the prophet foretells the fate of some of the nations that were neighbours to the Israelites, and who had been their enemies.†† They were to be utterly *rooted out*, and their countries to be occupied by the Israelites after their return from their dispersion.

5. *The Cherethites* were *Philistines* who conformed to the *Hebrew* religion, and were employed by David in his armies, &c.

6.†† *Cherith* was probably *Crete*, from which island the *Philistines* are said to have come.

\* MSS., LXX., &c. (P.)

† See *Dent.* xxii. 11; *Newcome*, p. 134; Vol. XI. p. 287.

‡ See *Wall*, II. p. 129; *Harmer*, I. pp. 96—99; *Com. and Ess.* II. p. 106.

“Invadeth the house of his neighbour, joyfully bounding on the threshold.” *Capellus*. This sense is favoured by what follows.” *Newcome*, p. 134.

§ *Ibid.* p. 135. “Second part.” *Marg.* See Vol. XI. p. 477.

|| *Newcome*, p. 135.

¶ *Ibid.* (P.) See *Jer.* xlviii. 11; *Amos* vi. 1.

\*\* “*Vulg.* ‘non amabilis.’ LXX. *not instructed*, ἀπαίδευτος.” *Wall*, II. p. 129.

†† See *Jer.* xlvii.; *Wall*, II. p. 129; *Newcome*, p. 137.

‡‡ “And *Cherith*, on the sea coast.” *Ibid.* p. 138. See *Harmer*, III. pp. 60—62.

7.\* The Philistines were settled within the land of *Canaan*; and though they were not dispossessed before, all their country is to be occupied by the Israelites after their restoration.

8. The *Moabites* and *Ammonites* were to share a fate similar to that of the Philistines. As they had insulted the Israelites, their country was to be desolate, and to be finally occupied by the Israelites.

11.† The LXX. has, *will destroy all the gods.*‡

An end will be put to all idolatry.

12. —by the sword.§

The *Ethiopians* or *Cushites*, inhabited in part *Ethiopia*, properly so called, in *Africa*, and in part the eastern coast of the Red Sea in *Arabia*. The *Midianites* were of that nation; for *Moses* is said to have married a *Cushite* woman. The *Ethiopians* were confederated with the *Egyptians*, and conquered by *Nebuchadnezzar*.

13. The *Assyrians* were at this time a formidable nation, and *Nineveh* the greatest city in the world. This prophecy of its destruction is similar to that of *Nahum*, [iii. 7,] which preceded it, and very much resembles that of the destruction of *Babylon*, which rose from its ruins.

III. 1. The prophet here addresses Jerusalem. ||

3. With some alteration of the text it may be, *They finish not, or leave not off, till the morning.*¶ Like wild beasts they shunned the light.

7.\*\* He thought that the destruction of other nations, and their own preceding calamities, would have been a salutary and effectual warning to them, but they were not.

8. But though the nation would not be reformed by this visitation, and these examples, they would be brought to repentance when the time was come for the punishment of all their enemies in the latter days. They would then repent and be restored to the Divine favour, and would never more depart from him.

\* See *Harmer*, III. pp. 105, 106.

† “By the earth the Jews understood the great continent of all Asia and Africa, to which they had access by land: and by the *isles of the sea* they understood the places to which they sailed by sea, particularly all Europe.” (*Sir I. Newton on Daniel*, p. 276,) *Newcome*, p. 139.

‡ *Com. and Ess.* II. p. 106. See *Newcome*, p. 159.

§ *MSS. Syr.* (P.)

|| “I consider this chapter as an elegant part of prophetic poetry.” *Newcome*, p. 140.

¶ *Com. and Ess.* II. p. 107. “LXX. ‘—*Arabian wolves*; they leave nothing for next morning.’” *Wall*, II. p. 129. See *Newcome*, pp. 140, 239.

\*\* “LXX. and *Vulg.* ‘—receive instruction; and all the things wherein I have punished her, will not be quite cast out of her eyes.’” *Wall*, II. p. 130.



10. From the most distant parts of the earth the Israelites would return to their own country.\*

11. Being then reformed, they would not be exposed to shame and punishment for their transgressions, as formerly. The nation will then be purged of the wicked and disobedient.

17.† This evidently refers to the final happy state of the Israelites, and not to any intermediate event.

18. As there will be no more affliction, there will be no more any cause of *reproach*, or insult, to other nations.

20. —before their eyes.‡

This cannot possibly relate to any thing else than the final restoration of the Israelites, when they will be the most distinguished nation on earth.

## HAGGAI.

*HAGGAI*, *Zechariah*, and *Malachi*, prophesied after the return of the Jews from *Babylon*. All the other prophets preceded that event. The prophecies of *Haggai*, of whom nothing is known but what may be collected from this book, are very exactly dated by the years of *Darius*, who must have been *Darius Hystaspis*.

CHAP. I. 1. *Zerubbabel* was the son of *Salathiel*, who was the son, or grandson, of *Jeconiah* or *Jehoiachim*, king of Judah, who was carried captive to Babylon. By the *Chaldeans* he was called *Sheshbazzar*, as we learn from *Ezra* i. 8. *Joshua* is likewise called *Jeshua*, in the books of *Ezra* and *Nehemiah*. His father *Josedech* was carried captive to Babylon. (1 *Chron.* vi. 15.)

2. Though an order had been given by *Cyrus* for the Jews to return, and rebuild their temple, yet partly through their negligence, and partly through the opposition of their neighbours, the foundation only had been laid. They had, however, erected the altar of burnt-offering, and sacrificed upon it, according to the laws of Moses.

4. They are reprovèd because, though they had built good houses for themselves, they neglected the house of

\* See *Newcome*, p. 142.

† "This verse is otherwise divided by *Syr. Chald.*, and with much elegance:

'Jehovah hath taken away thy judgments;

The King of Israel hath turned aside thine enemies:

Jehovah is in the midst of thee: thou shalt no longer see evil.'

*Ibid.* p. 148.

‡ MSS. *Syr.* (P.) See the Author, *Theol. Repos.* V. p. 234, and Append. *infra*.

God, and for this they were punished in the manner that is here described.

15. This was probably before any encouragement had been given by *Darius*.

II. 3. We learn from *Ezra*,\* that while the young men, who had not seen the Temple of Solomon, were rejoicing on the erection of this, the old men, who had seen it, wept to see this so much inferior to it.

6.† This prophecy had no proper fulfilment at the return from Babylon, and therefore it must relate to a time that is yet future, viz. the final restoration of the Jews; when another temple will be built, more splendid than that of Solomon.

7—9. By *the desire of all nations*,‡ Dr. Heberden, with great probability, supposes to be meant *the riches* which will be contributed by *all nations* to the rebuilding of the Temple.§

\* Chap. iii. 12. See *supra*, p. 7.

† “LXX. has not here the words, ‘a little while.’” *Wall*, II. p. 241. See *Newcome*, p. 168.

‡ “And the desire (or *desirable things*) of all the nations shall come.” *Newcome*, pp. 168, 169. “LXX. ‘—Καὶ ἥξει τὰ ἐκλεκτὰ πάντων τῶν ἔθνων. *Vulg.* desideratus cunctis gentibus.” *Wall*, II. p. 241.

§ Bishop Newcome thus concludes his remarks on *ver.* 9:

“After I had finished these notes, as to their scope and substance, I received the following valuable communication from the learned and respectable Dr. Heberden; which will give the reader great assistance in determining the sense of the prophecy now under discussion.

“‘Haggai ii. 3, 7—9 — and in this place I will give peace (of mind for a possession, to every one who forwards the building for the sake of restoring this temple. So the LXX. add, having found it probably in their copy.)

“‘The prophet in these verses encourages the Jews just returned from captivity to rebuild their temple, and assures them that the splendour and riches of this new building should be very great, and that it should be far from being as nothing in the eyes of those who recollected the grandeur of the first temple. This is the obvious meaning of the words, and no other perhaps would ever have been thought of, if the Vulgate Latin had not translated חמדת כל הגוים ‘Desideratus cunctis gentibus;’ ‘He that is desired of all nations,’ instead of ‘the desirable,’ or ‘precious things of all nations;’ which is the true translation of these words; and this sense of them is to be found in all the old versions, the Vulgate excepted. But the Vulgate happened to be the only one which was understood and read for several ages; and hence arose the opinion that Christ must be the person desired of all nations, and that he would add glory to this temple by his presence.

“‘In deference to this opinion, the English translators of the Bible have followed the Vulgate against the plain construction of the Hebrew text, and have differed from all the other old translations.

“‘The learned father Houbigant, who, as a Romanist, is ready to pay all due regard to the Vulgate, acknowledges that חמדת being the nominative case to a plural verb חסדו must be a plural noun, and ought to be translated, ‘precious things;’ that it is limited to this meaning by the mention of silver and gold which follows, and that nothing more was intended by the prophet than the common richness of the building and its furniture.

“‘It appears from 1 Maccabees i. 21, 22, that the second temple was in fact very richly ornamented; and in the 23d verse of the same chapter Antiochus is said to have taken away the silver and the gold and the precious vessels; which,



This *shaking of all nations* is probably the same with that which is described by many other prophets, who foretell great revolutions, by war, to precede the restoration of the Jews, who at their return will carry with them much wealth, here perhaps called *the desire of all nations*. This is the more probable from the mention of *gold and silver*, which immediately follows. Or this phrase, *the desire of all nations*, may denote more generally, that state of peace and prosperity, which is the great wish of all mankind, and which will be enjoyed by them all, in the latter days. Agreeably to this, *Paul* says, (*Rom. viii. 19.*) *The earnest expectation of the creature (the creation) waiteth for the manifestation of the sons of God.*

If by *giving peace* be meant *a permanent peace*, the time here referred to did not come before the temple they were then building was destroyed, and therefore a temple not yet erected must have been intended. The common interpretation has been, that *the desire of all nations* meant *the Messiah*, and that his presence in the temple they were then building would give it greater glory than the former could boast.\* But besides that the Messiah cannot properly be said to have been the desire of any other nation than the Jews; the glory derived from the presence of the Messiah could not be greater than that which came from the presence of the *Shekinah*, the bright cloud, which was the

if the book had been written in Hebrew, would probably have been the very words mentioned by Haggai.

“ It is observable that this Hebrew word is found in Daniel xi. 43, joined with gold and silver, and is translated in the English Bible, precious things. Isaiah likewise, lxiv. 11, mentions the destruction of the Temple, and together with it מְחַמְדִּינוּ all our or its pleasant things, nearly the same word with that of Haggai. See also Joel iii. (*Heb. iv.*) 5, and Nahum ii. 9, (*Heb. 10*).

“ Besides, according to Josephus, it is not true that the Messiah's presence ever added to the glory of the temple which was building in the time of Haggai; for the Jewish historian assures us, in the plainest words, that before Christ was born, this temple was pulled down, and the foundations of it were taken away by Herod the Great, who built an entire new one in its room: his words are, Ἀνελών δὲ τοὺς ἀρχαίους θεμελίους, καὶ καταβαλόμενος ἑτέρας, ἐπ' αὐτῶν τὸν καινὸν ἤγειρε. Joseph. Antiq. l. 15, 11, 3. (Herod) after he had taken away the old foundations, and laid others, upon them erected the Temple. Now if there be any difference between rebuilding and repairing, if Haggai's temple differed from Solomon's, and was a second temple; then Herod's was not the same with Haggai's, but was truly a third temple. (The learned Mr. Peirce, on the *Heb. xii. 26*, p. 189, 2d edit. allows this to be a third temple.)

“ The most plausible objections to the Christian religion have been made out of the weak arguments which have been advanced in its support: and can there be a weaker argument than that which sets out with doing violence to the original text in order to form a prophecy, and then contradicts the express testimony of the best historian of those times in order to shew that it has been accomplished? Newcome, pp. 170, 171. See also Secker, in Appendix, *ibid.* pp. 241, 242.

\* See Secker (MS.), in Newcome, p. 241.

token of the Divine presence, by which both the Tabernacle in the Wilderness, and the Temple of Solomon, had been honoured.

14. The people being *unclean*, every thing that they did became so, even their sacrifices.

16—19. — *when ye came.\**

All ancient nations considered temporal prosperity as proceeding from the good-will of the deities they worshipped, and adversity as the effect of their anger; and it pleased the Divine Being to make use of this as an evidence of his favour or displeasure to the Israelites. Their affairs were always prosperous while they adhered to his pure worship, and they experienced the reverse of this whenever they deviated from it. But this is the most striking appeal to their experience of any thing that occurs in their history. Before they applied themselves to the building of the Temple, nothing succeeded with them, and immediately afterwards, even *from a particular day*, they were assured that every thing would.

23. As nothing that answers to this description took place in the time of *Zerubbabel*, this prophecy must relate to some future time, and therefore it could not be the *Zerubbabel* who was then living that was intended, but a person descended from him, some person of the family of *David*; and, understood in this sense, it coincides with many other prophecies, which announce great revolutions and calamity, previous to the restoration of the Jews, and the final establishment of their affairs under *a prince of the house of David*.

## ZECHARIAH.

*ZECHARIAH* prophesied at the same time with *Haggai*, viz. in the reign of *Darius Hystaspis*, and together with him encouraged the Jews in the rebuilding of their temple. He was *the son of Barachiah*, and the grandson of *Iddo*, who was probably one of the priests who returned from Babylon with *Zerubbabel*, (*Neh.* xii. 4).

CHAP. I. 5. Though their *fathers*, and *the prophets* who were sent to them, were dead, there remained sufficient evidence of the truth of their predictions.†

7. These emblematical visions, and the interpretations



of them, resemble those of *Daniel*. They were calculated to make an impression on the mind of the prophet, and to enable him to remember the predictions with which they were accompanied.

8. It is not uncommon in the East to paint *horses*, at least their tails, *red*, by way of ornament.\*

11. The Persian empire, which comprehended all the civilized part of the world, was at that time at peace, but the affairs of the Jews were unsettled.†

12. It is remarkable that *seventy years* elapsed from the first captivity of the Jews, under *Jehoiachim*, to the decree of *Cyrus*, giving them leave to return to their country and rebuild their temple, and also another *seventy years* from the destruction of the city and the Temple, by *Nebuchadnezzar*, to the rebuilding of the Temple, under *Darius*; and the latter appears to me to be the *seventy years* intended in the prophecy of *Jeremiah*.‡

15. All the neighbouring nations contributed to aggravate the calamities of the Jews, before and after the Babylonish Captivity; and many nations have done the same during their present dispersion; and for this they will be severely punished.§

17. This probably relates not so much to the time that immediately followed the Babylonish Captivity, but to a more distant period not yet come.

19. Power was indicated by *horns*.

20. This emblem of *workmen* is not easy to be understood. They were persons who, by some operation or other, destroyed the effect of the *horns*.||

II. 1. The prophecy in this *chapter* must relate to the future flourishing state of the Israelites, it corresponds so exactly with those of *Isaiah* and others, which certainly have that object.

11. This did not take place after the return from Babylon, but according to other prophecies, it is to be the case when the Jews shall return from their present dispersion.

13. He does not confine himself to the heavens, where is his throne, and where he is invisible, but comes forth to shew himself in his works to all the world.

\* *Fragments*, IV. p. 190. (P.) See *Newcome*, p. 175.

† *Newcome*, p. 175.

‡ See *Chap.* xxv. 11, 12, xxix. 10; *Wall*, II. p. 244; *Newcome*, p. 176.

§ See *Bp. Lowth's Isaiah* (xlvii. 6), p. 218.

|| "Vitringa supposes that the *horns* were iron, and that these (*workmen*) were *fabri ferrarii malleis dolabrisque instructi*," [smiths skilled in the use of hammers and axes]. *Newcome*, p. 177.

III. The vision contained in this *chapter* represents the opposition made to the prosperity of the Israelites, and the removal of it.

3, 4. The whole nation was represented by *the high-priest*, their iniquity and idolatry by the *filthy garments* with which he was *clothed*, and their reformation by taking them off, and clothing him with goodly apparel.

5. It should probably have been *he said*.\*

8. On account of their wonderful deliverance from a state of captivity.†

*The branch*‡ here mentioned must denote the person so denominated by *Isaiah* (iv. 2), and *Jeremiah* (xxiii. 5, xxxiii. 15), to whose prophecies this is an allusion, or that descendant of *the house of David*, who is to be at the head of the nation on their return from their present dispersion.

9.§ This was a visionary representation of a large *stone*, or rock, out of which flowed *seven* fountains, or streams, as from the rock of *Rephidim* in the time of Moses; to intimate that there would be plenty of water to wash away all the impurity of the nation.

10|| That is, they would enjoy rest and peace, a character of future happy times, when the Israelites shall be finally settled in their own country.

IV. 2—6. There is no distinct explanation of this visionary representation, but it seems intended to signify that there would be sufficient provision in the nation for the worship of God; there being *olive trees* to supply the *lamps* with oil, to burn continually, as in the Temple.

7. *Because thou art*.¶

The people were then employed in rebuilding the Temple; and to encourage them, they were assured that, notwithstanding their weakness and poverty, the work would be accomplished, and all impediments removed; the *mountain* of opposition becoming a plain, and *the last stone* would be laid with joyful acclamations, acknowledging the good providence of God in it.

10. *These seven are the eyes of Jehovah*.\*\*

\* *Com. and Ess.* II. p. 109. So LXX. and Vulg. See *Wall*, II. p. 245.

† “Men to be wondered at, on account of their extraordinary deliverance from Babylon (see *ver.* 2), or as types of a great future restoration.” *Newcome*, p. 181.

‡ See *Chap.* vi. 12; *Wall*, II. p. 245; and the Author, *Theol. Repos.* V. p. 301.

§ Instead of *engrave the graving thereof*, LXX. *I will dig a pit*. See *Wall*, II. p. 246.

|| See *Harmer*, III. pp. 203, 204.

¶ *Conj. Houbigant.* MS. (P.) See *Newcome*, p. 182.

\*\* *An. Vers. Newcome*, p. 183. (P.) See *Mede* (*Dis. x. Epist. lxi.*), pp. 40, 833, (*Dis. x.*) pp. 40—43; *Wall*, II. p. 246.



That is, examining whether the structure was properly raised, which implied that the building was then completed. The *seven fountains* here mentioned refer to the former vision, [iii. 9,] in which was represented a rock with *seven fountains* for the purification of the people. These are here said to be dispersed *over all the earth*, denoting the purification, or reformation, of all mankind, a state of universal virtue, as well as of universal peace.

11. These persons who stood by the *olive trees* were not mentioned in the account of the vision, but must have made a part of it.

12. [*Golden oil.*]\* Meaning perhaps some liquor as valuable as gold.

14.† An *anointed person*, signifies a person appointed to some office of dignity or power, but what that office was is not expressed. In *Rev. xi. 4*, the two witnesses to the truth in the time of the great apostacy, are said to be *the two olive trees, and the two candlesticks, standing before the God of the earth*. If these be the same, they represent all those who maintain the truth against idolatry, and the corruption of religion, in every age.

V. The visions in this *chapter* denote denunciations of judgment against the wickedness of the people, and are of a different character from those in the preceding chapter.

3. The innocent and the guilty were treated alike; and therefore it was time for the Divine Being to interpose, and make a distinction between them.

6. *This is their iniquity in all the earth.*‡

7.§ The shutting up of the woman (by which was represented the wickedness of the nation) in a vessel out of which she could not escape, being confined in it by a weight which she could not remove, may denote the expulsion of the Jews from their country, as a punishment for their sins, till the time appointed by God for their restoration.

11. As *Shinar* was the country in which *Babylon* was built, the carrying the women thither will more naturally represent a punishment similar to that of their former captivity, which was to *Babylon*.

\* See different readings, LXX., *Vulg.*, *Tremellius*, in *Wall*, II. p. 246; *Newcome*, p. 183.

† *Marg.* "sons of oil;" *Vulg.* "Olei splendoris." See *Wall*, II. p. 246.

‡ MSS., LXX., &c. (*P.*) See *Boss* in *Wall*, II. p. 247.

§ "LXX. and *Vulg.* '—of lead: and behold, there sat a woman in the middle of the vessel. And he said, This is wickedness.' But *Eng.* would make the leaden lid of the tub to be the woman." *Wall*, II. p. 247.

VI. 1. There is much obscurity in this vision.\* The *chariots* being *four*, probably represent the four great empires which were the subject of *Daniel's* prophecies, especially as the horses in the last of them are said to be strong, which is the character of the *Roman* empire. Nothing is said of the first chariot, because the *Babylonian* empire which it represented was then extinct. The horses in the *second chariot* went Northwards [*ver.* 6], and the conquests of the *Persians*, who lived in the South, were of course in that direction. The third, which represents the *Grecians*, followed them; and the fourth, which represents the *Romans*, who were situated to the North, made their conquests to the South. These chariots issuing from between *two mountains of brass*, may signify that their conquests were made according to the decrees of God, which are said to be as immoveable as mountains of brass. As to the colours of the horses in the different chariots, I do not see any particular reason for them, though no doubt there was one.

3. The word translated *grizzled*, should rather be *speckled red*, all the horses of this chariot being of the same colour.†

6. The going forth of these *chariots* may denote the judgments of God on the oppressors of the Jews. The *black horses* may signify the punishment of the *Babylonians*, who are always described as coming from the *North*, by the *Persians*. These *quieted the spirit of God*, or satisfied his wrath with respect to them, [*ver.* 8]. The *white* horses may denote *Alexander* and his successors; and the *speckled red*, the *Armenian* princes, who subdued the *Edomites* and other enemies of the Jews, in the *South*.

7. It is probable that in this verse the *bay* is put, by the mistake of the transcriber, for the *red*. Otherwise there is no mention of the horses of this colour going out at all.

12. The person here called the *branch*, is no doubt the same with him who is so denominated in a former passage;‡ not *Zerubbabel* who was then living, but one of his descendants, who would be called to act a very important part at the restoration of the Jews.

14. The *crown* was an emblem of the power with which the future prince would be invested. If it had been meant for *Zerubbabel*, who was then living, it would, no doubt,

\* See *Com. and Ess.* II. pp. 109—113.

† See *Newcome*, pp. 185, 186.

‡ *Chap.* iii. *ver.* 8. See the author, *Theol. Repos.* V. pp. 301, 302, *Append. infra*; *Secker* in *Newcome*, p. 243.



have been put on his head, and not on that of the high-priest.

15. The circumstance of people from a great distance joining in the building of the Temple, which was to be erected by the person called *the branch*, is alone a proof that the event referred to was a distant one, the same that was foretold by *Isaiah* and other prophets; who said that people of all nations would join in this work, and bring their riches into it.

VII. 2. The Temple being now rebuilt, and the affairs of the Jews in some measure restored, the people of *Bethel* and others sent a deputation to the rulers, to know whether it was now necessary to keep the fasts which had been instituted in commemoration of the calamitous events which had befallen their country. In *the fifth month* the Temple, together with the principal houses in Jerusalem, had been burned; and in *the seventh month Gedaliah*, who had been appointed governor of the country by *Nebuchadnezzar*, had been assassinated; in consequence of which the rest of the Jews had fled to *Egypt*, where new troubles awaited them.

3. — *seventy years.\**

5, 6. The answer from God is, that since those days of fasting were of their own institution, and not of his appointment, they might eat and drink on those days as well as on any other.

9—14. The only commands on which God had laid peculiar stress were those of a moral nature, which if they attended to, all things would go well with them. But these had been neglected by their fathers, and on this account, and not for their non-observance of any precepts of another nature, had the late judgments overtaken them.

VIII. This *chapter* contains a general prophecy of the future happy times which awaited the Israelitish nation.

6. Though to men this great event seems difficult to be accomplished, it is not so to God, to whose power nothing is difficult. The people who heard this would naturally conclude that those happy times would come soon; and they certainly did not expect any more dispersions, or great calamity of any kind, though greater than any that they had hitherto experienced were reserved for them. But the prophecy was not the less true. In like manner, we at this day may, from one prejudice or another, mistake the mean-

ing of the prophecies ; and yet, after the event, it may be sufficiently evident that they were true and came from God, and that persons divested of prejudice might have understood them at the time when they were delivered. However, even the mistakes of men in these and other respects answer the purposes of Divine Providence, as well as their right judgments.

10. As a proof that the hand of God conducted their affairs, and therefore that they might depend upon his promises, the prophet reminds them of the unprosperous state of their affairs while they neglected the commands of God, and the promising appearance they then began to wear ; and he assures them that the greatest prosperity would be the consequence of their obedience, especially to the moral precepts of the law. It therefore depended upon themselves whether they should experience any more calamity. But they failing on their part, the Divine Being was justified in executing all that he had threatened in case of disobedience.

19. The siege of Jerusalem was begun in *the tenth month*, and in the *fourth* of the year following the city was taken (*Jer.* lii. 4, 6). Here they are promised that all their days of sorrow would be turned into occasions of rejoicing in their future prosperous state. And the time will, no doubt, come when we shall see the propriety and use of all the evils we now experience, and see reason to bless God for them, as well as for the circumstances that give us present pleasure.

23.\* It is evident that this respectable state of the Jewish nation has not yet taken place, and therefore that this prophecy must relate to what is yet future, when the Jews will be restored to the possession of their own country.

IX. It has been supposed that the following *chapters* in this book were written by *Jeremiah* ; and that it has been by some mistake that they have been ascribed to *Zechariah*.† But considering how near to the time of *Zechariah* the canon of the Old Testament was settled by the Jews, this opinion is very improbable, as it could not but have been known at that time what was written by him, and what was of a prior date. In our common copies of

\* See *Harmer*, II. p. 32, *Note* ; *Bp. Lowth's Isaiah* (iii. 6), p. 30 ; *Newcome*, p. 193.

† See on *Matt.* xxvii. 9, 10, *Mede* (*Epist.* xxxi.), p. 786 ; *Newcome*, p. 194 ; *Wall*, II. p. 243.



the New Testament, a passage in these chapters is ascribed to *Jeremiah*. But this may be accounted for without having recourse to so great an improbability as that the authors of the canon were under so great a mistake.

1.\* This *chapter* contains a prophecy concerning the fate of *Syria*, and other countries in the neighbourhood of *Judea*, contrasted with that of the Jews. *Hadrach* is not mentioned before, but it was, no doubt, the name of some place in *Syria*, as well as *Hamath* and *Damascus*.

2. *Tyre* soon recovered from the effects of the siege by *Nebuchadnezzar*; for the inhabitants immediately removed to an island opposite to their old town; and when *Alexander* arrived in Asia, their affairs were as flourishing as ever they had been. After the conquest of the East by Alexander, *Damascus*, as well as *Persia*, became part of his empire, and was subject to the *Seleucidæ*; and it suffered greatly by subsequent revolutions, without even rising to the distinction which it had enjoyed before. It is now subject to the Turks. *Hamath* was a considerable city on the northern frontier of the land of Canaan.

3.† Many *Sidonians* being driven from their former situation built *Tyre*, whence it is called by *Isaiah* (xxiii. 12) *the daughter of Zidon*.

4. This prophecy was fulfilled by *Alexander*; and from the taking of the city by him it never recovered, but gradually declined, till it is become what was prophesied of it long before, viz. a place for a few fishermen to dry their nets on.‡

5, 6.§ On the approach of *Ochus*, king of Persia, the *Sidonians*, who had revolted, destroyed all their shipping; and not being able to stand a siege, they burned the city together with themselves, an event which must have struck with consternation the *Philistines* who had depended upon them. After the taking of *Tyre* by *Alexander*, all the inhabitants of the sea-coast, towards which he next bent his march, were justly alarmed. *Gaza* was taken by him after a siege of two months, ten thousand of the inhabitants were slain, and their king dragged round the city till he was dead, and from this time the place was deserted. For the present, *Gaza*, otherwise called *Majuma*, is built in a different situation. *Old Gaza* was a mile from the sea.

\* "LXX. and Tremellius, '—for the eyes of the Lord are upon all men, as well as upon all the tribes of Israel.'" Wall, II. p. 248.

† See Harmer, I. pp. 175—177.

‡ See Vol. II. p. 176.

§ "LXX. 'Strangers shall dwell;' Vulg. 'Separator.'" Wall, II. p. 249.

Besides what these places suffered by the conquest of *Alexander*, they suffered in the war with the *Maccabees*. Jonathan set fire to *Azotus*, and burned and destroyed eight thousand men there. *Askelon*, and the other cities of the *Philistines*, never recovered their independence after the conquest of *Alexander*, and in a course of time became extinct.

7. The allusion is to a wild beast, whose prey is taken by force from his mouth. Many of the *Philistines* became proselytes to the Jewish religion after *Alexander Jannæus* had taken their principal city, and annexed the country to his dominions. From this time they were capable of any place of trust or honour, like native Jews. This also had been the case of the *Jebusites*, and other inhabitants of Canaan, when they conformed to the religion of the Hebrews. Thus *Uriah* was a Hittite, and the *Cherethites* were of the race of the *Philistines*.

8. This might allude to the favour shewn to the Jews by *Alexander*, when he conquered *Syria*; but then it is said *no oppressor shall pass through them any more*, whereas they were more cruelly oppressed by the *Romans* than by any preceding power. The prophecy must, therefore, refer to their final restoration.

9. This may be rendered,

*Behold thy king cometh unto thee,  
He—the Just One, and the Saviour.*

This is a title by which Jesus is distinguished in the *New Testament*, and is probably copied from this passage in the *Old*.\*

This seems to be a pretty clear prediction of the humble appearance of the *Messiah*, here called the *king* of the Jews, at his first manifestation. Whether the literal fulfilment by Jesus actually riding on an ass was originally intended, is uncertain.†

10.‡ The prediction in this verse must relate to a time that is yet future, when both *the ten tribes* and the *Jews* will be peaceably settled in *Palestine*, and in some sense give law to all the world.

\* *Com. and Ess.* II. p. 114.

† See *Isaiah* lxii. 11; *Matt.* xxi. 5; *John* xii. 15; *Harmer*, II. pp. 104, 105; *Newcome*, p. 197.

‡ See *Ps.* lxxii. 8, “—to the uttermost parts of the land.” *Ibid.* “LXX. ‘And he will cut off,’ &c. viz. the King or *Messiah* last mentioned. And then it is the same prophecy that *Isaiah* had given, that, in his days, wars should cease.” *Wall*, II. p. 249.



11.\* When the *covenant* between God and the Israelites was recent, and they were in *Egypt*, he delivered them as from a *pit in which was no water*, alluding perhaps to the deliverance of *Joseph* from such a pit.

12. As they were delivered before, so they would be again after their great dispersion in all the nations of the world, which may be called another captivity; and as they returned with precious gifts from *Egypt*, they will return† in a similar manner with much wealth from the countries in which they are dispersed at present.

13. God will make use of them for the destruction of their enemies, who are here said to be a people of *Javan*,‡ whose posterity were settled in the *North* and the *West*, especially the countries now occupied by the *Turks*.

17. All the latter part of this chapter is a figurative description of the triumph of the Israelites over their last enemies, and their great prosperity after their restoration, when they will have plenty of *corn* and *wine*.

X. 1.§ —give you.||

This verse should have closed the preceding chapter, as it relates to the fertility of the earth, in consequence of the Divine blessing upon it.

2. The reason for the calamities of the Jewish nation is here assigned. They were addicted to the worship of *idols*, and it pleased the Divine Being to shew them that all their expectations from such deities were *vain*. They could not avert from them the judgments with which they were threatened for their apostacy from his sole worship.

3. By *he-goats*¶ are meant leaders, or civil governors of the people, as by *shepherds* are meant the priests. Both were equally guilty.

Notwithstanding their apostacy, the Divine Being would not forsake his people, but after a sufficient time of discipline would restore them to his favour; and on this the prophet enlarges to the end of this chapter.

4.\*\* A nation being compared to a building, *the corner-*

\* "LXX. and *Vulg.* '—thou hast sent forth.'" *Wall*, II. p. 249. See *Newcome*, pp. 197, 198.

+ "To the new Jerusalem, after the dispersion by the Romans. See *Rev.* xxi. 12." *Ibid.* p. 198.

† *Heb.* for *Greece*. See *Dan.* viii. 21; *Newcome*, p. 198.

§ "LXX. '—of the former and of the latter rain.'" *Wall*, II. p. 249. See *Newcome*, p. 199.

¶ *MSS. Syr. (P.)*

¶ "LXX. *laynbs.*" See *Wall*, II. p. 249.

\*\* "From him shall go forth every ruler together." *Newcome*, p. 200. See *Bp. Lowth's Isaiah* (xxii. 23), p. 129.

stone will represent the prince, and the great *nails*, or *bolts*, which tie the principal parts together, will be the subordinate officers.

6. It is evident from this that the subject of the prophecy is the restoration of all *the twelve tribes*, and not that of *Judah* only.

8, 9. God will call them from the most distant countries, as a shepherd calls his sheep by a whistle, or other shrill sound. Though they will have been, as it were, buried and forgotten in these distant countries, they shall only be as seed sown in the ground, which will in due time be found to have increased, instead of being lost or diminished.

10,\* 11†. They shall come from the most distant countries, some from beyond the seas, as they came from *Egypt* from beyond the Red Sea; and the Divine power will be equally conspicuous in their deliverance.

XI. The contents of this *chapter* seem to relate to the time that intervened between the erection of the second temple and the destruction of it by the *Romans*, especially the latter part of that period, when the people were become very degenerate, and ripe for destruction. Considering at what time this prophecy was delivered, it cannot be supposed to relate to any thing else.‡

3. The complaint is exactly of such *shepherds*,§ or teachers, as were *the Scribes and Pharisees* in the time of our Saviour.

4, 5. By the express order of God, *Zechariah*, who was a priest, undertakes the instruction of the people, who are called *the flock of the slaughter*, because they were devoted to destruction, and for whom their appointed guides had no concern.

6. This prophecy was awfully fulfilled in the Jewish war, when great numbers perished in their quarrels with one another. Falling *into the hand of this king*, may signify their conquest by the *Romans*, against whom they had rebelled; for they had acknowledged that they had *no king but Cæsar* [*John* xix. 15].

7. He undertook the office of a public teacher along

\* For place shall not be found for them, LXX. reads, there shall not be one of them missing. See Wall, II. p. 250.

† "LXX. and Vulg. 'And they shall pass over the narrow sea.'" *Ibid.*

‡ See a different sense by Mede (*Epist.* lxi.), p. 834. Newcome, p. 202.

§ "Great rich men, who had, I suppose, got the *places*, and squeezed the poor, and the body of the people—God Almighty takes the part of the poor against such great ones that tyrannized over them." Wall, II. p. 251. On *lions* and *Jordan*, see *ibid.* and *supra*, pp. 253, 254.



with those whose business it had been before; and as an emblem of his new office of a shepherd, he made himself two crooks, to which he gave the significant names of *delight* and *bands*.

8. By one means or other, perhaps by his superior authority as a prophet, he supplanted them. But still he was disgusted with the people, and on the other hand, perhaps for the freedom of his reproofs, they were no less offended with him.

10. In obedience, therefore, no doubt, to his instructions, he took that crook to which he had given the name of *delight*, and broke it in the presence of the people; to signify that God no longer took any delight in them, but for a time set aside the *covenant* he had made with them, and would not take any concern in their affairs.\*

12. His office then ceasing, he asked for the wages that were due to him for his former instructions, and they gave him *thirty pieces of silver*.† From this we seem authorized to infer, that some of the ancient prophets were allowed a salary for their instructions, and probably those who are called false prophets undertook the business of public teachers, like the *Scribes* in our Saviour's time, for the sake of the advantage they derived from it; and that to draw to themselves more respect, they sometimes pretended to revelations which they had not, especially announcing events that would please and flatter the people.

13. —and cast it into the treasury.‡

These *thirty pieces of silver* appeared a poor reward for his services; and by the direction of God (but for what reason does not appear) he gave the money to the *potter* who was employed in making vessels for the service of the Temple, and who seems to have resided, and to have worked in the precincts of it.

14. After this he publicly broke his second crook, to which he had given the name of *bands*, to signify the dissolution of the connexion between the *ten tribes* and that of *Judah*, or rather the continuance of the separation which had taken place before, till a very distant period.

As *Judas Iscariot* received thirty pieces of silver for be-

\* See *Newcome*, pp. 203, 204.

† "Being the price of a slave, *Exod. xxi. 32.*" *Ibid.* p. 204.

‡ *MSS. Syr. (P.)* "LXX. '—throw it into the furnace: and I will see if it be good (silver) for which I was prized by them. And I took the thirty pieces of silver, and threw them into the house of the Lord into the furnace.'" *Wall, II.* pp. 251, 252.

traying Jesus, it is said, by the evangelist,\* to be a fulfilling of this prophecy. But besides that this is an historical transaction, and no prophecy, there is no resemblance between the two cases, besides that of the sums of money; and though they were the same, they were given for very different purposes. The one being given *to the potter*, and the other for the purchase of *the potter's field*, they have very little resemblance.

15. *Zechariah* having discharged the duty of a good shepherd, without any good effect, was directed to act the part, and put on the habit or appearance, of a foolish one, as an emblem of such instructors as the people would hereafter have, and be pleased with, but against whom divine judgments were denounced. These were repeated by Jesus, and they overtook them at the destruction of Jerusalem.

16. The sense will be more clear, if it be rendered as follows :

*For, behold, I will raise up a shepherd in the land,  
Who shall not take account of that which is destroyed;  
Nor seek after that which is scattered;  
Nor heal that which is bruised;  
Nor preserve that which is sound.†*

XII. The prophecy which begins with this *chapter*, and continues to the end of the book, must relate to the events that will accompany the final restoration of the Jews, and especially the destruction of their enemies, who will invade them at that time.

2. The Jews themselves will be alarmed, and suffer greatly, though they will be finally victorious.

3. The allusion is to a great stone, which recoils upon and crushes the person who attempts to move it out of its place.

5. — *We will find inhabitants for Jerusalem.‡*

7. § God will first appear in behalf of those who live in the open country, that those in the city may not boast of any preference in their favour.

8. The LXX. has, *And the house of David shall be as the house of God.||*

The most insignificant of them would become eminent, as *David* had formerly been.

10. *And they shall look on him whom they pierced.¶*

\* See *Matt.* xxvii. 9; *Wall*, II. pp. 243, 252; *Newcome*, p. 204.

† *Com. and Ess.* II. p. 114. See LXX. in *Wall*, II. p. 252; *Newcome*, p. 205.

‡ MSS. LXX. (P.)

§ For first, "LXX. and *Vulg.* 'at the first.'" *Wall*, II. p. 252.

|| *Com. and Ess.* II. p. 114.

¶ MSS. *Newcome*, pp. 207, 208. (P.) See *ibid.* p. 244.



This clearly implies a conviction of *Jesus*, whom their ancestors had crucified, being the *Messiah*, and the most pungent regret for the treatment he had met with from them.\*

11. *The mourning of Hadadrimmon* was probably that for *Josiah*, who was slain at *Megiddo*.†

12, 13. *David*, *Nathan*, *Simeon*‡ and *Levi*, are all enumerated among the progenitors of *Jesus*, (*Luke* iii. 29—31,) but why they in particular should mourn on this occasion, does not appear. Considering the incredulity of the Jews at present, it does not seem probable that any thing will produce this conviction of *Jesus* being the *Messiah*, and this mourning in consequence of it, short of his personal appearance in the clouds.

XIII. 1. This is a clear prediction, in agreement with many others, of the reformation and purification of the *Israelites* after their restoration, when they will be effectually reclaimed from idolatry, and be indeed *a holy nation*, and *a peculiar people*.§

3. That is, should make false pretences to prophecy by means of some Heathenish rites.

4. The ancient prophets were habited in a particular manner, using plain and coarse garments.

5, 6. A man charged with following the profession of a prophet, will shew his hands, as a proof that he had been accustomed to a laborious occupation, inconsistent with that of a public teacher. And when he should be questioned about some scars that were observed on his hands, he would deny that they were made for any idolatrous purpose, but arose from wounds which he had given himself on account of mourning for some relation or friend; it being usual for persons to cut themselves, as well as tear their hair and rend their garments, on such occasions. Persons also cut themselves to shew their affection for particular persons, without mourning for them.||

7. — *I will smite the shepherd*.¶

8, 9. Here the prophet reverts to the calamitous part of the scene above-mentioned, when many of the *Israelites*, and

\* See *John* xix. 37; *Rev.* i. 7; *Wall*, II. pp. 252, 253; *Newcome*, pp. 207, 208.

† See 2 *Chron.* xxxv. 22—24. "This mourning of the Jews will take place on the re-appearance of their Messiah from heaven, *Rev.* i. 7." *Ibid.* p. 208.

‡ For *Shimei*. See LXX. in *Wall*, II. p. 253. On vers. 12—14, see *Harmer*, IV. pp. 400—402; *Newcome*, pp. 244, 245.

§ See LXX. and *Vulg.* in *Wall*, II. p. 253; *Newcome*, p. 245.

|| See *Harmer*, IV. pp. 432—434; *Newcome*, pp. 209, 210.

¶ MSS. agreeable to *Matt.* xxvi. 31. (P.) See *Mark* xiv. 27; *Wall*, II. p. 253; *Newcome*, p. 210.

even of the leaders of the nation, those next to God himself, would be cut off; so that not more than a third part of them would escape. These, however, would be purified, as if they had passed through the fire, and would become eminently holy and prosperous.\*

XIV. 2. This invasion of *Palestine* cannot be the same with that of *Gog* and *Magog* in *Ezekiel* [xxxviii. 2]: for the last is to take place after the people are completely settled, and have been a long time in a peaceful state; and the invaders are to be defeated in a miraculous manner, without the people suffering any thing: whereas on this occasion their sufferings will be very great.†

4. ‡ This account of the *cleaving* of the *Mount of Olives*, and of one river rising and taking its course towards the *Dead Sea*, and another to the *Mediterranean*, mentioned *ver.* 8, seems to be too particular to admit of a figurative interpretation. It also agrees in part with *Ezekiel's* account (xlvi. 2) of a new river issuing from the Temple.

5. —and the valley of the mountain shall be shut up.§  
—all the saints with him.||

This *earthquake* is alluded to in *Amos* i. 1, as well as in this place,¶ though it is not mentioned in the historical books of the Old Testament. *Josephus*, who may have had sources of information which are now lost, says,\*\* that it happened when *Uzziah* invaded the priest's office, and was struck with leprosy. He says, "Before the city, at the place called *Erroga*, (or the Cleft,) one half of the mountain on the western side was broken off, and having rolled four furlongs towards the eastern mountain, stopped, so that the roads, and the king's gardens, were choked up."

7. A thick haze, darkening the air, very often precedes earthquakes; and such may literally be the case in this earthquake, and the obscurity disappear in the evening.

8. The opening of the earth by an earthquake may be followed by an eruption of water; and a channel being thereby made from a reservoir within the mountain, it may continue to run in the manner that is here described.

9. As the Divine Being bears an equal relation to all man-

\* On *Chap.* xii. xiii., see *Theol. Repos.* V. pp. 302—305, in *Append. I. infra.*

† See *Newcome*, p. 211.

‡ "It is meant, by a cleft through the middle, running east and west." *Wall*, II. p. 253. See also *ibid.* p. 243.

§ MSS. LXX. (P.)

|| MSS. (P.) LXX. *Vulg.* See *Wall*, II. p. 253.

¶ See *Bp. Lowth's Isaiah* (v. 25), p. 51, and *supra*, p. 358.

\*\* *Antiq. B.* ix. Ch. x. Sect. iv. (P.) See *Gray*, p. 439.



kind, he may from this time, and perhaps by means of these manifestations of his power and providence, be known and acknowledged by all the world, and idolatry be every where abolished.\*

10. At the time that *Zechariah* prophesied, the city did not occupy all the space that it formerly had done, but he foretells that it would be enlarged to its greatest former dimensions.

In travelling along the plains, *from Geba*, in the north, *to Rimmon*, in the south, it is necessary to fetch a large compass, so as almost to go round the whole land of *Judea*. The permanent security that is here promised, shews that the prophecy relates to a time that is yet future.

11. By there being then *no accursed thing*,† must be meant that there will be no more cause of national calamity, such as arose from the behaviour of *Achan* [*Josh. vii. 13, 18*].

12. This is an account of some kind of *plague* with which the invaders of *Palestine* will be seized. A similar *plague* will also seize the cattle that are used in the camp, as we read in *ver. 15*, which ought to have followed this.

13. There will also be dissension in the invading army, so that they will destroy one another.

16. Many prophecies inform us, that all nations will hereafter be brought to the knowledge and worship of the one true God, and that the *Hebrew* nation will, in some sense or other, be at the head of all the rest.‡ And perhaps the most natural method of making this acknowledgment, with respect both to God and his favoured nation, will be to join in their worship at their greatest festival, viz. that of *Tabernacles*, at which the law was recited every seventh year, and which was of a more general nature than either of the two other feasts, viz. the *Passover* or *Pentecost*.

17—19. If it should be literally true, that nations neglecting to pay this homage shall be punished in this manner, it will be such an evidence of a particular providence, and especially having been preceded by the prediction, as mankind has not hitherto had any experience of. But if true religion (which is necessary to the virtue and happiness of men) is to be maintained, there must be some effectual means employed for the purpose. *Egypt* being now without rain,§

\* On *vers. 9, 11*, see *Theol. Repos. V. pp. 305, 306*, in *Append. I. infra*.

† “ ‘There shall be no more curse,’ (or utter destruction).” *Newcome*, p. 213.

‡ See *Michaelis* and *Secker* in *Newcome*, p. 245.

§ See *Pitts*, p. 95; *Harmer*, I. pp. 51, 52; *Greaves* (MS.) in *Ward's Gresham Coll.* p. 141; *Secker* in *Newcome*, pp. 245, 246.

would not suffer by the want of it. Its inhabitants must, therefore, suffer a famine from some other cause, if their conduct require that punishment.

20, 21. So pure will be the whole city of *Jerusalem*, that every thing in it may be deemed holy, and the ordinary utensils in houses, fit to be used for the purpose of sacrifice in the Temple. *The bells* that are used in the trappings of horses,\* as well as the horses themselves, will be holy, nor will there be at that time any pollution from buying and selling within the precincts of it; all such practices will be far removed from it.

## MALACHI.

*MALACHI* was probably contemporary with *Nehemiah*, since there are plain allusions in this book to the same things that he complains of. This was the last of the prophets who preceded *John the Baptist*, and the interval between them was near four hundred years.† This would naturally draw more attention upon him, and consequently upon *Jesus*, than would otherwise have been given to them. It is not a little remarkable that in all this space of time there does not appear to have been any pretension to the gift of prophecy among the Jews, which is a proof that, contrary to what is often asserted concerning them, they were far from being credulous in this respect. If they had been so, there would, no doubt, have been impostors enow to take advantage of that disposition. There were no false prophets in the time of our Saviour, as there were in the time of *Jeremiah* and others.

CHAP. I. 3. That is, I have preferred *Jacob* to *Esau*, though he was the elder brother. The *Edomites* were at this time an independent nation, and probably not inferior in power to the *Jews*; but they were conquered by *Hyrcanus*, and incorporated with the *Jews*, on professing the same religion. The word rendered *dragon* generally signifies the crocodile. But there could not be any in the mountainous country of *Idumea*. As this animal chiefly frequents places deserted by men, the expression seems to be proverbial, denoting desolation in general.

\* See *Chardin* (MS.) and *Harmer*, I. pp. 470, 471; III. pp. 283, 284.

† "Usher places *Malachi* B.C. 416; and *Blair*, 436." *Newcome*, p. 216. See *Gray*, pp. 505, 506.



8. \* This is an earnest expostulation for abuses which were afterwards effectually corrected: for we find nothing of this kind in the time of our Saviour, or long before. The Jews were, on the contrary, too superstitious in all ritual observances.

10. That is, I shall have no occasion for your services; for I shall be worshipped by all the nations of the earth.

13. It is evident, from these complaints, that the generality of the Jews who returned from *Babylon* had but little zeal for their religion, and therefore that nothing but a full conviction of its truth, and the solemn warning of their prophets, could have produced a change of their dispositions in this respect. If they could have found any plausible pretext for abandoning it at that time, they certainly would have done it.

II. 3. *Behold, I will take away from you the shoulder,† and I will take you away.‡*

The shoulder of certain sacrifices belonged to the priest, as also the maw. But such priests as these were not deserving of any thing more than the dung. Nay, they deserved to be rejected, and thrown away like the dung itself.

6. We have no account of the character of *Levi* that was to his advantage. The part that he acted in conjunction with *Simeon* was far from being so. But, no doubt, his character, as well as that of all his brethren, would be improved by experience and reflection, especially after their residence in *Egypt* along with *Joseph*. But by *Levi* may not be meant that patriarch, but *the tribe of Levi* in general.

11. § This was the state of things in the time of *Nehemiah*.

12. That is, every branch of the family.||

13. There were many complaints (accompanied with the *tears* of the injured) of the conduct of the priests.

14. Many had probably divorced their former wives in order to marry foreigners.

15. ¶ A man and his wife being considered in the law of

\* See *Harmer*, II. pp. 25, 26.

† LXX., &c.; *Newcome*, p. 219. (P.)

‡ LXX. (P.)

§ "LXX. '—hath applied himself to strange gods.'" *Wall*, II. p. 255.

|| See Bp. Lowth's *Isaiah* (lxii. 6), p. 264.

¶ "I much question whether sense can be made of the text as it now stands." *Newcome*, p. 222. *Thelyphthora* (I. p. 136, Ed. 2) reads,

"And did not One make us? (See *ver.* 10.)

And hath he the residue of the Spirit?

And what doth the One God seek? An holy seed." *Ibid.*

Moses as *one flesh*, were supposed to have, as it were, but one and the same spirit, or soul.\*

16. He concealed in his garment what he had taken by force.†

17. This was direct profaneness, with which some were, no doubt, chargeable.

III. 1. Here is some person announced, who should precede the day of visitation, when God would again appear in an extraordinary manner in favour of his people, and one who, like a pioneer, would *prepare the way* for him.‡ Another person is also announced, called *the Lord whom ye seek*, and *the Messenger of the Covenant*, who would come in a sudden or unexpected manner into the Temple they had then built; § one who, by turning many to righteousness, would be the means of establishing a new covenant, or settlement, between God and his people, that new covenant which was mentioned by *Ezekiel* (xi. 29, xxxvi. 26), when *the stony heart* would be taken from them, and they would acquire *a heart of flesh*, &c. ||

The two persons here announced cannot be any other than *John the Baptist* for the former, and *Jesus*, the *Messiah*, for the latter. They both preached repentance, and exhorted to the practice of virtue, and by this means they did, in fact, turn many unto righteousness.

2. *His coming* was the occasion of a great separation among the people; the believing *Jews* being saved from the destruction which overtook the unbelievers among them, when the *Romans* almost exterminated the inhabitants.

3. ¶ The purification of *the sons of Levi* may signify the institution of a new order of preachers, whose instruction will be more efficacious than those of the Jewish priests and *Levites*.

5. \*\* — *those that swear falsely by my name.* ††

6. That is, if it had not been for my promise and oath to your fathers, which I shall not *change*, your sins have been such as would have induced me to cast you off for ever.

10. This is the very test that was proposed by *Haggai* (ii. 18), and *Zechariah* (viii. 12).

\* "The allusion is to *Gen. ii. 24*" *Newcome*, p. 222.

† *Ibid.*

‡ See Bp. Lowth's *Isaiah* (xl. 3), pp. 187, 188; *Newcome*, p. 223.

§ See *Secker* in *ibid.* p. 246.

|| See *Dodson's Isaiah* (xlix. 3, ix. 6), pp. 104, 210.

¶ See *Bishop Lowth's Isaiah* (iv. 4), p. 41; *Newcome*, p. 223.

\*\* "LXX. '—those that cheat the hireling of his wages, that oppress the widow and buffet the fatherless.'" *Wall*, II. p. 256. See *Newcome*, p. 224.

†† MSS., LXX., &c. (P.) *Ibid.*



14. This impiety is similar to that which is animadverted upon, *Chap. ii. 17.*

16, 18. This is a promise of especial favour to those who did not give into the impiety of the times in which they lived, and perhaps an intimation that, at the time of the restoration of the Jews, many of them will be unbelievers, and be cut off, before the prosperous and final settlement of the rest. That many will be so *cut off*, is evident from *Zech. xiv. 2.*

IV. 1. This prophecy announces the final calamity of the Jews on account of their degeneracy and wickedness, with the promise of favour to the righteous among them, and cannot refer to any thing besides their sufferings from the *Romans*, and their dispersion into all nations, which succeeded the war with them. It is remarkable, however, that none of the Jews appear to have had any apprehension of this great calamity, but were in daily expectation of a triumphant *Messiah* from before the time of Christ till after the destruction of Jerusalem.

2. \* It is usual to represent the wind as having *wings*; and the heat of the sun occasions a wind, which is peculiarly pleasant and salutary in hot countries.

3. † In the East, *ashes* are often mixed with mortar, and this is made by treading.‡

Those who were spared have been thought to be the Christians. But the prophecy in this verse does not apply to them, since they took no part in the war, and were far from contributing to the distress of their countrymen. Perhaps, however, what God did in some measure on their account, as a punishment for the murder of Jesus and the persecution of his followers, is ascribed to *them*. If this scheme of interpretation be admitted, the calamity that will be brought on the nations among whom the Jews are dispersed, may not arise from any active exertions of theirs, but from other causes; Divine Providence directing the events on their account, and in order to bring about their restoration.

4, 5. This admonition to respect *the law of Moses*, and the promise of *the prophet Elijah* before the awful event announced before, seems to be an intimation that, till the

\* "LXX. \* —leap about, as calves let loose from their halters." *Wall*, II. p. 256.

† "Figure prise de ceux qui font ce mortier composé de chaux et de cendre corroyée de bains." *Chardin* (MS.), *Harmer*, I. p. 179.

‡ On *Chap. iii. 1—4*, *iv. 1—3*, see the Author, *Theol. Repos. V. pp. 306, 307.*

arrival of this *Elijah*, no more prophets would be sent to them.

6. This *Elijah*, Jesus said, was *John the Baptist*, whose character and office did in several respects resemble his.\*

His preaching was to convert and reform persons of all ages, the old and the young; and by that means in some measure lessen the calamity that was impending over the nation. And this end was in a considerable degree effected by the promulgation of the gospel.

Our Saviour, describing the state of temporary dissension and disorder that would be occasioned by his religion, says, *Matt. x. 2*, "The brother shall deliver up the brother to death, and the father the child, and children shall rise up against their parents and cause them to be put to death." Here the prophet, describing an opposite state of things that would be introduced by *Elias*, uses phrases of a contrary import.

Some think that though *John the Baptist* came in the spirit and power of *Elijah*, and in several respects resembled him, he was not the *Elijah* intended in this prophecy, but that before the restoration of the Jews, *Elijah* himself, who never died, will appear, and act some important part with respect to his nation. The Jews think that he will point out to them the *Messiah*, and anoint him to his office.† But the great and terrible day of the Lord here mentioned seems to be that which respects the Jews, and not other nations; and therefore must mean the calamities brought on them by the *Romans*, from which were derived their dispersion, and a long train of affliction, which has continued to this day. And as *Elijah* was to come before this time, there is no such person to be expected now.‡

\* See *Matt. xi. 14*; *Mark ix. 11—13*; *Luke i. 17*.

† See *Calmet*, &c. in *M. Rogues*, V. pp. 484—486, "Scheme of Literal Prophecy Considered," (*Ch. v.*) 1726, p. 109.

‡ Dr. Priestley was sufficiently aware, as appears indeed from several of his Notes, that the Books of the Old Testament, especially the Prophets, had been very incorrectly arranged. He, however, probably for the convenience of reference, adopted the arrangement of the common translation. *Newcome* and *Gray* have proposed the following as the most probable arrangement, according to the order of time:—*Jonah*, *Amos*, *Hosea*, *Isaiah*, *Joel*, *Micah*, *Nahum*, *Zephaniah*, *Jeremiah*, *Habakkuk*, *Daniel*, *Obadiah*, *Ezekiel*, *Haggai*, *Zechariah*, *Malachi*. See *Newcome's Minor Prophets*, 1785, *Pref.* p. xliii.; *Gray's Key*, Ed. 2, 1791, p. 419.



## APPENDIX.

## I.

*Observations on the Prophecies relating to the Messiah, and the future Glory of the House of David.\**

THAT no particular person, under the character of *the Messiah*, was promised to the Israelites in the time of Moses, has, I presume, been sufficiently shewn already,† though it was foretold even to Abraham, Isaac and Jacob, that their posterity should be a great and flourishing nation, superior to all others, so that other nations would *bless in their name*, or mention them in a proverbial way, as an example of great prosperity.

In the blessing pronounced by Moses, it is said that, in case of obedience, the Lord would make them *the head and not the tail*, that they should be *above only, and not beneath*, (*Deut.* xxviii. 13). Also, if after their disobedience (in consequence of which they would be dispersed over the whole earth) they repented, and returned to the Lord, it was promised to them that God would restore them to their country, and make them more prosperous than ever they had been before. *Deut.* xxx. 4, 5: “If any of thine be driven out unto the outmost parts of the heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee, and the Lord thy God will bring thee into the land which thy fathers possessed, and he will do thee good, and multiply thee above thy fathers.”

The first promise of any *particular person*, or *prince*, under whom the people would enjoy great and lasting prosperity, seems to be implied in what God says to David, *2 Sam.* vii. 12—16: “And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit

\* *Theol. Repos.* 1786, V. pp. 210—242, 301—316.

† Referring to some preceding papers, in *Theol. Repos.*

iniquity, I will chasten him with the rod of a man, and with stripes of the children of men; but my mercy shall not depart from him, as I took it from Saul, whom I put away before thee: and thine house and thy kingdom shall be established for ever before me, and thy throne shall be established for ever."

Mention is made of this promise in several of the Psalms; but it certainly suggests no idea of such a person as Jesus Christ, and only that of a temporal prince of the posterity of David. It implies that his family would never entirely fail; for though it might be severely punished, it would recover its lustre again. And, connecting this promise with that of the glory of the nation in general, foretold in the books of Moses, it might be inferred that, after long and great calamities (the consequence of their disobedience) the people of Israel would certainly be restored to their country, and attain the most distinguished rank among the nations of the earth, under a prince of the family of David. This is the subject of numberless clear prophecies from *Amos* to *Zechariah*. But still no prophecies such as these give us any idea of such a person as was the founder of the Christian religion, though other prophecies certainly do.

Having considered all these prophecies with some attention, I shall recite, and remark upon all of them in which mention is made of any *particular person*, or *persons*, under whom, or by means of whom, the Israelitish nation would enjoy its prosperity, or from whom they would derive any advantage whatever; passing over almost all those in which *the national glory* is spoken of, without any mention of a prince, or head. After this, I shall make a number of general observations on the whole.

All Christian commentators and critics have found great difficulties in this subject. But it appears to me that they have arisen chiefly from the necessity they imagined themselves to be under of applying more prophecies to Jesus Christ than, in my opinion, belong to him, and especially from not distinguishing the characters of *the humble prophet* from those of *the temporal prince*, but applying in a spiritual sense to the former, what was intended in a literal sense for the latter; in which they have followed too closely the writers of the New Testament.

A little reflection, however, would have prevented the embarrassment of Christians on this subject, especially an attention on the one hand to the clear language of the prophecies, which speak of nothing but *temporal prosperity*,



and on the other, to the express declaration of our Saviour, that *his kingdom was not of this world*; the clear inference from which is, that *the Messiah* and *the temporal prince* are two persons.

That there should be no notice taken of such a person as Jesus Christ in the ancient prophecies, is not more improbable than that he should be described as if he was to be such a warrior and conqueror as David had been, when no two characters could well be more unlike.

With this idea I enter upon this really new field of criticism, and proceed to the examination of the particular prophecies, taking them in the order of time in which they were delivered.

The first distinct prophecy concerning the restoration of Israel, and the flourishing state of that nation in the land of Canaan, under the princes of the family of David, is that of *Amos*, who prophesied under *Uzziah* king of Judah, and *Jeroboam II.* king of Israel, between the years 823 and 758 B. C. His language is so plain, that it needs no comment. *Chap. ix. 8—15.\**

Behold, the eyes of the Lord Jehovah *are* upon the sinful kingdom;

And I will destroy it from off the face of the earth.

Yet I will not utterly destroy

The house of Jacob, saith Jehovah.

For, behold, I will command,

And I will sift the house of Israel among all the nations,

As *one that sifteth corn* with a sieve:

And a grain shall not fall upon the ground.

But all the sinners of my people shall die by the sword,

Who say, Evil shall not draw near, nor come suddenly, on our account.

In that day I will raise up the fallen tabernacle of David,

And I will close up the breaches thereof:

And I will raise up its ruins,

And I will build it as *in* the days of old:

That the residue of men may seek Jehovah,

And all the Heathen who are called by my name;

Saith Jehovah who doeth this.

Behold, the days come, saith Jehovah,

That the plougher shall draw near to the reaper;

And the treader of grapes, to the sower of the seed:

And the mountains shall drop sweet wine;

And all the hills shall melt.

\* All the quotations from the Scripture prophecies are from the Translations of Bishop Lowth, Mr. Blaney, and the Bishop of Waterford [*Newcome*], as far as they go. (P.) I have here given the passages from *Ezekiel* also, in Archbishop Newcome's *Translation*, which was not published till 1788.

And I will bring again the captivity of my people Israel;  
 And they shall build the desolate cities, and shall inhabit *them*;  
 And they shall plant vineyards, and drink the wine thereof;  
 They shall also make gardens, and eat the fruit thereof.  
 And I will plant them upon their land;  
 And they shall no more be rooted up  
 From the land which I have given them,  
 Saith Jehovah, thy God.\*

Here is no mention made of any particular deliverer, and the idea naturally suggested by the language is, that Israel, and not Judah only, will hereafter be happy under the government of a king of the family of David, and that the Gentile nations will then be worshippers of the true God.

The next account of the future restoration of the Israelitish nation is by *Isaiah*, in a prophecy which was probably delivered in the reign of *Ahaz*, king of Judah, *Chap.* xi. and xii., in which only *one person* is mentioned under whom the nation was to enjoy great prosperity. He is described as an upright prince, endued with the spirit of God, under whom there would be universal peace, which was to take place after the second return of the Israelites from their dispersed state, when the whole nation would be united, and they would subdue the neighbouring kingdoms.

But there shall spring forth a rod from the trunk of Jesse;  
 And a scion from his roots shall become fruitful.  
 And the spirit of Jehovah shall rest upon him;  
 The spirit of wisdom and understanding;  
 The spirit of counsel and strength;  
 The spirit of the knowledge and the fear of Jehovah.  
 And he shall be of quick discernment in the fear of Jehovah:  
 So that not according to the sight of his eyes shall he judge;  
 Nor according to the hearing of his ears shall he reprove.  
 But with righteousness shall he judge the poor,  
 And with equity shall he work conviction in the meek of the earth.  
 And he shall smite the earth with the blast of his mouth,  
 And with the breath of his lips he shall slay the wicked one.  
 And righteousness shall be the girdle of his loins;  
 And faithfulness the cincture of his reins.

Then shall the wolf take up his abode with the lamb;  
 And the leopard shall lie down with the kid:  
 And the calf, and the young lion, and the fatling shall come together;  
 And a little child shall lead them.  
 And the heifer and the she-bear shall feed together:  
 Together shall their young ones lie down;  
 And the lion shall eat straw like the ox,  
 And the suckling shall play upon the hole of the aspic;



And upon the den of the basilisk shall the new-weaned child lay his hand.

They shall not hurt, nor destroy in all my holy mountain ;  
For the earth shall be full of the knowledge of Jehovah,  
As the waters that cover the depths of the sea.

And it shall come to pass in that day,  
The root of Jesse, which standeth for an ensign to the peoples,  
Unto him shall the nations repair,  
And his resting-place shall be glorious.  
And it shall come to pass in that day,  
Jehovah shall again the second time put forth his hand,  
To recover the remnant of his people,  
That remaineth from Assyria, and from Egypt ;  
And from Pathros, and from Cush, and from Elam ;  
And from Shinear, and from Hamath, and from the Western regions.

And he shall lift up a signal to the nations ;  
And he shall gather the outcasts of Israel,  
And the dispersed of Judah shall he collect,  
From the four extremities of the earth.  
And the jealousy of Ephraim shall cease ;  
And the enmity of Judah shall be no more :  
Ephraim shall not be jealous of Judah ;  
And Judah shall not be at enmity with Ephraim.  
But they shall invade the borders of the Philistines westward :  
Together shall they spoil the children of the East :  
On Edom and Moab they shall lay their hand ;  
And the sons of Ammon shall obey them.  
And Jehovah shall smite with a drougt the tongue of the Egyptian sea ;

And he shall shake his hand over the River with his vehement wind ;

And he shall strike it into seven streams,  
And make them pass over it dry-shod.  
And there shall be a high-way for the remnant of his people ;  
Which shall remain from Assyria :

As it was unto Israel,  
In the day when he came up from the land of Egypt.

And in that day thou shalt say :  
I will give thanks unto thee, O Jehovah ; for though thou hast been angry with me,

Thine anger is turned away, and thou hast comforted me.  
Behold, God is my salvation ;

I will trust, and will not be afraid :  
For my strength, and my song, is Jehovah ;  
And he is become unto me salvation.

And when ye shall draw waters with joy from the fountains of salvation ; in that day ye shall say :

Give ye thanks to Jehovah ; call upon his name ;  
Make known among the peoples his mighty deeds :  
Record ye, how highly his name is exalted.

Sing ye Jehovah ; for he hath wrought a stupendous work :

This is made manifest in all the earth.

Cry aloud, and shout for joy, O inhabitress of Sion;

For great in the midst of thee is the Holy One of Israel.\*

As the *scion* here spoken of is said to spring from the *root* of Jesse, it looks as if it was intended to intimate that the *tree* itself would be cut down, or that the power of the family would be for some time extinct; but that it would revive in the latter days. Also, though a *prince* is spoken of in the singular number, it is very possible that a succession of princes was intended, agreeably to the usual language of prophecy. Thus Moses seems to have intended a succession of prophets, when he mentioned only a *prophet*, who was to arise, like unto himself.†

The same prince, or rather succession of princes, as is pretty clearly intimated, is mentioned *Chap. xxxii. 1—3*, where the people are described to be both virtuous and flourishing, and to continue to be so, *vers. 15—18*.

Behold, a king shall reign in righteousness;

And princes shall rule with equity:

And the man shall be as a covert from the storm, as a refuge from the flood;

As canals of waters in a dry place;

As the shadow of a great rock in a land fainting with heat:

And him the eyes of those that see shall regard;

And the ears of those that hear shall hearken.—

Till the spirit from on high be poured out upon us;

And the wilderness become a fruitful field;

And the fruitful field be esteemed a forest:

And judgment shall dwell in the wilderness;

And in the fruitful field shall reside righteousness.

And the work of righteousness shall be peace;

And the effect of righteousness perpetual quiet and security.

And my people shall dwell in a peaceful mansion,

And in habitations secure,

And in resting-places undisturbed.”‡

The same prophet (*Chap. xlii. 1—9*) speaks of a person under the title of *God's servant*, of a meek disposition, raised up by God to enlighten the world, and even the Gentile part of it, to bring prisoners out of their confinement, and to open their eyes; alluding probably to the custom, too common in the East, of putting out the eyes of persons, and then imprisoning them for life.

Behold my servant, whom I will uphold;

My chosen, in whom my soul delighteth:

I will make my spirit rest upon him;

\* Bishop Lowth's *Isaiah*, 1779, pp. 29—32.

† *Deut. xviii. 15*. See Vol. XI. p. 284.

‡ Bishop Lowth, pp. 80—82.



And he shall publish judgment to the nations.  
 He shall not cry aloud, nor raise a clamour,  
 Nor cause his voice to be heard in the public places:  
 The bruised reed he shall not break;  
 And the dimly-burning flax he shall not quench:  
 He shall publish judgment, so as to establish it perfectly.  
 His force shall not be abated, nor broken;  
 Until he hath firmly seated judgment in the earth:  
 And the distant nations shall earnestly wait for his law.

Thus saith the God, even Jehovah,  
 Who created the heavens, and stretched them out;  
 Who spread abroad the earth, and the produce thereof;  
 Who giveth breath to the people upon it,  
 And spirit to them that tread thereon:  
 I Jehovah have called thee for a righteous purpose;  
 And I will take hold of thy hand, and will preserve thee;  
 And I will give thee for a covenant to the people, for a light to  
 the nations.

To open the eyes of the blind;  
 To bring the captive out of confinement;  
 And from the dungeon those that dwell in darkness.

I am Jehovah, that is my name;  
 And my glory will I not give to another,  
 Nor my praise to the graven images.  
 The former predictions, lo! they are come to pass;  
 And new events I now declare:

Before they spring forth, I make them known unto you.\*

Nothing is here said of the tribe or family of this person.  
 Had this been the whole of the description, it might very  
 well have applied to Christ; but it is probably the same  
 person who is described *Chap. xli. 25*, and who is spoken of  
 as a conqueror:

I have raised up one from the North, and he shall come;  
 From the rising of the sun he shall invoke my name:  
 And he shall trample on princes, like the mortar;  
 Even as the potter treadeth down the clay.†

This, therefore, may still be descriptive of the same prince  
 of the house of David, under whom the country would en-  
 joy its final prosperity and peace.

In *Chap. xlii. 19*, the prophet speaks of a person under  
 the title of *a servant of God*; but he does not seem to be  
 the same with him that had been before described under  
 that title, but rather *the people of Israel*, especially accord-  
 ing to the translation of Bishop Lowth, *vers. 18—22*:

Hear, O ye deaf;  
 And, ye blind, look attentively, that ye may see!  
 Who is blind, but my servant;  
 And deaf, as he to whom I have sent my messengers?

\* Bishop Lowth, pp. 107, 108.

† *Ibid.* p. 107.

Who is blind, as he who is perfectly instructed ;  
 And deaf, as the servant of Jehovah ?  
 Thou hast seen indeed, yet thou dost not regard ;  
 Thine ears are open, yet thou wilt not hear.  
 Yet Jehovah was gracious unto him, for his truth's sake :  
 He hath exalted his own praise, and made it glorious.  
 But this is a people spoiled and plundered :  
 All their chosen youths are taken in the toils,  
 And are plunged in the dark dungeons :  
 They are become a spoil, and there was none to rescue them :  
 A plunder, and no one said, Restore.\*

In *Chap. xlix.*, a person, whom Grotius supposes to be the prophet, is introduced speaking concerning himself, as one who had been marked out by the spirit of prophecy before he was born, as a choice instrument in the hand of God, complaining of the inefficacy of his labours ; to whom, however, it is promised, that he should not only restore Israel, but enlighten the Gentiles ; and that, though he had been held in contempt, princes should be subject to him ; that he should bring the captives from their confinement ; and that after this the country should be in a flourishing state. This, therefore, should seem to be the same person who was described before, viz. that prince, or succession of princes, under whom the Israelites should enjoy their final prosperity. This is the only account we have of the humble and despised state of this great personage ; and if so much temporal prosperity had not been connected with his history, it might have been considered as descriptive of Christ.  
*Chap. xlix. 1—12 :*

Hearken unto me, O ye distant lands ;  
 And ye peoples, attend from afar.  
 Jehovah from the womb hath called me ;  
 From the bowels of my mother hath he mentioned my name.  
 And he hath made my mouth a sharp sword ;  
 In the shadow of his hand he hath concealed me :  
 Yea, he hath made me a polished shaft ;  
 He hath laid me up in store in his quiver :  
 And he hath said unto me, Thou art my servant ;  
 Israel, in whom I will be glorified.  
 And I said : I have laboured in vain ;  
 For nought, and for vanity, I have spent my strength :  
 Nevertheless, my cause is with Jehovah ;  
 And the reward of my work with my God.  
 And now thus saith Jehovah,  
 (Who formed me from the womb to be his servant,  
 To bring back again Jacob unto him,  
 And that Israel unto him may be gathered :

\* Bishop Lowth, p. 110.



Therefore am I glorious in the eyes of Jehovah,  
 And my God is my strength :)  
 It is a small thing for thee, that thou shouldst be my servant,  
 To raise up the scions of Jacob,  
 And to restore the branches of Israel :  
 I will even give thee for a light to the nations ;  
 To be my salvation to the end of the earth.

Thus saith Jehovah,  
 The redeemer of Israel, his Holy One ;  
 To him, whose person is despised, whom the nation holds in  
 abhorrence ;

To the subject of rulers :  
 Kings shall see him, and rise up ;  
 Princes, and they shall worship him :  
 For the sake of Jehovah, who is faithful ;  
 Of the Holy One of Israel, for he hath chosen thee.

Thus saith Jehovah :  
 In the season of acceptance have I heard thee,  
 And in the day of salvation have I helped thee ;  
 And I will preserve thee, and give thee for a covenant to the  
 people ;

To restore the land, to give possession of the desolate heritages :  
 Saying to the bounden, Go forth ;  
 And to those that are in darkness, Appear :  
 They shall feed beside the ways,  
 And on all the eminences shall be their pasture.  
 They shall not hunger, neither shall they thirst ;  
 Neither shall the glowing heat, or the sun, smite them :  
 For he, that hath compassion on them, shall lead them ;  
 And shall guide them to the bursting springs of water.  
 And I will make all my mountains an even way ;  
 And my causeways shall be raised on high.  
 Lo ! these shall come from afar ;  
 And, lo ! these from the North and the West ;  
 And these from the land of Sinim.\*

In *Chap.* lii. 1—3, the prophet describes the future glorious  
 state of the Israelites in the following sublime language :

Awake, awake ; be clothed with thy strength, O Zion :  
 Clothe thyself with thy glorious garments, O Jerusalem, thou  
 holy city !  
 For no more shall enter into thee the uncircumcised and the  
 polluted.  
 Shake thyself from the dust, ascend thy lofty seat, O Jerusalem :  
 Loose thyself from the bands of thy neck, O captive daughter  
 of Zion !

For thus saith Jehovah :  
 For nought were ye sold ;  
 And not with money shall ye be ransomed.†

\* Bishop *Lowth*, pp. 129—131.

† *Ibid.* p. 139.

In the middle of this prophecy, but without any proper connexion with the preceding parts of it, we find a very particular description of a person who is styled *the servant of God*, who would be advanced to great honour, even above kings, and this on account of his having been despised, and having been, though perfectly innocent, exposed to great sufferings, and put to death. *Chap. lii. 13—15, Chap. liii.:*

Behold, my servant shall prosper;

He shall be raised aloft, and magnified, and very highly exalted.

As many were astonished at him;

(To such a degree was his countenance disfigured, more than that of man;

And his form, more than the sons of men;)

So shall he sprinkle many nations:

Before him shall kings shut their mouths;

For what was not before declared to them, they shall see!

And what they had not heard, they shall attentively consider.—

Who hath believed our report;

And to whom hath the arm of Jehovah been manifested?

For he groweth up in their sight like a tender sucker;

And like a root from a thirsty soil:

He hath no form, nor any beauty, that we should regard him;

Nor is his countenance such, that we should desire him.

Despised, nor accounted in the number of men;

A man of sorrows, and acquainted with grief;

As one that hideth his face from us:

He was despised, and we esteemed him not.

Surely our infirmities he hath borne:

And our sorrows, he hath carried them:

Yet we thought him judicially stricken;

Smitten of God, and afflicted.

But he was wounded for our transgressions;

Was smitten for our iniquities:

The chastisement, by which our peace is effected, was laid upon him;

And by his bruises we are healed.

We all of us like sheep have strayed;

We have turned aside, every one to his own way;

And Jehovah hath made to light upon him the iniquity of us all.

It was exacted, and he was made answerable; and he opened not his mouth:

As a lamb that is led to the slaughter,

And as a sheep before her shearers,

Is dumb; so he opened not his mouth.

By an oppressive judgment he was taken off;

And his manner of life who would declare?

For he was cut off from the land of the living;

For the transgression of my people he was smitten to death.

And his grave was appointed with the wicked;

But with the rich man was his tomb.



Although he had done no wrong,  
 Neither was there any guile in his mouth;  
 Yet it pleased Jehovah to crush him with affliction.  
 If his soul shall make a propitiatory sacrifice,  
 He shall see a seed, which shall prolong their days,  
 And the gracious purpose of Jehovah shall prosper in his hands.  
 Of the travail of his soul he shall see (*the fruit*) and be satisfied:  
 By the knowledge of him shall my servant justify many;  
 For the punishment of their iniquities he shall bear.  
 Therefore will I distribute to him the many for his portion;  
 And the mighty people shall he share for his spoil;  
 Because he poured out his soul unto death;  
 And was numbered with the transgressors:  
 And he bare the sin of many;  
 And made intercession for the transgressors.\*

After this, but without any connexion with what goes before, the prophet proceeds to describe the future glorious state of the Israelites, with which he had begun, *Chap. liv. 1—3*:

Shout for joy, O thou barren, that didst not bear;  
 Break forth into joyful shouting, and exult, thou that didst not travail:  
 For more are the children of the desolate,  
 Than of the married woman, saith Jehovah.  
 Enlarge the place of thy tent;  
 And let the canopy of thy habitation be extended:  
 Spare not; lengthen thy cords,  
 And firmly fix thy stakes:  
 For on the right hand, and on the left, thou shalt burst forth with increase;  
 And thy seed shall inherit the nations;  
 And they shall inhabit the desolate cities.†

From this some may perhaps conclude, that the person who was to deliver Israel would first be exposed to great sufferings, equivalent at least to death, before he would succeed in his undertaking. But such express mention is made of his actual *death*, that it is hardly possible to put a figurative interpretation upon it; and therefore the glory to which he was to be advanced must be subsequent to his death. This prophecy, therefore, seems to be descriptive of no other person besides Jesus Christ. The application of it to *Jeremiah* by *Grotius*, I do not think deserving of a refutation. *Jeremiah*, though an eminent prophet, was not of sufficient consequence to be the object of such a prophecy as this.

After the description of the humiliation and exaltation of this *servant of God*, we find, as the chapters are now arranged,

\* Bishop Lowth, pp. 141—143.

† *Ibid.* p. 143.

a farther account of the glorious state of the Israelites in the latter days, part of which I have copied. But as this has no connexion with what I have quoted, it might have been delivered at a different time; or, though delivered at the same time, might not be intended to intimate that the one had any relation to the other.

The only circumstance in which the two characters agree, is in their state of *humiliation*, previous to their state of glory. But it may easily be supposed, that the future restorer of the Israelites may be held in contempt by the Gentile nations, previous to his distinguishing himself by his victories. No mention is made of the *death* of the conqueror previous to his success, and there is no expression that savours of *temporal power* in the rewards of the person that *dies*, besides one part of *ver. 12*, viz. *the mighty people shall he share for his spoil*. But there is some uncertainty in the rendering of this; and it may mean either the spread of the gospel among the Romans, or the temporal destruction of the Jews and Romans who opposed the gospel.

The restoration of the house of David, and its dominion over other nations, is the subject of another prophecy, recorded *Chap. lv. 3—5*:

Incline your ear, and come unto me;  
Attend, and your soul shall live:  
And I will make with you an everlasting covenant;  
I will give you the gracious promises made to David, which never shall fail.

Behold, for a witness to the peoples I have given him;  
A leader, and a lawgiver to the nations.  
Behold, the nation, whom thou knewest not, thou shalt call;  
And the nation, who knew not thee, shall run unto thee,  
For the sake of Jehovah thy God;  
And for the Holy One of Israel, for he hath glorified thee.\*

In *Chap. lxxv. Isaiah* speaks of the future glorious state of the Israelites under the figure of *the creation of new heavens and a new earth*, in which men would live to the age of the antediluvians, and enjoy undisturbed peace. *Vers. 17—25*:

For behold, I create new heavens, and a new earth;  
And the former ones shall not be remembered,  
Neither shall they be brought to mind any more.  
But ye shall rejoice and exult in the age to come, which I create:  
For, lo! I create Jerusalem a subject of joy, and her people of gladness;  
And I will exult in Jerusalem, and rejoice in my people.  
And there shall not be heard any more therein,  
The voice of weeping, and the voice of a distressful cry.



No more shall be there an infant short-lived;  
 Nor an old man who hath not fulfilled his days:  
 For he that dieth at an hundred years, shall die a boy;  
 And the sinner that dieth at an hundred years, shall be deemed  
 accursed.

And they shall build houses, and shall inhabit them;  
 And they shall plant vineyards, and shall eat the fruit thereof.  
 They shall not build, and another inhabit;  
 They shall not plant, and another eat:  
 For as the days of a tree, shall be the days of my people;  
 And they shall wear out the works of their own hands.  
 My chosen shall not labour in vain;  
 Neither shall they generate a short-lived race:  
 For they shall be a seed blessed of Jehovah;  
 They, and their offspring with them.  
 And it shall be, that before they call, I will answer;  
 They shall be yet speaking, and I shall have heard.  
 The wolf and the lamb shall feed together;  
 And the lion shall eat straw like the ox:  
 But as for the serpent, dust shall be his food.  
 They shall not hurt, neither shall they destroy,  
 In all my holy mountain, saith Jehovah.\*

How far this description is figurative, cannot be determined; but, as the procreation of children is mentioned, it is evident it is not that state in which men will *neither marry nor be given in marriage*. But if any part of the human race should propagate as they now do, and live to the age here mentioned, without wars, or other destructive calamities, the world would soon be overstocked with inhabitants, and consequently be full of misery.

In *Chap.* lxvi. the prophet speaks of the future glorious state of the Israelites; and, what he had not so particularly mentioned before, the calamities that would fall upon their enemies, express mention being made of a great slaughter among them, *ver.* 12 to the end:

For thus saith Jehovah:

Behold, I spread over her prosperity, like the great river;  
 And like the overflowing stream, the wealth of the nations:  
 And ye shall suck at the breast;  
 Ye shall be carried at the side,  
 And on the knees shall ye be dandled.  
 As one whom his mother comforteth,  
 So will I comfort you:  
 And in Jerusalem shall ye receive consolation.  
 And ye shall see it, and your heart shall rejoice;  
 And your bones shall flourish, like the green herb:  
 And the hand of Jehovah shall be manifested to his servants;

And he will be moved with indignation against his enemies.  
 For, behold ! Jehovah shall come, as a fire ;  
 And his chariot, as a whirlwind :  
 To breathe forth his anger in a burning heat,  
 And his rebuke in flames of fire.  
 For by fire shall Jehovah execute judgment ;  
 And by his sword, upon all flesh ;  
 And many shall be the slain of Jehovah.

They who sanctify themselves, and purify themselves,  
 In the gardens, after the rites of Achad ;  
 In the midst of those who eat swine's flesh,  
 And the abomination, and the field-mouse ;  
 Together shall they perish, saith Jehovah.  
 For I know their deeds, and their devices :  
 And I come to gather all the nations and tongues together ;  
 And they shall come, and shall see my glory.  
 And I will impart to them a sign ;  
 And of those that escape I will send to the nations :  
 To Tarshish, Phul, and Lud, who draw the bow ;  
 Tubal, and Javan, the far distant coasts :  
 To those, who never heard my name ;  
 And who never saw my glory :  
 And they shall declare my glory among the nations.  
 And they shall bring all your brethren,  
 From all the nations, for an oblation to Jehovah ;  
 On horses, and in litters, and in couches ;  
 On mules, and on dromedaries ;  
 To my holy mountain Jerusalem, saith Jehovah.  
 Like as the sons of Israel brought the oblation,  
 In pure vessels, to the house of Jehovah.  
 And of them will I also take,  
 For priests, and for Levites, saith Jehovah.  
 For like as the new heavens,  
 And the new earth, which I make,  
 Stand continually before me, saith Jehovah ;  
 So shall continue your seed, and your name.  
 And it shall be, from new moon to new moon,  
 And from sabbath to sabbath,  
 All flesh shall come to worship before me, saith Jehovah.  
 And they shall go forth, and shall see  
 The carcasses of the men, who rebelled against me.  
 For their worm shall not die,  
 And their fire shall not be quenched ;  
 And they shall be an abhorrence to all flesh.\*

In the prophecy of *Hosea*, who flourished in the reign of *Jotham*, *Ahaz*, and *Hezekiah*, and therefore must have been contemporary with *Isaiah*, mention is made of all Israel having one head, in the future days, *Chap.* i. 10, 11 :

\* Bishop Lowth, pp. 172—174.



Yet shall the number of the sons of Israel be as the sand of the sea,  
 Which cannot be measured nor numbered :  
 And it shall come to pass *that*, in the place where it was said unto them,  
*Ye are Not-my-people*,  
*There* shall it be said unto them, *Ye are The-sons-of-the-living-God*.  
 And the sons of Judah and the sons of Israel shall be gathered together,  
 And shall appoint to themselves one head,  
 And shall come up out of the land :  
 For great *shall be* the day of Jezreel.\*

It is not here said, that this *head* should be of the family of David ; but it may be supposed, especially as mention is made of David being this king by the same prophet, *Chap. iii. 4, 5* :

For the sons of Israel shall abide many days  
 Without a king, and without a prince ;  
 And without sacrifice, and without a statue ;  
 And without an ephod, and *without* teraphim.  
 Afterward shall the sons of Israel return,  
 And shall seek Jehovah their God,  
 And David their king ;  
 And shall fear Jehovah, and his goodness, in the latter days.†

*Micah*, who was likewise contemporary with *Isaiah*, prophesying in the reigns of *Jotham*, *Ahaz*, and *Hezekiah*, speaks also of the future restoration of Israel, and perhaps of their king, but without mentioning his family, as in *Chap. ii. 12, 13* :

I will surely gather, O Jacob, all of thee :  
 I will surely assemble the residue of Israel.  
 I will put them together as sheep of Bozrah,  
 As a flock in the midst of their fold :  
 They shall make a tumult from *the multitude of men*.  
 He that forceth a passage is come up before them :  
 They have forced a passage, and have passed through the gate,  
 and are gone forth by it :  
 And their king passeth before them, even Jehovah at the head of them.‡

But afterwards (*Chap. v. 2—5*) he intimates, that he would be of the family of David, as he would arise from Bethlehem :

And thou, Bethlehem-Ephrata,  
*Art thou too little to be among the leaders of Judah ?*

\* Newcome's *Minor Prophets*, p. 41.

† *Ibid.* pp. 46—48.

‡ *Ibid.* p. 88.

Out of thee shall come forth unto me

One who is to be a Ruler in Israel:

And his goings forth *have been* from of old, from the days of hidden ages.

Therefore will he deliver them up, until the time when she that bringeth forth hath brought forth;

And until the residue of their brethren shall be converted, together with the sons of Israel.

And he shall stand, and shall feed *his flock*, in the strength of Jehovah;

In the majesty of the name of Jehovah his God:

And they shall be converted: for now shall he be great

Unto the ends of the earth:

And He shall be peace.\*

In the third verse, the calamities of the Israelites are compared to the pains of childbirth, which have a determinate and joyful issue. In what follows of the prophecy, the Assyrians are mentioned as the principal enemies of the Israelites, and seven or eight rulers are said to be raised up against them. *Vers. 5, 6:*

When the Assyrian shall have come into our land,

And when he shall have trodden in our palaces,

Then shall be raised up against him seven rulers,

And eight princes of men:

And they shall devour the land of Assyria with the sword,

Even the land of Nimrod in the entrances thereof:

And they shall deliver us from the Assyrian, when he shall have come into our land,

And when he shall have trodden in our borders.†

To what this alludes, we cannot particularly say.

After this, the Israelites are represented in their dispersed state as a lion, which, when roused, will commit great devastation; alluding probably to the great calamities which will come upon the enemies of Israel, when they shall attempt to prevent their settlement in their own country, *Vers. 8—15:*

And the residue of Jacob shall be among the nations,

In the midst of many people,

As a *devouring* lion among the cattle of the forest,

As a *young* lion among the flocks of sheep;

Who, when he passeth through, treadeth down,

And teareth; and none delivereth.

Thine hand shall be lifted up over thine adversaries,

And all thine enemies shall be cut off.

And it shall come to pass in that day, saith Jehovah,

That I will cut off thine horses from the midst of thee,

\* Newcome's *Minor Prophets*, pp. 94—96.

† *Ibid.* p. 96.



And I will destroy thy chariots:  
 I will also cut off the cities of thy land,  
 And I will throw down all thy strong holds.  
 I will also cut off the sorcerers from thy border;  
 And thou shalt have no soothsayers.  
 I will also cut off thy graven images and thy statues from the  
 midst of thee;  
 And thou shalt no longer bow down thyself to the work of thine  
 hands:  
 And I will root up thy groves from the midst of thee.  
 I will also destroy thine enemies:  
 And I will execute vengeance, in anger and in fury,  
 Upon the nations which have not hearkened *unto me*.\*

*Zephaniah*, who prophesied in the reign of Josiah, speaks  
 of the restoration of Israel, but makes no mention of any  
 particular deliverer, *Chap*, iii. 19, 20 :

Behold I will work with thee for thy sake at that time :  
 And I will save her that halteth, and her that is driven out will  
 I assemble ;  
 And I will make them a praise, and a name,  
 In every land where they have been put to confusion.  
 At that time I will bring you *again* :  
 And, at the time when I assemble you,  
 Surely I will appoint you a name and a praise  
 Among all the people of the earth :  
 When I turn back your captivity before your eyes, saith Jehovah.†

The next prophet, in order of time, is *Jeremiah*, who  
 foretold the Babylonish Captivity, and lived to see it take  
 place. He also speaks of the future restoration of the  
 Israelites, under a prince of the family of David, *Chap*.  
 xxiii. 5—8 :

Behold the days are coming, saith Jehovah,  
 That I will raise up unto David a righteous Branch,  
 And a King shall reign and act wisely,  
 And shall execute judgment and justice in the land.  
 In his days Judah shall be saved,  
 And Israel shall dwell in security ;  
 And this is the name by which Jehovah shall call him, OUR  
 RIGHTEOUSNESS.  
 After this, behold, the days shall come, saith Jehovah,  
 When they shall no more say, As Jehovah liveth,  
 Who brought up the children of Israel out of the land of Egypt :  
 But, As Jehovah liveth, who brought up,  
 And who conducted the seed of the house of Israel from the  
 north country,  
 And from all countries whither I had driven them,  
 That they might dwell in their own soil.‡

\* *Newcome*, p. 97.

† *Ibid*. pp. 143, 144.

‡ *Blayney's Jeremiah*, Ed. 2, 1810, p. 92.

The same is mentioned, *Chap.* xxx. 8, 9 ; xxxiii. 11—18 :

And it shall be in that day,  
Saith Jehovah of hosts,  
I will break his yoke from off his neck,  
And his bands will I burst asunder ;  
And strangers shall no more exact service of him :  
But they shall serve Jehovah their God,  
And David their king, whom I will raise up for them.\*

This is also repeated, *Chap.* xxxiii. 11—18, where, as in this place, the perpetuity of the tribe of Levi, as well as that of the house of David, is foretold :

The voice of joy, and the voice of mirth,  
The voice of the bridegroom, and the voice of the bride,  
The voice of them that say, Praise ye Jehovah of hosts,  
For Jehovah is gracious,  
For his mercy endureth for ever ;  
Of them that bring praise to the house of Jehovah ;  
For I will restore the captivity of the land,  
As at the first, saith Jehovah.  
Thus saith Jehovah of hosts,  
Yet again shall there be in this place,  
That is desolate without man and beast,  
And in all the cities thereof,  
An habitation of shepherds folding sheep.  
In the cities of the hill country, and in the cities of the plain,  
And in the cities of the south, and in the land of Benjamin,  
And in the environs of Jerusalem, and in the cities of Judah,  
Shall the flocks pass yet again  
According to the direction of him that numbereth (*them*), saith  
Jehovah.

Behold, the days come, saith Jehovah,  
That I will perform that good thing,  
Which I have spoken concerning the house of Israel,  
And concerning the house of Judah in those days.  
For at that time I will cause to grow up  
Of the line of David, a branch of righteousness.  
And he shall execute judgment and justice in the land.  
In those days Judah shall be saved,  
And Jerusalem shall dwell securely :  
And this is he, whom Jehovah shall call OUR RIGHTEOUSNESS.  
Surely thus saith Jehovah,  
There shall not be a failure in the line of David of one  
Sitting upon the throne of the house of Israel :  
Neither shall there be a failure in the line of the priests the  
Levites of one  
Offering before me burnt-offerings, and burning meat-offerings,  
And performing sacrifice continually.†

\* *Blayney*, p. 116.

† *Ibid.* pp. 142—144.



Contemporary with *Jeremiah* was *Ezekiel*. He likewise describes the future happy state of the Israelites under king David, meaning, no doubt, one of his posterity, *Chap. xxiv. 22—31*: “Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will raise up one shepherd over them, and he shall feed them, *even* my servant David: he shall feed them, and he shall be their shepherd. And I Jehovah will be their God, and my servant David a prince among them: I Jehovah have spoken *it*. And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land: and they shall dwell safely in the desert, and shall sleep in the woods. And I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in its season, there shall be plentiful showers. And the trees of the field shall yield their fruit, and the earth shall yield her increase; and they shall be secure in their land, and shall know that I *am* Jehovah, when I *shall* break the bands of their yoke, and shall deliver them from the hand of those that served themselves of them. And they shall be no more a prey to the nations, neither shall the beasts of the land devour them; but they shall dwell securely, and none shall make them afraid. And I will raise up for them a peaceful plantation, and they shall be no more consumed by famine in the land, neither bear the reproach of the Heathen any more. Thus shall they know that I, Jehovah, their God, *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord Jehovah. For ye, my flock, the flock of my pasture, *are* men, and I *am* Jehovah, your God, saith the Lord Jehovah.”\*

In another passage this prophet says, that the two nations shall have one king, and that this king shall be David, who shall reign for ever. *Chap. xxxvii. 21—28*: “And say thou unto them, Thus saith the Lord Jehovah: Behold, I will take the sons of Israel from among the nations whither they are gone, and will gather them from every side, and bring them into their own land. And I will make them one nation in the land, upon the mountains of Israel; and one king shall be king over them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they be defiled any more with their idols, nor with their abominations, nor with any

\* Newcome's *Ezekiel*, 1788, pp. 132, 133.

of their transgressions : but I will save them from all their backslidings wherein they have sinned, and will cleanse them : and they shall be my people, and I will be their God. And my servant David *shall be* king over them, and they shall have one shepherd : and they shall walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land which I gave to my servant Jacob, wherein your fathers dwelt ; they shall dwell therein, and their sons and their sons' sons for ever ; and David my servant *shall be* their prince for ever. And I will make with them a covenant of peace ; it shall be an everlasting covenant with them : and I will place them, and multiply them ; and will place my sanctuary in the midst of them for ever. My tabernacle also shall be with them : yea, I will be their God, and they shall be my people. And the nations shall know that I Jehovah sanctify Israel, when my sanctuary shall be in the midst of them for ever."\* The natural construction of this is, that a descendant of David shall reign over the Israelites, to the end of time.

In the very circumstantial account which this prophet gives of the future state of the Israelites in their own country, he speaks both of *a prince*, and likewise of *princes*, which seems to confirm the construction that I have given of the preceding passage, *Chap.* xlv. 7, 8 : " And *portions shall be* for the prince on this side and on that side of the oblations of the holy portions and of the possession of the city, before the oblations of the holy portions and before the possession of the city, from the west side westward and from the east side eastward : and the length *shall be* over against every one of the portions, from the border of the west to the border eastward. *As for* the land, it shall be unto him a possession in Israel, that my princes may no more oppress my people : and the *rest of* the land shall they give to the house of Israel according to their tribes."†

In his description of the temple service, Ezekiel speaks of the gate by which their princes were to enter into it, *Chap.* xlv. 1, 2 : " Thus saith the Lord Jehovah : The gate of the inner court that looketh toward the East shall be shut the six days of work ; but on the sabbath day it shall be opened, and on the day of the new moon it shall be opened. And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall sacrifice his burnt-offering, and his peace-

\* Newcome's *Ezekiel*, pp. 141, 142.

† *Ibid.* pp. 180, 181.



offerings, and he shall bow down himself at the threshold of the gate: then he shall go forth, but the gate shall not be shut until the evening." \*

The next prophet in the order of time is Daniel, who, in the first year of Belshazzar, king of Babylon, had a vision of four beasts, representing the four great empires; at the close of his account of which, he speaks of one like the Son of Man being brought into the presence of God, and receiving from him an everlasting kingdom, *Chap. vii. 13, 14*: "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." In the interpretation of this vision by the angel, *the saints* are said to have this kingdom.

In the first year of Darius, *Daniel* was informed by the angel Gabriel, seemingly not in a vision, that after seventy-two weeks (meaning, probably, as many years as there are days in that period) from the commandment to rebuild Jerusalem, a person distinguished by the title of *Messiah*, who is also called *a prince*, should be cut off, after which the people and the Temple would be destroyed, *Chap. ix. 24—27*: "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the prince, shall be seven weeks, and threescore and two weeks. The street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city, and the sanctuary; and the end thereof shall be with a flood; and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease; and for the over-spreading of abominations he shall make it desolate, even

\* Newcome's *Ezekiel*, p. 183.

until the consummation, and that determined, shall be poured upon the desolate."

As nothing is said concerning the temporal reign of this Messiah, or the future settlement of the Jews in their own country under him, it is probable that this person was to appear, and to be cut off, before that event. Besides, the desolation of the country was to take place after his being cut off. In whatever manner the computation of time in this prophecy be made, if the commandment to rebuild Jerusalem was to be any edict of a king of Persia (which can hardly be questioned), the period here mentioned must have expired about the time of our Saviour; and no other person, whose history at all corresponds to this description, can be found any where near to the same time. It may therefore be concluded, that he was the person actually intended in this prophecy. Moreover, as this Messiah was to be cut off, though innocent, and other persons were to derive advantage from his death, both which are likewise said of the person described in the 53d Chapter of Isaiah, under the title of *the servant of God*, it can hardly be doubted but that they are the same person.\*

In the third year of Cyrus, king of Persia, *Daniel* had a vision, in which the succession of the Persian, the Grecian and Roman empires are seemingly described; and after the destruction of the last of these empires, mention is made of a time of great trouble, when the people of Daniel would be delivered, and when many would rise from the dead, and receive according to their works, *Chap. xii. 1—3*: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt; and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

This coincides with other prophecies, which speak of great calamities befalling the enemies of the Israelites about the time of their final restoration; but no particular prince is mentioned as instrumental in their deliverance. The mention of *the rising of the dead*, unless it should be thought

\* See *supra*, p. 332.



to be a figurative description of some event, throws a great difficulty upon the interpretation of this prophecy; and that a real resurrection was intended will be thought probable by the promise made to Daniel himself, that he should stand in his place at the end of those days. But this expression may mean a period still future, and posterior to the restoration of Israel. \*

*Zechariah*, who prophesied in the reign of Darius, speaks largely and clearly of the future settlement of the Israelites in their own country; but in his encouragement of Zerubbabel and Joshua the high-priest to proceed with spirit in rebuilding the Temple, he seems to call the former by the name of *The Branch*, which had been the appellation of that prince of the house of David, under whom the nation was to enjoy its great prosperity in the latter days. *Chap. iii. 8*:

Hear now, O Joshua, high-priest,  
Thou and thy companions who dwell before thee;  
For they are men to be wondered at.  
For behold, I *will* bring forth my servant, The Branch.†

In another passage this prophet seems also to point out *Zerubbabel*, under the title of *The Branch*, who was to complete the building of the Temple. *Chap. vi. 12, 13*:

And thou shalt speak unto him, saying:  
Thus speaketh Jehovah, *God* of hosts;  
Saying:  
Behold, the man whose name *is* The Branch;  
And he shall branch out from his place;  
And he shall build the Temple of Jehovah;  
And he shall receive glory,  
And shall sit and rule upon his throne.  
And a priest shall *also* be upon his throne:  
And *the* counsel of peace shall be between these two.‡

Since Zerubbabel was a descendant of the house of David, and instrumental in restoring his country after the Babylonish Captivity, it is possible that, from this resemblance of circumstances, he might be called by the same figurative appellation of *The Branch*, with the future restorer of Israel, though in the idea of the prophet himself they might be very different persons. And this prophet in particular, does not give the title of *The Branch* to the future restorer of Israel, though he speaks largely of that restoration.

The twelfth chapter of this prophecy contains a most remarkable account of the future glorious state of the

\* See *supra*, p. 343.

† *Ibid.* p. 187.

‡ Newcome's *Minor Prophets*, p. 181.

Israelites, in which mention is made of the calamities which they will be the means of bringing upon all their enemies, the glory of the house of David, and what is particularly remarkable, the great sorrow of the whole nation on account of some person whom they had *pierced* or *killed*; which is so applicable to the case of Christ, that it is hardly possible to interpret it otherwise than of their sorrow for the guilt of their ancestors in killing Christ, and consequently of their conversion to Christianity. *Chap. xii. xiii.:*

The prophecy of the word of Jehovah.  
Concerning Israel saith Jehovah,  
Who stretcheth out the heavens, and layeth the foundations of  
the earth,  
And formeth the spirit of man within him:  
Behold, I will make Jerusalem  
A cup of trembling to all the people round about:  
And for Judah also shall it be,  
In the siege against Jerusalem.  
And it shall come to pass, in that day,  
That I will make Jerusalem  
A burthensome stone to all the people:  
All who burthen themselves with it shall be deeply wounded.  
And all the nations of the earth shall be gathered together against  
her.

In that day, saith Jehovah,  
I will strike every horse with astonishment, and his rider with  
madness;  
And upon the house of Judah will I open mine eyes,  
And every horse of the people will I strike with blindness.  
And the leaders of Judah shall say in their heart;  
*There is strength to the inhabitants of Jerusalem*  
Through Jehovah, *Lord* of hosts, their God.  
In that day will I make the leaders of Judah  
As an hearth of fire among wood,  
And as a lamp of fire in a sheaf:  
And they shall devour, on the right hand and on the left,  
All the people round about.  
And Jerusalem shall again be inhabited in her own place in peace.  
Jehovah will also save the tents of Judah, as in old time:  
That the glory of the house of David should not magnify itself,  
Neither the glory of the inhabitants of Jerusalem, against Judah.  
In that day Jehovah will defend  
The inhabitants of Jerusalem:  
And he that is feeble among them shall be,  
In that day, as David;  
And the house of David *shall be* as God,  
As the angel of Jehovah before them.  
And it shall come to pass, in that day,  
*That* I will seek to destroy all the nations  
Which come against Jerusalem.



And I will pour upon the house of David,  
 And upon the inhabitants of Jerusalem,  
 A spirit of favour and of supplications:  
 And they shall look on him whom they pierced;  
 And they shall mourn for him, as *with* the mourning for an only son;

And the bitterness for him *shall be* as the bitterness for a first-born.  
 In that day the mourning shall be great in Jerusalem,  
 As the mourning of Hadadrimmon in the valley of Megiddo.  
 And the land shall mourn, every family apart:  
 The family of the house of David apart, and their wives apart;  
 The family of the house of Nathan apart, and their wives apart;  
 The family of the house of Levi apart, and their wives apart;  
 The family (*of the house*) of Simeon apart, and their wives apart;  
 All the families which remain,  
 Every family apart, and their wives apart.—

In that day shall a fountain be opened  
 To the house of David, and to the inhabitants of Jerusalem,  
 For sin, and for defilement.

And it shall come to pass in that day,  
 Saith Jehovah *God of Hosts*,  
*That* I will cut off the names of the idols out of the land;  
 And they shall no more be remembered:

And the prophets also,  
 And the impure spirit,  
 Will I cause to pass out of the land.

And it shall come to pass, when any shall yet prophesy,  
 That his father and his mother shall say unto him,  
*Even* those who begat him; *Thou shalt not live*,  
 Because thou hast spoken falsehood in the name of Jehovah.  
 And his father, and his mother, who begat him, shall pierce him  
 through when he prophesieth.

And it shall come to pass, in that day, *that* the prophets shall  
 be ashamed

Every one of his vision, when he prophesieth;  
 Neither shall they wear a rough garment to deceive.

But *each* shall say, *I am* not a prophet:

*I am* a man that tilleth the ground:

For *another* man hath possessed me from my youth.

And *one* shall say unto him;

What are these strokes within thine hands?

And he shall say,

*Those with which* I have been stricken *in* the house of my friends.

Awake, O sword, against my shepherd,

And against the man *who is* near unto me,

Saith Jehovah *God of Hosts*.

(*I will*) smite the shepherd, and the sheep shall be scattered;

And I will turn mine hand against the little ones.

And it shall come to pass in all the land, saith Jehovah,

*That* two parts therein shall be cut off *and* shall die,

And the third part shall be left therein.

And I will bring the third part through the fire,

And will refine them as silver is refined,  
 And will try them as gold is tried.  
 They shall call on my name, and I will answer them;  
 And I will say, 'They are my people:  
 And they shall say, Jehovah is my God.\*

In the last chapter this prophet describes the future settlement of the Israelites in their own country, the calamities befalling their enemies, and several other remarkable particulars relating to that future period. But he mentions no person besides Jehovah as king. *Vers. 9, 10:*

And Jehovah shall be King over all the earth:  
 In that day *there* shall be one Jehovah, and his name one.  
 And he shall encompass the whole land as a plain,  
 From Geba to Rimmon south of Jerusalem:  
 And she shall be exalted, and shall be inhabited in her place,  
 From the gate of Benjamin to the place of the former gate,  
 And unto the corner-gate;  
 And from the tower of Hananeel unto the king's wine-presses. †

*Malachi*, the last of the prophets, who wrote probably about the year 436 before Christ, says nothing of the future glory of the Israelites; but speaks of the coming of a person whom he distinguishes by the title of *the messenger of God*, (which is equivalent to that of *servant of God*, in Isaiah,) *the messenger of the covenant*, and *the Lord whom ye seek*, who should come suddenly, or unexpectedly, into his temple, but whose coming would be followed by great calamities to the wicked. *Chap. iii. 1—4; iv. 1—3:*

Behold I *will* send my Messenger,  
 And he shall prepare the way before me:  
 And the Lord whom ye seek  
 Shall suddenly come to his temple,  
 Even the Messenger of the covenant in whom ye delight:  
 Behold, he shall come, saith Jehovah *God* of hosts.  
 But who shall abide the day of his coming?  
 And who shall stand when he appeareth?  
 For he *is* like the fire of a refiner,  
 And like the soap of fullers.  
 And he shall sit *as* a refiner and purifier of silver;  
 And he shall purify the sons of Levi,  
 And shall refine them as gold and as silver;  
 And they shall bring near unto Jehovah an offering in righteousness.  
 Then shall the offering of Judah and of Jerusalem be pleasing unto Jehovah,  
 As *in* the days of old, and as *in* former years.  
 For behold, the day cometh which shall burn as a furnace;  
 And all the proud,

\* Newcome's *Minor Prophets*, pp. 205—210.

† *Ibid.* p. 213.



And all that do wickedness, shall be stubble.  
 And the day which cometh shall burn them up,  
 Saith Jehovah *God* of Hosts:  
 For it shall not leave them root or branch.  
 But unto you that fear my name,  
 Shall the sun of righteousness arise, with healing in his wings.  
 And ye shall go forth, and thrive, as bullocks of the stall.  
 And ye shall tread down the wicked: for they shall be as dust  
 Under the soles of your feet,  
 In the day which I *shall* appoint;  
 Saith Jehovah *God* of Hosts.\*

He likewise speaks of the prophet Elijah as to be sent before the great and terrible day of the Lord, meaning, no doubt, the judgments that were to befall the wicked and disobedient, mentioned before, *vers.* 5, 6:

Behold, I *will* send unto you  
 Elijah the prophet,  
 Before the great and terrible day of Jehovah come:  
 That he may convert the heart of the fathers together with the  
 children,  
 And the heart of the children together with their fathers:  
 Lest I come and smite the land *with* a curse.†

This prophet says nothing of any calamities that were to befall the Gentile nations. This prophecy seems to respect the Jews only, and to announce a day of severe trial to them; when the obedient among them would be rewarded, and the disobedient severely punished. Now, as the destruction of Jerusalem, and the final dispersion of the Jews, followed the time of our Saviour, it is certainly most natural to suppose *that* to be *the great and terrible day of the Lord* that is here announced; consequently, that it is Jesus Christ who is here called *the messenger of the covenant*, and that John the Baptist was the person who is here called *Elijah*, on account, perhaps, of the similarity of their characters and offices.

If it be thought that the third verse of this chapter contains an allusion to the triumph of the virtuous Israelites on the overthrow of their Gentile neighbours, who had made war upon them, (which is particularly described by *Zechariah* and other preceding prophets,) then the whole prophecy must be made to coincide with those recited above, and the *Elijah* here spoken of is not yet come. But for this I see no foundation.

In this prophet, the righteous are indeed represented as

\* Newcome's *Minor Prophets*, pp. 223—227.

† *Ibid.* p. 227.

*treading down the wicked*, which but ill corresponds to the mere escape of the Christians from the calamities that befel the unbelieving Jews by the hand of the Romans, and nearly resembles the joy which the Israelites may be supposed to indulge on the destruction of their hostile neighbours, when they shall be resettled in their own country. But this is only a single expression, and may signify nothing more than the satisfaction which the Christians would enjoy in their own safety, while their enemies and persecutors were cut off, though they were not themselves instrumental in their destruction.

After the preceding detailed account of the several prophecies, according to the order of time in which they were delivered, I shall subjoin the following general observations:

1. It appears even from the prophecies which I have recited, which are generally considered as referring to the times of Christ, that the great object of them, is the future glorious state of the Hebrew nation in their own country. But this will much more clearly appear from the perusal of all the prophecies. I have recited hardly any of them, besides those in which some particular person is mentioned as the authors of their happiness, or under whom they were to enjoy it; because Christians have generally supposed this person to be the Messiah, and that what is said of him has been fulfilled in Jesus Christ. In the greater part of the prophecies, no mention is made of this circumstance, but only of the happiness of the people in general, as brought about by the favour of Divine Providence, and as a fulfilment of the promise of God to Abraham, Isaac and Jacob. It is evident also, that this future *prince of the house of David* is much more frequently mentioned in the prophecies, than the suffering, and afterwards exalted, *Messiah*.

That this happiness is to be of a temporal nature, cannot be doubted, if language have any meaning at all. To put a spiritual sense upon the expressions in which it is described, is little better than finding a spiritual meaning in the past history of the Jews, and imagining that there was no reality in it at all; but that it is all a parable, or a moral emblem of life; that there was no king David, no Solomon, no Temple, no Babylonish Captivity, and in fact, no Jewish nation.

2. This happiness of the Israelites being of a temporal nature, and to be enjoyed in this world, constituted as it is at present, must precede the general resurrection; though such revolutions may take place in the earth, and in the



country of Judea, as may produce those advantageous changes in it which *Ezekiel* and *Zechariah* speak of, especially an alteration in the quality of the Dead Sea, so that it shall abound with fishes, &c. Such changes as these may, for any thing that we know, be perfectly consistent with the present laws of nature, and may not even require a miracle to produce them.

3. It seems incongruous to suppose that this great revolution in favour of the Israelites should be effected by Christ in person; since, according to his own declaration, his kingdom is not of this world; and when he will come again, it will be to raise the dead, and judge all mankind. The prince of the house of David, described by *Ezekiel*, is to have a certain portion of land for the maintenance of his household; and in other respects the prophecy gives us an idea of a succession of temporal princes. Besides, it can hardly be supposed that any of the dead will be raised before the general resurrection, as the apostles themselves are not to see Christ till he shall come again, and take them to himself.

Otherwise, the thing itself, though on many accounts improbable, is not absolutely impossible; since our Saviour had intercourse with his disciples after he rose from the dead. And as he, no doubt, has a proper sphere of action, as well as *Enoch*, *Moses* and *Elijah*, (who are likewise in the same state of immortality,) without any visible interference in the affairs of men, a similar situation and employment may be provided for many more.

All distinction of *sex* will be taken away; because, after the resurrection, there will neither be marrying nor giving in marriage, but mortals and immortals might have a limited intercourse, and be mutually useful to each other; the immortals appearing occasionally, as our Saviour did after his resurrection, and even after his ascension. In what is called the *millenium*, such intercourse may be more frequent. This, however, is only advanced as an hypothesis, and confessedly not a very probable one. The circumstances favourable to it are, the very particular mention of a *first and second resurrection* in the book of Revelation, and the promise made to Daniel, that he should stand in his place in the latter days, when it is only said that *many*, and not *all*, who sleep in the dust of the earth shall awake, though some are then said to awake *to shame and everlasting contempt*, as well as others to a state of glory and happiness, and John pronounces all those *happy* who should share in the first

resurrection, and speaks of it as confined to the martyrs of Jesus. And it is not natural to extend this farther than to the most eminent Christians in all ages.

4. The prince by whose means, or under whom, the Israelites are to enjoy their great prosperity, is never called *the Messiah* by any of the prophets, but only *David*, or *a branch from the stock of David*; and as more than one of them is sometimes mentioned, the probability is, that there will be a revival of that family, and a restoration of its kingly dignity, after a long period of seeming extinction. The Divine Being, in whose view this great event was from the beginning, can be at no loss how to effect this, or to give sufficient evidence of its reality, even by natural means, without having recourse to miracles, though it may be impossible at this day to say *who* are of the posterity of David. Nothing is said of any calamity that is to befall this prince of the house of David, under whom the nation is to be restored, but only of his humility, and of a partial, though severe, calamity, that will affect the nation itself, before its final settlement be fully established, and in this he may be involved.

5. On the other hand, nothing is said in any of the prophecies, of the temporal grandeur of the person who is denominated *the Messiah* by *Daniel*, or of him who (being by *Isaiah* represented as going through a scene of humiliation, sufferings and death) may be concluded to be the same person with the Messiah of Daniel, but only of greatness in general, seeing the fruit of his labours, and bringing many to virtue. These two personages, therefore, though confounded by Christian critics, from the age of the apostles to the present day, seem to be very sufficiently distinguished in prophecy.

6. This Messiah, or the person whose sufferings are mentioned, is no where said to descend from David; nor is it said of him that he should work any miracle, or impart the power of working them to others, except it should be implied in what is said of *the spirit of God being upon him*; much less is it said that he should raise the dead at the general judgment. Consequently the Jews, from reading the Old Testament, could not fairly expect any of these characters in him. The expectation that he would descend from David arose from their confounding him with that *branch* from the stock of David, under whom they are to enjoy their temporal prosperity. It is of no consequence, therefore, whether the genealogies of Jesus in the gospels of Matthew and



Luke, prove him to be a descendant of David or not. The early Christians laid great stress on this circumstance, from their lying under the same prejudices with the rest of their countrymen, and from their applying all the prophecies concerning the glory of *the latter times*, to the period of the promulgation of Christianity, in a spiritual sense ; because they saw that there was no prospect of their being fulfilled in their own times in a literal one.

The great *effusion of the spirit*, of which Joel speaks, is something that is to take place in the *latter times*, properly so called. That Christ would baptize with the Holy Spirit, was first announced by John the Baptist ; and that he would raise the dead and judge the world, is what we learn from himself, this not having been intimated by any preceding prophet.

7. The prophet Elijah is not said to come before that branch of the house of David, under whom the nation is to enjoy its prosperity, but only before *the great and dreadful day of the Lord*, which was to follow the coming of *the Lord who was to come into his temple*, preceded by a messenger, who is, therefore, no doubt the same Elijah. The branch of the house of David is no where said to have any particular forerunner.

8. It is remarkable that the Jews seem wholly to have overlooked the account of the sufferings and death of the Messiah, though they are so particularly described by *Isaiah* and *Daniel*, and also alluded to by *Zechariah*, as the subject of grief and regret to the Hebrew nation, after their return to their own country. But it is not much to be wondered at, that they were chiefly struck with the much more frequent accounts of the future glory of their nation, and of the prince, or princes, who will be at their head ; or that they confounded the character of the Messiah with that of their future deliverer. Some of them might possibly think that what is called the *death* of the Messiah, might be nothing more than some emblematical representation of the difficulties through which he was to make his way in effecting the deliverance of his countrymen. We find that when our Saviour spake in the plainest terms of his death and resurrection, his disciples did not understand him, supposing probably that his words had some figurative meaning.

9. To me it is very evident, that the apostles, as well as the rest of the Jews, confounded the character of the Messiah with that of the future restorer of their nation ; thinking that the blessings of his reign were of a spiritual nature.

Peter also may perhaps have supposed that what the prophets, in figurative language, call *a new heaven and a new earth*, which was to be the seat of virtue, as well as of happiness, (meaning the great revolution for the better in the state of this world, after the return of the Jews from their present dispersion,) of that state of the earth which is to succeed the general resurrection, when he says, (2 Peter iii. 13,) “ Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness.” And perhaps his idea of a general conflagration may not have sufficient foundation. He does not say that it was an article of revelation to himself, but only a subject of general expectation; and neither does any one of the old prophets, nor our Saviour, say any thing of this conflagration, though he speaks of his coming to raise the dead and judge the world, at the supposed time of it; and though he describes the punishment of the wicked as effected by *fire*; by which, however, he probably meant *punishment in general*, by whatever means occasioned, especially that kind of punishment which either consumes or purifies.

Thus, Gentlemen, have I laid before you and your readers, my very free observations on the subject of *the ancient Jewish prophecies*; and I have given the greater scope to my speculations, because I flatter myself that some of your learned Correspondents may, by this means, be induced to give to this truly important subject that degree of attention to which it is entitled, and assist me in correcting any errors that I may have fallen into.

With my sincere thanks for your indulgence, I am, Gentlemen, your very humble servant,

PAMPHILUS.



## II.

### *Of the Perpetuity of the Jewish Ritual.\**

IT seems to be a very general opinion among Christians, that the peculiar rites of the Jewish religion were intended to be nothing more than temporary provisions, and that they are all abrogated by the gospel; so that when the Jews shall be converted to Christianity, all distinction between them

\* *Theol. Repos.* 1786, V. pp. 403—444; VI. pp. 1—21.



and other nations will cease, that their Temple and the service of it will never be restored, and even that circumcision itself will be discontinued.

On the contrary, the Jews are fully persuaded that their law is, in every particular, of perpetual obligation; and the doctrine of the *Trinity* itself is hardly more offensive to them than the idea of the abrogation of it, and of their being confounded with the rest of the world.

After considering the subject with as much attention as I can give to it, I cannot help being of the same opinion with the Jews with respect to it; and I wish to submit my reasons to the consideration of your learned readers. They are all comprised in these positions, that the Jewish institutions are most solemnly and repeatedly declared to be perpetual, and we have no account of their being abrogated. They are perfectly consistent with the profession of Christianity, as the history of our Saviour and the apostles shews; no authorized teacher of Christianity says that he was commissioned to declare that they were, or were to be, abrogated; nor does any thing in their writings, when fairly interpreted, imply that they considered them as abrogated.

## SECTION I.

### *Declarations concerning the Perpetuity of the Jewish Ritual.*

Nothing can be more expressly asserted than the perpetual obligation of all those rites which were to distinguish the Jews from other nations. That at which our minds revolt the most is *circumcision*, consisting of cutting away a part of the human body, which, as well as any other part, we cannot doubt has its use in the system, and the loss of which, we must naturally conclude, would be attended with some inconvenience. It appears, however, in the tenor of the covenant originally made with Abraham, that this particular mark was to distinguish his posterity by Isaac and Jacob to the end of time.

*Gen. xvii. 7—14:* “And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God.” And God said unto Abraham, Thou shalt keep my covenant, therefore, thou and thy seed after

thee, in their generations. This is my covenant, which ye shall keep, between me and you, and thy seed after thee, every man-child among you shall be circumcised. And ye shall circumcise the flesh of your fore-skin, and it shall be a token of the covenant betwixt me and you ;—and my covenant shall be in your flesh for an everlasting covenant ; and the uncircumcised man-child, whose flesh of his fore-skin is not circumcised, that soul shall be cut off from his people. He hath broken my covenant.”

The natural construction of this solemn treaty, or compact, is, that God would secure to the posterity of Abraham the inheritance of the land of Canaan, with whatever privileges were implied in his being *their God*, on condition that their male children should be circumcised. There is no limitation with respect to *time*. Nay, it is expressly said, that the covenant should be *perpetual*.\*

The obligation the Jews were under to keep the *Passover* is also expressly said to be perpetual, *Exod.* xii. 14: “ And this day shall be unto you for a memorial, and you shall keep it as a feast to the Lord throughout your generations. You shall keep it as a feast by an ordinance for ever.” This is repeated afterwards, and the observance of this rite is confined to Jews, proselytes and slaves, who should be circumcised. *Ver.* 48.

The observance of the *Sabbath* was never to be discontinued. *Exod.* xxxi. 16, 17: “ Wherefore the children of Israel shall keep the Sabbath—throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever.”

The appointment of the family of Aaron to be priests was to continue as long as the Israelites should be a nation. *Levit.* vii. 35, 36: “ This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day when he presented them to minister unto the Lord in the priest’s office, which the Lord commanded to be given them,—in the day that he anointed them by a statute for ever throughout their generations.”

*The Feast of Tabernacles* was to continue for ever. *Levit.* xxiii. 41: “ And ye shall keep it a feast unto the Lord.—It shall be a statute for ever in your generations.” The observance of this festival is particularly mentioned in the prophecies which relate to the future settlement of the Jews in their own country, as obligatory on all the world ; as if

\* See Vol. XI. pp. 75, 76.



an union of worship was to be established, by all nations sending deputies to attend at Jerusalem once a year. *Zech.* xiv. 16—19 :\*

And it shall come to pass *that* every one who is left among all the nations,  
Which came against Jerusalem,  
Shall go up from year to year  
To worship the King Jehovah *God* of Hosts,  
And to keep the Feast of Tabernacles.  
And it shall come to pass *that* whoever will not go up,  
Of the families of the earth, unto Jerusalem,  
To worship the King Jehovah *God* of Hosts,  
Upon them shall be no rain.  
But if the family of Egypt  
Go not up, and come not;  
Upon them shall be the calamity  
With which Jehovah shall smite the nations  
Who go not up  
To keep the Feast of Tabernacles.  
This shall be the punishment of Egypt,  
And the punishment of all the nations  
Who go not up  
To keep the Feast of Tabernacles.†

This agrees with what *Isaiah* (ii. 2—4) prophesied concerning the same great period of time :

It shall come to pass in the latter days;  
The mountain of the house of Jehovah shall be established on the top of the mountains;  
And it shall be exalted above the hills :  
And all nations shall flow unto it.  
And many peoples shall go, and shall say,  
Come ye, and let us go up to the mountain of Jehovah;  
To the house of the God of Jacob;  
And he will teach us of his ways;  
And we will walk in his paths :  
For from Sion shall go forth the law ;  
And the word of Jehovah from Jerusalem.  
And he shall judge among the nations;  
And shall work conviction in many peoples :  
And they shall beat their swords into plough-shares,  
And their spears into pruning-hooks :  
Nation shall not lift up sword against nation ;  
Neither shall they learn war any more.‡

With respect to all the laws of Moses, it is evident, from the manner in which they were promulgated, that they were

\* In this paper, which was probably written before the preceding, the Author uniformly adopted the common version. I have ventured here to substitute the versions of *Lowth*, *Blayney* and *Newcome*, which Dr. Priestley appears to have approved. The reader may easily indulge his own preference.

† *Newcome's Minor Prophets*, pp. 214, 215.

‡ *Bishop Lowth*, p. 5. See *Micah* iv. 1—3, and *supra*, pp. 152, 153.

intended to be of perpetual obligation, to be peculiar to the *Hebrew* nation, and that, in consequence of the observance of them, they were to be the most distinguished of all the nations of the earth. *Deut.* xxvi. 16—19: "This day the Lord thy God hath commanded thee to do these statutes and judgments. Thou shalt therefore keep and do them, with all thine heart, and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice. And the Lord has avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; and to make thee high above all nations, which he hath made, in praise, and in name, and in honour, and that thou mayest be a holy people unto the Lord thy God, as he hath spoken."

The observance of their peculiar laws was the express condition on which the Israelites were to have the possession of the land of Canaan; and though by their disobedience they were to be driven out of it, they had the strongest assurances given them that they should never be utterly destroyed, like many other nations who should oppress them, but that, on their repentance, God would gather them from the most remote parts of the world, and bring them to their own country again.\* And both Moses and the later prophets assure them that, in consequence of their becoming obedient to God in all things, which it is expressly asserted they will be, (and which will be the natural consequence of the discipline they will have gone through,) they shall be continued in the peaceable enjoyment of the land of Canaan, in its greatest extent, to the end of time.

*Deut.* iv. 25—31: "When thou shalt beget children, and children's children, and shalt have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God, to provoke him to anger; I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it. Ye shall not prolong your days upon it, but shall be utterly destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the Heathen, whither the Lord shall lead you. And there ye shall serve other gods, the works of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

\* On *Deut.* iv. 30, see Vol. XL p. 273.



But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice, (for the Lord thy God is a merciful God,) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto them."

*Deut. xxx. 1—9*: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind, among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul, that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return, and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return, and obey the voice of the Lord, and do all his commandments, which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers," &c.

What an extent of prophecy, and how firm a faith in the whole of it, do we see here! \* The Israelites were not then in the land of Canaan. It was occupied by nations far more numerous and powerful than they, and yet it is distinctly foretold, that they would soon take possession of it, and multiply in it; that they would afterwards offend God by their idolatry and wickedness, and would, in consequence of it, be driven out of their country, and, without being exterminated, or

\* On *vers. 5, 6*, see Vol. XI. p. 296.

lost, be scattered among all the nations of the world ; that by this dispersion, and their calamities, they would at length be reformed, and restored to the Divine favour ; and that then, *in the latter days*, they would be gathered from all nations, and restored to their own country, when they would observe all the laws which were then prescribed to them. Past history, and present appearances, correspond with such wonderful exactness to what has been fulfilled of this prophecy, that we can have no doubt with respect to the complete accomplishment of what remains to be fulfilled of it.

What was first announced by Moses is repeated by *Isaiah*, and other prophets, assuring them of the certain return of the Israelitish nation, wherever dispersed, to their own country, *in the latter days*, and that they should have the undisturbed possession of it to the end of time. This is the great burden of prophecy from *Amos* to *Zechariah*, as has been shewn by your correspondent *Pamphilus*.\*

It has been objected, that the term *for ever* is not always to be understood in its greatest extent, but is to be interpreted according to the circumstances in which it is used. This I readily acknowledge ; but the circumstances in which this phrase is used, in the passages quoted above, clearly indicate that it is to be understood of a period as long as the duration of the Israelitish nation, which is elsewhere said to continue to the end of the world.

For this reason, among others, the final return of the Jews, from their present dispersed state, cannot be said to have been accomplished at their return from their Babylonish Captivity.

Neither does that captivity, by any means, imply such a total dispersion of the people among all nations, as Moses and the latter prophets have foretold, nor does their possession of the country, subsequent to it, at all correspond to that state of peace and prosperity which was promised to succeed it.

Figures of speech must no doubt be allowed for. But if the whole of the Jewish polity was to terminate in the destruction of the Jews by *Titus*, while the world is still to continue, as in all probability it will, many thousand years, the magnificent promises made to Abraham, and to the nation in general afterwards, have never had any proper accomplishment at all. Because, with respect to *temporal prosperity*, which is all that is implied in the promises, many nations have been more distinguished by God than

\* See *supra*, pp. 411—442.



that of the Jews. Hitherto the posterity of *Ishmael* has had a much happier lot than that of *Isaac*. To say that these prophecies have had a *spiritual* accomplishment in the spread of the gospel, when there is nothing in the phraseology, in which the promises are expressed, that could possibly suggest any such idea; nay, when the promise itself, in the most definite language, expresses the contrary, is so arbitrary a construction as nothing can warrant. By this mode of interpretation, any event might be said to be the fulfilment of any prophecy whatever.

Taking it for granted, therefore, that temporal prosperity was the thing really intended in the prophecies, it is evident that they cannot yet have been fulfilled. For all the calamity that was ever to befall the Jewish nation is expressly said to bear no sensible proportion to their subsequent prosperity; whereas their prosperity has hitherto borne a small proportion to their calamity; so that had Abraham really foreseen the fate of his posterity, he would, on this idea, have had little reason to rejoice in the prospect.

It may be said, that the prosperity of the descendants of Abraham was to depend on a condition, viz. their obedience, and that this condition was not fulfilled. But besides that the Divine Being must have foreseen this circumstance, and therefore must have known that he was only tantalizing Abraham with a promise which would never be accomplished; this disobedience, and the consequences of it, were expressly foretold by Moses, and the other prophets, but only as a temporary thing, and what was to be succeeded by an effectual repentance, and perpetual obedience and prosperity.

Among others, let the following prophecy of *Isaiah* (liv. 7—17), in which the future security of the Israelites is compared to the security of the world from a second deluge, be considered, and let any impartial person say, whether the language, though figurative, must not necessarily lead to the expectation of a much more durable state of glory and happiness than has yet fallen to the lot of the Israelitish nation:

In a little anger have I forsaken thee;  
But with great mercies will I receive thee again;  
In a short wrath I hid my face for a moment from thee;  
But with everlasting kindness will I have mercy on thee;  
Saith thy redeemer Jehovah.

The same will I do now, as in the days of Noah, when I swear,  
That the waters of Noah should no more pass over the earth:  
So have I sworn, that I will not be wroth with thee, nor rebuke thee.

For the mountains shall be removed;  
 And the hills shall be overthrown:  
 But my kindness from thee shall not be removed;  
 And the covenant of my peace shall not be overthrown;  
 Saith Jehovah, who beareth towards thee the most tender affection.

O thou afflicted, beaten with the storm, destitute of consolation!  
 Behold, I lay thy stones in cement of vermillion,  
 And thy foundations with sapphires:  
 And I will make of rubies thy battlements;  
 And thy gates of carbuncles;  
 And the whole circuit of thy walls shall be of precious stones.  
 And all thy children shall be taught by Jehovah;  
 And great shall be the prosperity of thy children.  
 In righteousness shalt thou be established:  
 Be thou far from oppression; yea, thou shalt not fear it;  
 And from terror; for it shall not approach thee.  
 Behold, they shall be leagued together, but not by my command;  
 Whosoever is leagued against thee, shall come over to thy side.  
 Behold, I have created the smith,  
 Who bloweth up the coals into a fire,  
 And produceth instruments according to his work;  
 And I have created the destroyer to lay waste.  
 Whatever weapon is formed against thee, it shall not prosper;  
 And against every tongue, that contendeth with thee, thou shalt  
 obtain thy cause.

This is the heritage of Jehovah's servants,  
 And their justification from me, saith Jehovah.\*

Here, as also in *Moses*, and other prophets, an establishment in righteousness is promised to the Israelites; such as shall secure their future prosperity; and this promise has not yet been fulfilled. The promise of the future virtue, as connected with the future happiness of the Israelites, is also clearly expressed in the following passage of *Jeremiah* (iii. 18, 19):

In those days shall the house of Judah go unto the house of Israel,  
 And they shall come together out of the north country,†  
 Unto the land which I made your fathers to inherit.  
 And when I said, How shall I place thee among sons,  
 And give unto thee the land of desire,  
 The inheritance of the glory of hosts of nations?  
 Then said I, Thou shalt call me, My father;  
 And thou shalt not turn aside from following me.‡

Had the Jewish nation been extinct, or likely to become so, it might, with more plausibility, have been said, that the purposes of God concerning them were actually fulfilled, and therefore that the words of the promise *must* have had

\* Bishop Lowth, pp. 144, 145. See *supra*, p. 204.

† See *supra*, p. 216, Note \*.

‡ Blayney, p. 30.



some other signification than that which was most obvious. But the Jews are as much a distinct people as ever they were, and therefore seem to be reserved for some future great destination.

On the whole, therefore, I must take it for granted, that the final settlement of the Jews in the land of Canaan, foretold with such emphasis by all the prophets, is a settlement that has not yet taken place, but will do so in that period which is so frequently and emphatically distinguished by the title of *the latter days*; and therefore that whatever is said of Jewish customs, and modes of worship, *in the latter days*, is a proof of the restoration of their ancient religious rites.

That the institutions of Moses are to be continued on the restoration of the Jews to their own country, after their present dispersion, is asserted by Moses himself, in one of the passages quoted above, but is more clearly expressed by the subsequent prophets. In some of their prophecies, particular mention is made of the observance of the Jewish festivals, and of sacrifices. In *Ezekiel* (xliii. 1—7) we find a description of a magnificent temple, which, being closely connected with his prophecy of the future peaceable and happy state of the Israelites in their own country, cannot be understood of any other than a temple which is then to be erected, and with greater magnificence than before. Mention is also made of *the glory of the Lord*, or that bright cloud which was the symbol of the Divine presence, filling this temple, as it did that of Solomon: “Then he led me to the gate, *even* the gate that looked toward the east. And, lo, the glory of the God of Israel came from the east: and the sound thereof *was* as the sound of many waters: and the earth shined with his glory. And the glory of Jehovah came into the house *by* the way of the gate whose prospect *was* toward the east. Then the spirit took me up, and brought me into the inner court; and, lo, the glory of Jehovah filled the house. And I heard *one* speaking unto me out of the house; and the man was standing by me. And he said unto me, Son of man, (*thou seest*) the place of my throne, and the place of the soles of my feet; where I will dwell in the midst of the sons of Israel for ever; and the sons of Israel shall no more defile mine holy name, *neither* they nor their kings, by their fornication, and by the carcasses of their kings, in the midst of them.”\*

\* Newcome's *Ezekiel*, pp. 171, 172.

Towards the end of the same chapter, we have an account of the dedication of this new temple by sacrifices : particular directions are given respecting the priests, and a portion of land for their use, as well as another for their princes. If, therefore, there be any truth in prophecy, the Jews are not only to return to their own country, and to be the most distinguished nation upon earth, but to rebuild their Temple, and to restore their ancient worship.

## SECTION II.

### *An Objection, from a Passage in the Prophecy of Jeremiah, considered.*

Your readers have seen an account of all the prophecies which relate to the Messiah, and also those which relate to the future princes of the house of David, but in none of them is there any mention made of any abrogation of the institutions of Moses.

The only passage in all the Old Testament which looks like an intimation, that the laws of Moses would be set aside in some future age, is the following in *Jeremiah* (xxxix. 31—40) :

Behold, the days come, saith Jehovah,  
That I will make with the house of Israel,  
And with the house of Judah, a new covenant :  
Not according to the covenant which I made with their fathers,  
In the day that I took them by the hand,  
To bring them out of the land of Egypt ;  
Which covenant of mine they violated,  
Although I was a husband unto them, saith Jehovah.  
But this is the covenant which I will make with the house of  
Israel ;  
After those days, saith Jehovah, will I put my law into their inward  
parts,  
And upon their heart will I write it ;  
And I will be unto them a God,  
And they shall be unto me a people.  
And they shall not teach any more,  
Every man his neighbour, and every man his brother,  
Saying, Know ye Jehovah ;  
For they shall all know me,  
From the least of them even unto the greatest of them, saith  
Jehovah ;  
For I will pardon their iniquity,  
And their sin will I remember no more.  
Thus saith Jehovah,



Who hath appointed the sun for a light by day,  
The stated order of the moon and stars for a light by night;  
Who agitateth the sea, so that the waves thereof roar;  
Jehovah of hosts is his name:

If these ordinances shall depart from before me;

Then shall the seed of Israel also cease

From being a nation before me continually.

Behold, the days come, saith Jehovah,

That the city shall be built under the direction of Jehovah:

Sacred to Jehovah it shall not be plucked up,

Neither shall it be thrown down any more for ever.\*

It is obvious to observe, that, notwithstanding what is here called *a new covenant*, nothing is said of the abrogation of any former covenant or constitution, or of any *new terms* that would be required by God on the part of the Israelites. The prophet, by expanding his idea, sufficiently explains his whole meaning, which is evidently this, viz. that God would make a new and solemn promise to the Israelites, that they should be no more out of favour with him, that their hearts would hereafter be so right with God, that, in consequence of it, they would continue in the quiet possession of their country to the end of time. And all this was really intimated by Moses in one of the passages quoted above.

The word בְּרִית, which we translate *a covenant*, by no means necessarily signifies a stipulation, in which a promise is made by one party on the condition of certain duties being performed by the other; but often a solemn promise or assurance, *on one part only*, a mere *constitution* or *appointment*. Thus God's promise to Noah, that he would no more bring a flood upon the earth, is called a covenant, though it was unconditional. *Gen. ix. 8—13*: "And God spake unto Noah, and to his sons with him, saying, and behold I establish my covenant with you and with your seed after you, and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark to every beast of the earth. And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood, neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth," &c.

\* *Blayney*, pp. 123, 124.

In like manner, the original promise of God to Abraham, giving him the possession of the land of Canaan, is called a covenant, though it was the reward of his past obedience, and nothing was required of him but circumcision, as a *token* of the covenant, as the rainbow was the *token* of the covenant that God made with Noah; though, being something to be done by Abraham, it may likewise be called the *condition* of it. This covenant is referred to, as a *promise* confirmed by an oath, *Deut.* iv. 31: "He will not forget the covenant of thy fathers, which he swore unto them." The same is called *an oath*, *Jer.* xi. 5: "That I may perform the oath which I have sworn unto your fathers," &c.

The absolute promise made to Phinehas, of the perpetuity of the high-priesthood in his family, is called a covenant; though, as in the case of Abraham, it was the reward of his virtue. *Numb.* xxv. 10—13: "And the Lord spake unto Moses, saying, Phinehas the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel (while he was zealous for my sake among them), that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace, and he shall have it, and his seed after him, even the covenant of an everlasting priesthood, because he was zealous for his God, and made an atonement for the children of Israel."

The solemn promise that God made to David, that he would not, on any account, take the kingdom from his posterity, notwithstanding the displeasure he might conceive on account of the sins of any of them, is called a covenant, *Psa.* lxxxix. 27—37: "Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law and walk not in my judgments, if they break my statutes and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant I will not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."

Also a solemn promise on the part of men, where nothing



is stipulated on the part of God, is called a covenant. This term is used when Josiah made a solemn agreement to adhere to the law of God, after the general neglect of it in the preceding reign. *2 Kings* xxiii. 3: "And the king stood by a pillar, and made a covenant before the Lord to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all their heart and all their soul, to perform the words of this covenant that were written in this book; and all the people stood to the covenant."

In like manner the oath of allegiance which Jehoiada required on the behalf of Jehovah is called a covenant, *2 Kings* xi. 4, &c.: "And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captain and the guard, and brought them to him in the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and shewed them the king's son." The same language is used respecting the same thing, *2 Chron.* xxiii. 3.

*Job* uses the same word when he says, *Chap.* xxxi. 1, "I have made a covenant with mine eyes," &c.

It is needless to quote any more instances. Not only are there many cases in which the term *covenant* means an unconditional solemn promise or engagement, on the part of one only, but this is evidently the case with respect to this particular new covenant mentioned by *Jeremiah*. It was God's renewal of his promise, that he would never cease to distinguish the Israelites as his peculiar people. And though, in consequence of their breaking their engagements, he had hitherto deferred the final fulfilment of his promise, he assures them that this should be the case no more. They should be disposed to obey him, and therefore he would never more forsake them. No Jew could possibly imagine that this passage in *Jeremiah* implied any abrogation of the laws of Moses: on the contrary, it rather implies the perfect establishment and the perpetual observance of them, in consequence of which God would never more withdraw his favour from them.

Agreeably to this double signification of the Hebrew word ברית, it is sometimes rendered by the Greek word συνθηκη, which implies two parties, and sometimes by διαθηκη, which supposes only one. And when the author of the epistle to the Hebrews quotes this very passage of *Jeremiah*, he uses the term διαθηκη, and speaks of it as

established on better or surer *promises*, and not on any other *conditions*.\*

There is another passage in this prophet, from which some have inferred that the Temple service was not to be resumed, after the final settlement of the Jews in their own country. It is the following, *Jer.* iii. 16, 17 :

And it shall be when ye shall have multiplied and increased in the land,

In those days, saith Jehovah,

They shall no more say, The ark of the covenant of Jehovah,

Nor shall it be the delight of their heart,

Nor shall they remember it, nor shall they care (*about it*),

Nor shall it be made any more.

At that time shall Jerusalem be called the throne of Jehovah;

And all nations shall resort to it in the name of Jehovah;

And they shall not walk any more after the lusting of their evil heart.†

But all that is really declared in this passage is, that, in their future worship, there should be no such thing as *an ark*; that, whereas the peculiar presence of God had formerly been manifested above *the mercy-seat*, the whole city of Jerusalem should then be the throne of his glory. Accordingly, after the return from Babylon the Temple was rebuilt without an ark, and there is also no mention of any ark in the Temple described by *Ezekiel*.‡

It appears then very clearly, from the tenor of the Old Testament, that the institutions of Moses, including circumcision, sacrifices, and the whole of the Jewish ritual, were intended to be of perpetual obligation. No Jew, from reading their Scriptures, could form any other idea.

Indeed, if the Jews are to be restored to their own country, and to be distinguished from all other nations, it seems necessary that they should wear some badge, or mark of distinction. And what can this be, besides *circumcision*, and some part, if not the whole, of their peculiar ritual?

### SECTION III.

#### *Of Our Saviour's Doctrine and Conduct with respect to the Law of Moses.*

Having already shewn that there is no reason to conclude from any thing that we find in the Old Testament, that any

\* See *Heb.* viii. 8, &c., which I shall have occasion to consider hereafter. (*P.*)

† *Blayney*, pp. 29, 30.

‡ See *supra*, pp. 215, 216, 451.



part of the Mosaic law, including the Jewish ritual, was ever to be abolished, I proceed to consider whether it be declared to be so, by Christ, or the apostles. But I must first premise, that when any law is solemnly enacted, we expect that the abrogation of it should be equally solemn and express; in order that no dispute may remain on the subject. Accordingly, it is the custom, I believe, in all countries, not to make any new law, contradictory to another before subsisting, without a previous express abrogation of the old one.

Now, it is very evident that our Saviour was never understood by any of his hearers, his disciples, or his enemies, to declare the abrogation of any of the laws of Moses, or even to insinuate, in the most distant manner, that their obligation was ever to cease. His most violent enemies could never accuse him of any thing of this nature, though nothing could have answered their purpose better. The utmost that they could allege against him, was his saying (*Matt.* xxvi. 61), "I am able to destroy the Temple of God, and to build it in three days," which is far from implying the utter destruction of it, or of any thing depending upon it, as useless or unnecessary. Our Lord's disciples were so far from making such an inference from any thing he had ever said, that they not only attended in the Temple, and observed the law with the greatest strictness themselves, but it was several years before they preached the gospel to any besides Jews; and it was with great difficulty, and not without a particular divine illumination, that they ever proceeded to preach the gospel to, and to baptize uncircumcised Gentiles. And when this was done, it does not appear to have made any change in their maxims with respect to the Jewish converts.

Our Saviour expressly says (*Matt.* v. 17, 18), "Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the law, till all be fulfilled." This is a most explicit declaration, that not the smallest punctilio in the law of Moses was intended to be set aside by the gospel.

It has been said that, as our Lord's discourse relates to things of a *moral nature*, he only meant that no part of the moral law was to be abolished. But, besides that the expression is general, there could be no occasion to make so

solemn a declaration of what he could not have been suspected of intending. He seems to have had in view the additions that had been made to the law by the Scribes and Pharisees. These he meant to set aside, but no part of what was the original law itself. It was much to his purpose to assert this very explicitly, for when he reprobated the *traditions*, he would naturally be charged with hostile intentions with respect to the law itself.

As our Lord made an alteration in the law of divorces, it is probable that, if he had intended an alteration in any thing else, he would have declared it in the same public and express manner, and have given his reasons for it as he did in this particular case.

It has been urged that by *fulfilling*, may be meant such an *accomplishment* of it as would imply the *superseding* of it, when the purposes for which it was instituted should be answered. But, besides that the language can only be said to be ambiguous, and that our Lord was not understood in that sense by any of his hearers, the word *πληρωω* has no such signification in the New Testament, and least of all when it is used in connexion with the term *law*. Thus the apostle Paul says, *Gal. v. 14*, "All the law is fulfilled in one word, even in this, thou shalt love thy neighbour as thyself;" and *Rom. xiii. 8*, "He that loveth another hath fulfilled the law." But certainly notwithstanding this *fulfilment* of the law, it remains in as full force as ever. This word is always used when any prophecy in the Old Testament is said to be fulfilled in the New. But this implies nothing like *abrogation*. The same word occurs in the following passages: *Matt. iii. 15*, "Thus it becometh us to fulfil all righteousness;" *xxiii. 32*, "Fill ye then up the measure of your fathers;" *Luke ix. 31*, "Who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem;" *John iii. 29*, "This my joy therefore is fulfilled;" *xvi. 6*, "Sorrow hath filled your hearts;" *Acts xxiv. 27*, *Two years being accomplished*. I do not find that the word *πληρωω* is ever used in any sense materially different from some of these, and they are all very remote from the idea of *abrogation*.

Our Lord said, *Luke xvi. 16*, "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." But he cannot be supposed to have meant that the *prophets* were abolished, and that their writings were of no use after the preaching of



*John.* He seems to have meant nothing more than that Moses and the prophets *preceded* John, with whom a new dispensation, &c. commenced, superior to the former, but not superseding it, being no way incompatible with it.

It is thought by many that Christ foretold the abolition of the Temple service, and of course of every thing relating to the Jewish ritual, when he said to the woman of Samaria, *John* iv. 21—24, “Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.—The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth.”

Had these words conveyed the same meaning to the woman of Samaria that they do to us, they could not have failed to strike her; and we should certainly have perceived some marks of consternation in what she replied to Christ, or said to her countrymen afterwards. Whereas, all that appears to have struck her, was the suspicion of the speaker being the Messiah; and the abrogation of the Mosaic law would certainly not have been deemed a character of the Messiah by Samaritans or Jews: for their attachment to their ceremonial observances was equally strong, and so it continues to be to this day.

Had these words of our Lord contained any proper *prediction*, we should certainly have had some account of the fulfilment of it in the age of the apostles; but nothing of this is to be found in their history or their writings.

All, therefore, that our Saviour *could* mean, was to reprove both the Jews and the Samaritans for the unreasonable stress which they laid upon ceremonial worship, to the neglect of that which was of the heart. His language is to be interpreted in the same manner with this, *I will have mercy and not sacrifice*, by which, it is universally acknowledged, that we are to understand, not that sacrifices were to be discontinued (though the words, literally interpreted, intimate as much), but only that, though they were still obligatory, they were of less value in the sight of God than works of moral virtue. In like manner, the phrase, *Jacob have I loved, and Esau have I hated*,\* means nothing more than a preference given to Jacob above Esau. To the Jews these

\* *Mal.* i. 2, 3. See *supra*, p. 80.

modes of speech were familiar, and by them they would never be understood as they are by us.

Our Saviour has likewise been supposed to intimate, that the Jewish distinction of meats was useless, because he said, *Matt.* xv. 11, "Not that which goeth into the mouth defileth a man." But besides, his not being *understood* to mean any such thing by those who heard him, it is evident that he only meant either to reprove the superstitious observances of the Pharisees, in what they had *added* to the law, or their laying too much stress on things of a ceremonial nature contained in it. The words must be explained by the circumstances in which they were delivered. The literal interpretation, if it be supposed that the declaration relates to clean and unclean meats, will assert more than any person can suppose to have been intended by them, viz. that the law of Moses about the distinction of meats, had *always* been frivolous and wrong; for his maxim is universal, and applies to the times of Moses as well as those of the gospel. But it does not appear that our Lord had any view to the Mosaical distinction of meats, but only the Pharisaical washing before eating; and therefore nothing that he says on this occasion should be applied to it.\*

Had our Saviour thought of the Mosaical distinction of meats, as he did of the Pharisaical observances respecting the *Sabbath*, he would, no doubt, have treated them with equal neglect.

With the same latitude we are to interpret any observations of the apostles that are similar to this of our Saviour's, as that of Paul, *Rom.* xiv. 17, 18, "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men." *Titus* i. 15, "Unto the pure all things are pure, but unto them that are defiled and unbelieving, nothing is pure; but even their mind and conscience is defiled."†

It does not appear, therefore, that our Saviour gave any intimation that he considered any part of the Jewish ritual as abolished by the religion that he came to establish; and if the apostles did teach this doctrine, they must have done it from some other authority than that of Christ communicated in his life-time.

\* See Note on *Matt.* xv. 20, *Sect.* xli. Vol. XIII.

† See Notes on *Rom.* xiv. 20, *Titus* i. 15, Vol. XIV.



## SECTION IV.

*Of the Doctrine of the Apostles with respect to the Jewish Ritual.*

It is evident, as I have already observed, that for a considerable time, viz. about ten years, the apostles preached the gospel to none but Jews, Samaritans, or circumcised proselytes. At length Peter, being warned by a vision, and farther instructed by the descent of the spirit upon Cornelius and his friends, was led to conclude that the gospel might be preached to the Gentiles. Still, however, as the apostles had no positive instructions on the subject, others did not make the same inference from the appearances; and the conduct of Peter, though the chief of the apostles, gave much offence to the more zealous Jewish converts. The apostles themselves seem to have been undetermined what to do in the case; for they do not appear to have proceeded actually to preach to any uncircumcised Gentiles. This was first done by Paul (probably in consequence of particular instructions from Christ himself for the purpose) in the neighbourhood of Antioch; and this being thought a bold measure, when he came to Jerusalem he informed only Peter, and some of the more enlightened of the church, of what he had done; being well aware that his conduct, though authorized by success, would have given great offence to the church in general. Even after all his distinguished success in propagating the gospel, confirmed by miracles and the gifts of the spirit, great numbers of the more zealous Jewish Christians remained dissatisfied with his conduct; so far were they from having any idea of themselves being released from their obligation to observe the law of Moses, in consequence of becoming Christians.

The difference of opinion among the Jewish Christians, on the subject of preaching the gospel to the Gentiles, occasioned a synod, or council, as it has been called, of the apostles and elders of the church, in which, after much debating on the subject, all that was done was to enjoin upon the Gentile converts the observance of a few things, which were perhaps more necessary to be observed, in order to any amicable intercourse between the Jewish and Gentile converts; but nothing at all was said or done respecting the Jewish converts. Peter, indeed, as an argument why they should not impose the observance of the law of Moses

upon the Gentiles, said, *Acts* xv. 10, "Why tempt ye God, to put a yoke upon the necks of the disciples, which neither our fathers nor we were able to bear?" But notwithstanding this, he does not say that they ought to cast it off; and in general the Jewish Christians were far from wishing to do so. As to the unconverted Jews, they were so far from complaining of the law as *a burden*, that they voluntarily added to the burden of it.

After this we find no account of any more proceedings of the apostles in this business. None of them, not even Paul himself, who was, in an especial manner, *the apostle of the Gentiles*, ever said that they had received any farther instruction on the subject, or declared that they were authorized to announce the abolition of the whole, or of any part, of the laws of Moses, with respect to the Jewish converts. On the contrary, the apostle Paul, from whom we might most naturally expect a contrary declaration, expressly says, *Rom.* iii. 31, "Do we, then, make void the law through faith? Yea, we establish the law." Is not this a plain declaration that, in his opinion, admitting it to be nothing more, Christianity implied no abolition of the peculiar rites of Judaism? This exactly agrees with what our Saviour said, "I came not to destroy the law, or the prophets, but to fulfil them," and should make us cautious how we interpret any passages in his controversial epistles, so as to make them express a contrary opinion. And though the apostle, like our Saviour, was treating of moral virtue only, shewing that Christianity enforces the obligations of it, he seems in this declaration to be guarding himself against a charge of advancing any thing derogatory to the law of Moses in general, though he taught a method of justification independent of it.

Paul was, indeed, accused of teaching a contrary doctrine, as we find in the history of the transactions respecting him, on his last journey to Jerusalem, *Acts* xxi. 21: "They are informed of thee, that thou teachest all the Jews which are among the Gentiles, to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs." But the accusation appears to have been as ill-founded as that of Stephen; and with a view to refute it, and to shew that "he himself walked orderly and kept the law," and therefore, that he could not teach others to act a different part, he acquiesced in the proposal of his friends, to purify himself in the Temple, and do other things according to the customs of the strictest Jews. That he



should have done this, and yet have either neglected the Jewish customs himself, or by speech or writing have encouraged others to neglect them, is what I cannot think Paul, or any honest man, to be capable of. Of his own accord he also ordered Timothy to be circumcised upon his conversion to Christianity, though his mother only (not his father) was of Jewish extraction; and he had strenuously refused to circumcise Titus, both whose parents were Greeks. Is it probable, then, that this apostle, who publicly reproved Peter for his dissimulation, would have complied thus far, if he had not thought it right and necessary?

Dr. Benson ascribes to this apostle a course of conduct at the same time absolutely impracticable and unworthy of him, or of any Christians; but he could do no other, consistently with his hypothesis of the abolition of the Jewish ritual by Christianity. "I do not suppose," says he,\* "that St. Paul did observe the ceremonial law in Gentile countries, where there were no Jews, or Jewish converts, who would have been offended at his using his Christian liberty; but to such of the Jews, or Jewish Christians, as gave satisfactory proofs of their sincerity, he made very great condescensions, that he might gain them to, or confirm them in, the Christian religion." At the same time he acknowledges, that "by his epistles to the Gentile Christians, which were read publicly in their churches, before both Jewish and Gentile converts, as well as by his general conduct, he gave the inquisitive and well-disposed a key to open his whole character, and to shew that that particular compliance was only by way of condescension."†

But what could have been those places in which the apostle, acting on this plan, could neglect the Jewish observances, without falling under the immediate notice of zealous Jews, or Jewish converts, or where his conduct would not have been reported to such persons? Jews appear to have been in all places of any note, such as the apostle chiefly frequented; and so conspicuous did he make himself, that it must have been impossible for him, in any place, to have adopted so hazardous and offensive a conduct, without their being informed of it. And how could his epistles, which were openly read in the churches, and his general conduct too, give *the inquisitive* and *well-disposed* a key to open his whole character, without giving the *capitious* and *ill-disposed* the same key? This conduct must

\* *Dissertation*, p. 473. (P.)

† *Ibid.* p. 476. (P.)

certainly have subjected him to such interrogatories concerning his conduct, and the motives of it, (interrogatories which he could never have evaded,) as must soon have exposed his whole scheme, and in such a manner as must have defeated the design of it. What is so quick-sighted as malice? A part that required so much address, in the delicate circumstances in which this apostle was, must have been too difficult for him, or for any man, to have acted with success.

His writings must have embarrassed him more than his public conduct. Had his epistles contained such plain indications of the actual abolition of the Jewish ritual as they are now supposed to do, they must have been perceived at that time, as well as at this day; especially considering how much the suspicions of the whole Jewish nation were awakened with respect to him.

Besides, this cunning and duplicity (for it deserves no other name) was altogether unsuitable to the character of this apostle, who distinguished himself by his spirited opposition to rooted prejudices. He who was not afraid to oppose Peter, would not have been afraid to oppose any man in the cause of truth and right. Whatever his conduct was, it was, no doubt, uniform and consistent, such as became a Christian and an apostle. He solemnly declared, in open court, *Acts* xxv. 8, "Neither against the law of the Jews, neither against the Temple, have I offended any thing at all;" and again, to the Jews at Rome, *Acts* xxviii. 7, that *he had done nothing against the people, or the customs of their fathers*; and to suppose that, in saying this, his secret meaning was what Dr. Benson ascribes to him, viz. that he had done nothing of that kind "while he was *at Jerusalem*," (besides availing him nothing with those who knew what his conduct had been *out of Jerusalem*;) is to accuse him of the meanest equivocation, worthy of none but a Jesuit; being a Jew, or no Jew, just as it suited his views and convenience.

It may be said that, supposing the Jewish observances to have been innocent, though not obligatory, the apostle's temporizing in the case was not much to be blamed. But, considering the very great stress that the Jews very naturally laid on their peculiar customs, it was certainly of great importance they should have been explicitly told, whether it was innocent to neglect them or not. Whatever was the nature of the thing itself, *certainly* with respect to it was of much consequence, as nothing but this could ever have



reconciled the minds of those who thought it their duty to conform, to those who did not conform to them. Was not such offence as the Jewish Christians in general conceived against the apostle, a very serious thing; and did not his conduct at Jerusalem tend to perpetuate it, with respect to all Jews who should afterwards do what he was charged with doing?

I shall add here in general, that the conduct which Dr. Benson and other modern divines ascribe to the apostle Paul, with respect to the revelation of this *great mystery* of the abolition of the Mosaic law, is the same that the Christian Fathers ascribe to all the apostles with respect to the *mystery* of the *Trinity*. They were so fearful of giving too much alarm, that they never ventured to say any thing *explicit* on the subject, but contented themselves with leaving it to be *inferred* from incidents, and dubious expressions, from which very few (prejudiced as they must have been in favour of different opinions) could have been able to infer such things at all, and have left them very excusable if they did not. There is, however, this difference in the two cases in favour of my present argument, that when the other apostles were dead, *John* was supposed to have spoken out plainly and boldly, saying, "In the beginning was the Word, and the Word was with God, and the Word was God." Whereas no apostle can be said to have spoken so plainly with respect to the abolition of the Mosaic law. It is to this day left to be *inferred* from expressions which no more teach that doctrine, than other passages teach that of the Trinity.

## SECTION V.

*Of the Circumstances from which it has been inferred that the Apostles considered the Jewish Ritual as abolished by Christianity.*

1. Dr. Benson acknowledges that the abolition of the Jewish law was unknown to Peter and the rest of the apostles, at the time of the council at Jerusalem, and even long afterwards, even so late as Paul's last journey to that city,\* but supposes that it was revealed to Paul some years after that council;† and he says that the knowledge of this revelation could not fail of coming to the other apostles,

\* *Dissertation*, p. 467. (P.)

† *Ibid.* p. 469. (P.)

and their converts, when it should be seasonable. But, by his own account, this *seasonableness* did not come, before the destruction of Jerusalem; and then it would have come too late. The apostles were then gone off the stage, except John, who has said nothing on the subject; and there was then no method left to ascertain what revelations had been made to any of them.

That such a revelation was *at any time* made to Paul, is what neither Paul himself nor his historian has any where said; and the evidence that did not satisfy the Jews of that age, can hardly satisfy those of the present. All the *hints* that Paul is supposed to have dropped on the subject occur only in the course of his *reasoning*, in which he necessarily appeals to the reason of those to whom he writes. He no where says, that he had his doctrine on this subject *from the Lord*.

2. It has been inferred from the reproof that Paul gave to Peter, that at least the Mosaic distinction of meats is abolished by the gospel; but it does not appear to me that the account which Paul gives of this transaction will authorize this conclusion. What he says is as follows: *Gal. ii. 11—14*, “But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed; for before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and separated himself, fearing them who were of the circumcision. And the other Jews dissembled likewise with him, inasmuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter, before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?”

From this it only appears that Peter had eat with Gentiles, but it is not said that he had eaten of every thing that it was lawful for *them* to eat, or that he had done any thing that was forbidden by the law of Moses. He had only associated with Gentiles more than the Jewish Christians in general had thought right. Or by *eating* may perhaps be understood partaking of the Lord's Supper, which even in after ages many of the zealous Jewish Christians refused to do in company with Gentiles.

If the passage be interpreted rigorously, it will authorize us to infer a great deal too much: for if Peter would have compelled the Gentile Christians *to live as did the Jews*, he



would have compelled them to be circumcised, and to observe the whole law, which would have been directly contrary to the decree of Jerusalem. Consequently, the other corresponding phrase, *to live after the manner of the Gentiles*, must be restricted in its meaning. As *ισδοιζειν* (*to judaize*), in the former case, cannot be understood in its whole extent, so neither can the term *εθνικως* (*heathenishly*) in the latter. This was probably the very term which the more zealous Jews applied upon the occasion. Seeing Peter and his companions eating in company with Heathens, they would say he lived (*εθνικως*) *as a Heathen*. But it is not from such casual phraseology as this, that we can be authorized to infer the abrogation of a law solemnly promulgated, observed for ages, and expressly declared to be perpetual.

3. The same conclusion has been drawn from the vision of Peter, previous to his going to Cornelius. In this vision Peter saw the representation of *a vessel* (*Acts* x. 12—15, &c.) containing “all manner of fourfooted beasts and creeping things, and fowls of the air,” and heard a voice saying, “Rise, Peter, kill and eat. But Peter said, Not so Lord, for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God has cleansed, that call not thou common.”

But the object of this vision was not to inform Peter of any thing concerning *eating*, but only in an emblematical way to teach him that God did not consider the Gentiles (whom the Jews held in the same abhorrence with unclean meat) as unfit subjects of the Christian church; and we are not authorized to infer from any passage of Scripture more than was clearly intended by it. Peter did not, even in vision, actually eat of any of those unclean beasts that were presented to him, nor do we know that he ever did eat any thing of that kind when he was awake.

It may be said that if any kinds of meat were to remain unclean, Peter could not infer, even from the vision, that the Gentiles were no longer to be considered as unclean; or unfit subjects of the kingdom of Christ. But then it should seem that Peter ought to have known before the vision, that the distinction of meats was abolished, which he evidently did not. It is not natural to suppose that both the emblem itself, and the thing signified by it, should be equally new to him. This would be to illustrate a thing unknown, by another equally unknown. However, the most that can be made of this vision is, that the Mosaical distinction of meats

only, not the whole of the Jewish ritual, or circumcisions, was abolished.

4. It has been said that there was no occasion for our Saviour, or the apostles, to be very explicit with respect to the abolition of the laws of Moses, since the Temple would soon be destroyed, when the Jewish worship would cease of course.

To this I answer, that *circumcision*, the distinction of meats, and numberless other observances, did not depend upon the existence of either temple or altar; and that unless the Jewish Christians had been expressly told that the peculiar rites of their religion were abolished by the gospel, they would always look towards the erection of a new temple, whenever they should have an opportunity of building one. The destruction of the Temple by Nebuchadnezzar did not put an end to the Jewish religion, but rather increased the attachment of the Jews to it; and the first opportunity that was given them they rebuilt their Temple, and restored the worship of it. In the same state would have been the whole body of Jewish Christians, unless they had been informed that the Jewish dispensation was intended to be superseded by the Christian.

Accordingly, we find, in ecclesiastical history, that the destruction of the Temple by Titus made no change in the attachment of the Jewish Christians to the peculiar rites of their own religion. It is in vain that we look for any Jewish Christians who disregarded the law of Moses. Till the time of Adrian, it is acknowledged, on all hands, that the church at Jerusalem consisted wholly of Jews, who observed the customs of their ancestors. Origen expressly asserts this with respect to all the Jewish Christians in his time, and we read of no change with respect to them in any later period. Could this have been the case, if our Saviour, or any apostle authorized by him, had ever declared the abolition of the whole Jewish ritual?

The apostle John wrote after the destruction of Jerusalem, and yet he makes no mention of this supposed necessary consequence of it. He must have known that the Jewish Christians were as much attached to the rites of their religion after that event as before it. Then, therefore, was the time for him to have taught them better, if he had thought himself authorized so to do. As he says nothing on the subject, we must conclude that John himself, as well as all the other Jewish Christians, continued to observe all the



rites of the law which did not require a temple and an altar.

Since, then, every thing in the conduct of the apostles shews them to have been as strict observers of the laws of Moses as other Jews were, and it does not appear that any of them ever asserted, in express terms, that any of these laws were abolished, we should not hastily infer from any casual expressions in their writings, that they *had* taught this doctrine. What the Divine Being repeatedly declared to be perpetual, what was re-asserted by our Saviour, and the apostle Paul himself, is not lightly to be set aside; but we should, if possible, reconcile seeming inconsistencies in their language some other way.

There are no writings from which it could have been *inferred* that the law of Moses was abolished by the gospel, besides those of Paul, who says that Christianity *establishes that law*. I am confident that he never meant, by the expressions which I shall proceed to examine, to contradict that principle, but only to assert that the laws of Moses were not obligatory on the Gentile converts; that with respect to them they were as if they had never been enacted, or were abrogated. Some of his expressions, I acknowledge, if rigorously interpreted, do imply more. But it is evident, from the general strain of his writings, that they ought not to be interpreted with so much rigour. It is no great reflection upon this apostle to say, that all his expressions were not sufficiently guarded, and that even his reasoning is sometimes hasty and inconclusive.

## SECTION VI.

*Of what may be inferred from the Writings of the Apostle Paul concerning the Abolition of the Laws of Moses.*

I now proceed to the particular consideration of the writings of the apostle Paul; but before I examine any passages in them, I would make two general observations.

1. We should not, *à priori*, expect to find any doctrines of peculiar magnitude, such as this concerning the abrogation of the laws of Moses, in the Epistles of this apostle, when there was no mention of any such thing in the book of *Acts*, or any other books of the New Testament. The alarm which a thing of this nature must have given to the Jewish converts, who were *zealous for the law*, would have been so great, that there must have been perpetual occasion to speak

of it, in order to answer the objections of the unbelieving Jews, and to reconcile the minds of the believing ones to it.

But (excepting the case of Paul) we perceive no trace of any alarm being given, or of any objections being made, or answered, in the book of *Acts*, or any of the Epistles of *Peter*, *James*, *Jude*, or *John*, most of which appear to have been written for the particular use of the Jewish converts.

2. It is never asserted, in clear and express terms, by Paul himself, that any of the laws of Moses were abrogated. Indeed this would have been in direct contradiction to his saying that the law was not *made void*, but *established*, by the gospel. His object in all that he says on this subject was evidently to prevent the Gentile converts from being drawn into the observance of *circumcision*, and other rites of the Jewish religion. We should not, therefore, suppose that he meant any thing more than this, unless he was particular in saying that he *did* mean more; and if he had meant any thing more, he had frequent occasions for declaring it. Would it not, for instance, have been exceedingly natural for him, when treating so largely and so frequently on this subject, to say, that not only are the Gentiles under no obligation to observe the laws of Moses, but the Jews themselves are no longer bound by them? We are all at liberty to discontinue the former observances, in consequence of the law being fulfilled in the gospel. But it is in vain that we look for any sentiment or expression of this kind in all the apostle's writings.

The object of the apostle, in his Epistle to the *Galatians*, was to dissuade them who were Gentiles from conforming to the Jewish ritual; and, in the course of his argument on this subject, he advances many things unfavourable to the Jewish religion, when compared with the gospel; but still he gives no intimation that the former was abolished *with respect to the Jews*, who had been formerly bound by it. I shall, however, recite those passages in this epistle which are most liable to bear such a construction.

*Gal. iii. 23—29*: “ But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster, to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster; for ye are all the children of God, by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek; there is neither bond nor free, there is neither male



nor female ; for ye are all one in Christ Jesus ; and if ye be Christ's, then are ye Abraham's seed, and heirs, according to the promise."

The meaning of the apostle, in this passage, is, that the law of Moses respecting the Jews was preparatory to the religion of Christ, which respects the whole world of Jews and Gentiles. In the 25th *verse* he is speaking in the character not of the Jews, but of the Gentiles, who were obliged, before the promulgation of the gospel, to learn the principles of true religion from the Jews, who alone had been favoured with divine revelation ; but now had a teacher whose instructions were directed immediately to themselves, without any farther interposition of the Jews.

That he did not mean, by what he says in the 28th *verse*, that the distinction between the Jews and the Greeks was to cease, but only that they should consider each other as brethren, or *one body in Christ*, is evident from his making this a parallel case with the distinctions of bond and free, male and female, which certainly did not cease in consequence of the gospel. In like manner he says, *Chap. v. 6*, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith, which worketh by love;" that is, both Jews and Gentiles are equally *Christians*, and ought to love one another as such, and not that the Jews were to cease to be Jews, discontinuing all their peculiar observances.

*Chap. iv. 9*, Paul calls the institutions of Moses *weak and beggarly elements*; but this was in comparison with the gospel, and respected the Gentiles, on whom they were not obligatory.

I shall now proceed to note what Paul has said on this subject in his other Epistles, taking them in the order of time in which they were probably written.

A passage most favourable to the supposition of the total abolishing of the Mosaic law, occurs in 2 *Corinthians* iii. 11, in which he says, "If that which is done away was glorious, much more that which remaineth is glorious." In this he alludes to the temporary glory, or resplendency, on the face of Moses when he descended from the Mount, after conversing with God ; *which glory*, he says, *ver. 7*, *was to be done away*. He also presently after speaks of the whole Mosaic system as to be abolished, *ver. 13*: "And not as Moses, who put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished."

But I cannot help thinking, that by *abolished*, in this place, the apostle did not mean what the term naturally and strictly denotes ; but only meant to represent the law as greatly inferior to the gospel, the glory of which does not vanish, as did the glory on the face of Moses. Or rather, as he was writing to a Gentile church, whom he was endeavouring to divert from their propensity to judaize, he means to speak of the Mosaical observances as of no obligation *to them*, but the same as if they had been abrogated. This, it is acknowledged, supposes the apostle not to have been very attentive to the strict meaning of the language he used ; but it appears to me to be the best method of reconciling one part of Scripture to another, and even this very apostle to himself.

In *Romans* vii. 1, &c., the apostle introduces an allegorical representation, in which he supposes that there is a *principle of sin* in man, by which he is liable to the punishment of law in general, and that of Moses in particular ; which principle, or body of sin, being dead by the power of the gospel, our subjection to that law ceases. But this is no otherwise true of the law of Moses, than it is of law in general, and the illustration which follows relates to moral duties only.

*Chap. x. 4*, Paul says, that *Christ is the end of the law for righteousness*. But this can only mean that the gospel method of justification is superior to that of the law, which was subservient to it ; which in other places he asserts more largely. It does not imply that the one superseded the other.

In the 14th chapter of this Epistle, the apostle gives directions about the observance of the Jewish distinction of days and meats, which he plainly thought it right that the Gentiles should disregard. Those who could do this he calls *strong* in the faith, and expects them to bear with their weaker brethren, who, being instructed by Jewish converts, had scruples on the subject, and who ought not to do what they really thought to be wrong. He says, *ver. 14*, “ I am persuaded by the Lord Jesus that there is nothing unclean of itself ; but to him that esteemeth any thing to be unclean, to him it is unclean.” But this is to be understood in the same sense with what our Lord himself had said on the subject, an account of which was given before. It is certain that abstaining from certain kinds of food had nothing to do with moral virtue, but this consideration did not prevent the Divine Being from insisting upon injunctions of that kind with respect to the Jews ; and those might, for the same rea-



sons, be continued under the gospel. That in this epistle the apostle is addressing the Gentiles, and not the Jews, is evident from *Chap. i. 15*: "Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you—that I might have some fruit among you, also, even as among other Gentiles."

There were, no doubt, Jewish converts at Rome, as well as Gentile ones; but in general it was a Gentile church, as much as that at Corinth, and therefore it is most natural to suppose that the advices he gave respected the Gentiles. Had he really meant to shew the insignificancy of the Mosaic observances, *with respect to the Jews*, he would certainly have addressed them in a very different manner. He could never expect that prejudices, if they were such, so rooted as those of the Jews in favour of their own law, would be so easily removed.

Paul has been thought to make light of the distinction between Jews and Gentiles, in what he says, *1 Cor. ix. 18—23*, "What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, that I might gain them that are without law. To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might, by all means, save some. And this I do for the gospel's sake, that I might be partaker thereof with you."

This rhetorical language is not to be construed with too much rigour; for then we shall make the apostle to have been a most inconsistent and hypocritical character, who would not scruple to do any thing to gain his ends; whereas he, with great indignation, disclaims the maxim of *doing evil that good may come*. The object that he had in view was to describe his own patience, forbearance and condescension, in order to promote the gospel; treating the innocent prejudices of all persons with the greatest tenderness. What specific things he would have done with this general view, we cannot infer from such language as this.

In *Ephesians ii. 11—18*, there is a passage which, literally interpreted, might lead us to think that the apostle considered the Jewish law as wholly abolished. It is as follows:

“Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, (having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace, and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby,) and came and preached peace to you who were afar off, and to them that were nigh; for through him we have both an access by one spirit unto the Father.”

On this I would observe, that the design of the apostle in this part of his epistle, is to represent the privileges of the Gentiles, in being brought into the church and family of God equally with the Jews; and for this purpose he speaks of the Jewish ritual as being no hindrance to that great object. The abolition, therefore, that he speaks of, should not be interpreted to mean more than is necessary to that end; and for this purpose it was not requisite that the law of Moses should be abolished, *with respect to the Jews*, but only that the Jews should not consider it as extending to the Gentiles; because that was sufficient to their considering them as brethren and fellow-christians, though they did not conform to their peculiar rites.

The same idea this apostle expresses in the sister epistle, as it is often called, to the *Colossians*, in which he speaks of Christ as having *reconciled all things to himself*, Chap. i. 20, so that he says, Chap. iii. 11, “There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all.”—That is, though the distinctions here mentioned remain, they are to be considered as nothing, compared with the union of them all under one head, Jesus Christ. Though therefore, in this epistle, as in that to the Ephesians, he speaks, Chap. ii. 14, of Christ “blotting out the hand-writing of ordinances that was against us, which was contrary to us,” and taking it “out of the way, nailing it to his cross,” he does not mean that the laws of Moses were not binding upon the Jews, concerning whose obligation it was not his object in



this epistle to say any thing at all, but that it was not to be imposed upon the Gentiles.

It may seem harsh to speak of that being *abolished* and *blotted out*, which, with respect to the Gentiles, never existed at all; but considering the figurative style of the apostle, he might be led to use this language, from the stress that had been laid by the Jews upon the peculiar rites of their religion, and their holding them to be obligatory on the Gentile converts; in consequence of which many had been induced to comply with them. All this, which had taken place, had been wrong, and the apostle thought himself authorized to say that it was abolished by Christianity.

I am ready, however, to acknowledge, that had it appeared by any circumstances in the conduct of this apostle, or any clear and express declarations on the subject, that he thought himself, and other Jewish Christians, to be actually free from any obligation to the laws of Moses, and that he had encouraged any native Jews to disuse circumcision, sacrifices, or any other part of their ritual, the natural interpretation of his language in these particular passages would have been, that he considered all the laws of Moses as actually abrogated; but this not being the case, but the direct contrary, the circumstances in which he wrote, and his manifest object in writing, will sufficiently authorize us to suppose that his language is not to be construed so literally. If this had been his meaning, it must have appeared by other circumstances than these particular expressions.

Many examples may be produced from other writers, not remarkably inaccurate, of words not being used in their strict sense, which should caution us not to build much upon single expressions. Thus the marriage service of the Church of England, if interpreted literally, would imply that every man who enters into that state had been connected with several women, because he is there required to *forsake all others*, and to keep to one; but certainly he who composed that service had no such idea, and if he had attended to his language, would have expressed himself differently. And why should we suppose the apostle to have been more attentive to his language than other writers?

There are several passages in the epistle to the *Hebrews*, as liable to be misunderstood as those above-quoted from the epistles to the *Ephesians* and *Colossians*. But here also we should consider the figurative style of the writer, and his particular view in the passages in question.

Thus, *Chap. x. 1*, he calls the law a *shadow of good things*

*to come*; but by this language he only meant to represent the law as an institution preparatory to the gospel, and not as to be set aside by it; as in a variety of places in which he speaks of sacrifices and the priesthood, he represents the Jewish religion as inferior to the Christian, but he never intimates that it was superseded by it.

In the *seventh chapter* of this epistle, the writer argues in favour of the superiority of the priesthood of Christ to that of Aaron, because he was to be a priest after the order of Melchizedec. *Ver. 11*: "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what farther need was there that another priest should arise after the order of Melchizedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law." Afterwards he adds, *ver. 18*, "There is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof."

I shall make no remark here on the extreme weakness of the *argument*; and as to the *language* he makes use of, I am disposed to consider it in the same light with his use of the term *abolition*, in the epistle to the *Corinthians* mentioned above. I cannot persuade myself, for the reasons there given, that he meant to be understood in the strict sense of his words, but intended to intimate that though the Jewish priesthood was to continue, Christ was also a priest, and of a higher order than any descendant of Aaron. The *change* he speaks of was not the substitution of one thing in the place of another, but the addition of a similar thing of greater value.

In the eighth chapter of this epistle, the writer quotes that passage in *Jeremiah*, of which an account has been given above,\* and he descants upon it in the following manner, *Chap. viii. 5—13*: "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the Tabernacle. For See, saith he, that thou make all things according to the pattern shewed thee in the Mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that [first] covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the

\* See *supra*, p. 452.



days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant which I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, a new covenant, he hath made the first old. Now that which decayeth, and waxeth old, is ready to vanish away."

In order to understand this, we must recollect that the *covenant* of which *Jeremiah* spake was a mere *promise* from God to confer certain blessings upon the Israelites, which promise he had not been able to fulfil on account of their sins, but that then, *in the latter days*, he would make a new covenant, or a new engagement, to bless them; and this he would be able to carry into effect, because they would not be disobedient to him any more. The covenant, therefore, that was *old*, and *ready to vanish away*, was not what we may call *the Old Testament*, or the law of Moses, but the original promise of God to Abraham, which had not been completely fulfilled on account of obstacles on the part of those to whom it had been made. The maxim of God's conduct in this respect had been fully explained by *Ezekiel*, [xxxiii. 13—15,] who, in the name of God, declares, that no promises or threatenings were properly *absolute*, but, however they might be expressed, were in reality *conditional*; the performance of the thing promised or threatened still depending upon the conduct of those to whom the promise, or the threatening, had been made.

When this writer speaks of the Jewish ritual, *Heb. ix. 10*, as *imposed until the time of reformation*, we are only to understand that this was to be the only dispensation of revealed religion till the coming of Christ, who came, not to abolish the law of Moses, but to make a more extensive revelation of the will of God, for the benefit of the whole world of mankind, independent of that law which was only adapted to the condition of a single nation; by the observance of

which, in conjunction with Christianity, they were to be distinguished to the end of time; the principles of the two religions having nothing in them repugnant to each other.

The same rule of interpretation we must observe with respect to *Heb.* xvi. 1, &c., in which the writer shews that the sacrifices under the law could not cleanse the conscience from moral impurity, in which argument he quotes *Psalms* xl. 6.\*

*Heb.* x. 1—10: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered, year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt-offerings and sacrifices for sin thou hast no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, sacrifice and offering and burnt-offerings and offerings for sin thou wouldest not, neither hadst pleasure therein, (which are offered by the law,) then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will, we are sanctified through the offering of the body of Jesus Christ once for all."†

Nothing can be more evident than that the meaning of the Psalmist was, not that the sacrifices under the law would be refused by God, but that repentance and reformation were duties of superior obligation. The writer of this epistle therefore, could not be authorized to infer any thing else from it. And by the phrases *taking away the first*, and *establishing the second*, he probably meant nothing more than that the latter were of more value than the former.

It is remarkable that, notwithstanding the pains the writer of this epistle takes to represent the gospel dispensation as superior to the Jewish, he never asserts in express terms that the Jews *ought* to, or *might* discontinue their sacrifices, or neglect any part of their ritual, which he could not have

\* See *supra*, p. 86.

† On *ver.* 8, see *ibid.*



avoided doing, if such had been his real opinion. And at the time of writing this epistle, the Jewish war was very near breaking out, and consequently the Jewish polity near its termination; so that there could have been no impropriety in the apostle teaching openly what it is thought that catastrophe was intended to teach. Events may be easily misinterpreted, and all persons might not be disposed to draw the same conclusions from them. If, therefore, this was the meaning of Providence, it might have been expected that it would have been distinctly announced, at least so near to the event, and in such a writing as this.

## SECTION VII.

### *General Observations on the Subject.*

Many Christians, I am well aware, have conceived so great a dislike to the business of *sacrificing*, and other parts of the Jewish ritual, that they cannot reconcile themselves to the idea of the restoration of them. But to this it is not necessary to give any answer at all. Sacrifices have certainly been of divine appointment, and only he that imposed the obligation can take it off. The most polished nations in the world worshipped their several deities by means of sacrifices, and without ever intimating so much as a suspicion that there was any thing in them at which their minds revolted. Offerings of the several articles of our sustenance, vegetable and animal, seem to be a natural method of expressing the sense we have of our having received them all from God, and acknowledging our obligations to him. In eastern countries it is still thought improper to approach a prince without a present; and in this the value of the thing is not so much considered, as its being a token of homage and respect.

It is often said, that the mode of worshipping by sacrifices was only introductory to something more spiritual, and better suited the infantine state of the world, and is therefore useless when the more perfect and manly method is established. But this idea by no means corresponds to the fact. We see in the book of *Psalms*, and in other parts of the Old Testament, (to say nothing of the prayers of our Saviour and of the apostles in the New,) instances of as correct and sublime devotion as the mind of man is capable of, and yet it did not supersede the business of sacrificing.

Sentiments of the greatest reverence for the perfections and government of God, as an almighty, allwise, and perfectly good Being, every where present, and standing in no need of the services of any of his creatures, and also of an unbounded confidence in his righteous administration, and providential care, are intermixed with vows of offerings and whole burnt-offerings, which are every where represented as infinitely inferior in real value to acts of moral virtue, without the least intimation of there being any thing heterogeneous or discordant in them. And though the rational part of the Christian world have hitherto confined themselves to what they call a more spiritual worship, they may soon see the propriety of reverting to the ancient mode of expressing their homage in conjunction with it.

*Circumcision* is a rite much more open to objection than the business of sacrificing, and yet there can be no doubt of its having been of divine appointment; and if it was to be continued for the space of two thousand years, why may it not be intended to be continued, as it is expressly said to be, to the end of time? But in all these cases, what we have to do is to satisfy ourselves with respect to the *divine appointment*, and if that be clear, to acquiesce in it.

They who think that the sacrifices under the law were only appointed as *types* of the great sacrifice of Jesus Christ, may think that when the anti-type is come, the type is unnecessary; though I do not see why it may not be as useful to remind us of the anti-type, *after* it has taken place, as it was to make us look towards it *before* it took place. But even then, persons must, I think, find some difficulty in the consideration of the conformity of the apostles, and the Jewish Christians in general, to the Temple service, after the death of Christ, and till the destruction of the Temple. If this was done to comply with the prejudices of the Jews, that consideration will have the same weight whenever they are converted to Christianity; for their attachment to the rites of their religion is not lessened by their calamities and dispersion, and they are no more disposed to abandon the law for the sake of the gospel *now*, than they were in any former period.

It is remarkable, that every argument of much plausibility in favour of the perpetual abrogation of the Mosaic law, is derived from the epistles of Paul; and as he was in an especial manner the apostle of the Gentiles, it might be presumed that he was better informed on this subject than the other apostles. But he no where *says* that he had



received more light than they had, in this, or in any other respect. *In conference*, he says, *Gal. ii. 6, they added nothing to him.* But neither does it appear that he added any thing to them. However, no man's opinion is to be regarded any farther than it is supported either by reason, or divine authority. All the reasoning of Paul on this subject is calculated to prove that the law of Moses is not obligatory on the Gentiles; and in order to prove this point, he never says in plain terms, that it was not obligatory on the Jews; so far is he from pretending to divine authority for the complete abrogation of that law. It must be acknowledged, however, that in his writings on this subject he often expresses himself in so unguarded and exceptionable a manner, that we cannot wonder that they gave so much offence to the more zealous Jewish Christians.

Some think that the mention that is made of a temple, and of sacrifices, in the prophecies of *Ezekiel*, only prove that the Jews will return to their own country before their conversion to Christianity; so that, though they will at first restore the Temple service, they will discontinue it when they become Christians. But I think it is impossible to give due attention to those most remarkable prophecies, without being impressed with an idea that they contain a description of the final state of the Jews, such as it is to continue to the end of time; and therefore, whether they be converted before, or after their return, (which is a question of some difficulty,) we must conclude, that the service of the Temple will be resumed, and be perpetual; and that the Gentiles will join in some parts of it, though they will not be circumcised, or conform to the whole law, as Jews.

It may be asked, what advantage will the Jews derive from the observance of their burdensome ritual; since the favour of God, with respect to a future world, will not be confined to them, or be conferred on them on account of those observances. I answer, that they will have all the advantages which were promised to the descendants of Abraham, which consist of blessings of a temporal nature only, in the pre-eminence of their nation, and the undisturbed possession of a valuable part of the globe. At the same time, any Jew who shall not think proper to lay in his claim to his share of this honour, will be at liberty so to do, without incurring the Divine displeasure, provided he be a good man in other respects. But I should think,

that if any person could really prove his descent from Abraham, Isaac, and Jacob, he would be not a little proud of it, and would not be willing to relinquish it on account of any of the services annexed to the character.

Though I contend for the resumption of the Mosaic ritual in general, I am far from denying that favourable alterations may be made in it by divine authority, to be declared in due time, so as to adapt it to the future and final state of the world; as some of the observances seem to have been intended to counteract the influence of some kinds of ancient idolatry, which now no longer exist. But no alteration which has this for its object can be supposed to affect the mode of worshipping by sacrifices, the rite of circumcision, and many other institutions, which do not relate to temporary circumstances, but by the observance of which the Jews may be honourably distinguished from other nations, to the end of time.

Having now advanced all that has occurred to me on this subject, I wait the remarks of your learned readers, and am,

Gentlemen, yours, &c.

HERMAS.



### III.

#### AN INQUIRY INTO THE KNOWLEDGE OF THE ANCIENT HEBREWS, CONCERNING A FUTURE STATE.\*

##### SECTION I.

##### *Presumptive Arguments in favour of the ancient Hebrews having the Knowledge of a Future State.*

IT is the opinion of many Christians, that the ancient Hebrews had no knowledge of a future state; consequently that a view to such a state had no influence on their conduct,

\* See Vol. VIII. p. 17, and *supra*, p. 49. This Inquiry was published in 1801 by Mr. Lindsey, with a Preface, from which it appears that the MS. was sent to him by the Author. Mr. Thomas Christie, in his *Review of Dr. Priestley's Theological Works*, strongly recommends "A Treatise of Mr. [Dr.] Stephen Addington's, entitled, 'A Dissertation on the Religious Knowledge of the ancient Jews and Patriarchs; containing an Inquiry into the Evidence of their Belief and Expectation of a Future State.' 4to. London, 1757." See *Memoirs* (App. No. 6), p. 775.



and that there are no traces of such a belief, or influence, in the books of the Old Testament. But that this should be the case, appears to me exceedingly improbable, for the following obvious reasons :

I. That there is a state after death, and that it is more or less a state of retribution, in which virtue will be rewarded and vice punished, ever has been, and is now, the belief of all the rest of mankind ; and can it be supposed that the ancient Hebrews were the only exception ? How came they to be ignorant of a truth that was known to all other nations ; or, if it was an error, and a prejudice, how came they only to be exempted from it ?

II. Since there is no evidence whatever of a future state for man, or that he shall survive the grave, any more than for other animals, from natural appearances ; the doctrine of a future state must have come originally from revelation ; and is it at all probable that the nation which has been most favoured with divine revelations, and by whom they have been communicated to the rest of mankind, should be more ignorant of this most important of all truths than any other people ? May it not rather be presumed, that they must have had more just ideas on the subject than any other nation, and more agreeable to those which we find in the New Testament ; while among other nations, which had not the advantage of divine revelation, this knowledge became obscured, being tinged with superstition and absurdity, though it was not wholly lost ?

III. Since this revelation must have been made to man in a very early period, it is natural to expect it in a state the least deviating from the truth in the remotest ages, and among the oldest nations, and to have become mixed with fable and absurdity in a course of time. And though the Hebrews were not the oldest of all nations, yet, having a much more distinct history of the great ancestors of their nation than any other people whatever, they may be considered as having had better means of information than any other. To Abraham, Isaac and Jacob, a doctrine known to the Egyptians, Hindoos and Chinese, could not be unknown, or not accurately understood.

IV. The Hebrews had more just ideas of the moral attributes and moral government of God than any other people, as is evident from their writings. They considered the Supreme Being not only as the Maker, but as the righteous Governor of the world ; that, being righteous himself, he was a lover and a rewarder of righteousness in his creatures ;

and yet they could not but see, yea, they expressly acknowledge, that this his preference of the righteous was not always manifested in this life; and they represent the wicked not only as frequently living, but as dying in great prosperity, while the righteous suffered much affliction. They must necessarily therefore have believed, that there was a life of retribution after this, in which the ways of God would be justified, notwithstanding any present unpromising appearances. In these circumstances their adherence to virtue must have been supported by their faith in a life to come.

There is no occasion to cite many passages from the Old Testament to shew that the ancient Hebrews had the highest ideas of the Divine regard to virtue, and of the justice and equity of his administration. They are innumerable. I shall, however, produce a few. *Ps.* cxix. 137: "Righteous art thou, O Lord, and upright are thy judgments." [xi. 7, v. 5]: "The righteous Lord loveth righteousness," and "hateth all the workers of iniquity." xcvi. 11: "Light is sown for the righteous, and gladness for the upright in heart." All the Israelites must have known, that the inhabitants of the old world were destroyed by a flood, and those of Sodom and Gomorrah by fire from heaven, on account of their wickedness. On this latter occasion Abraham says, (*Gen.* xviii. 25,) "Shall not the judge of all the earth do right?"

It is equally evident that the ancient Hebrews did not consider the rewards of virtue and the punishments of vice as always taking place in this life. Their complaints of the prosperous condition of the wicked, and of the afflictions of the righteous, are frequent: as, *Ps.* xii. 8: "The wicked walk on every side, when the vilest men are exalted." The Psalmist complains (*Ps.* xvii. 14) of the wicked as having "their portion in this life," and that God "fills their belly with hidden treasure: they are," he says, "full of children, and leave their substance to their babes."

In the writings of *Solomon*, there are passages still more expressly to this purpose. *Eccles.* viii. 14: "There be just men unto whom it happeneth according to the work of the wicked: again, there be wicked men to whom it happeneth according to the work of the righteous." vii. 15: "There is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness." ix. 1—3: "No man knoweth either love or hatred by that that is before him. All things come alike to all. There is one event to the righteous and to the wicked,—to him that sacrificeth and to him that sacrificeth not. As is the good,



so is the sinner; and he that sweareth as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all."

V. Another presumptive evidence, and I think a decisive one, in favour of the ancient Hebrews having had a knowledge of a future state, and even that of a resurrection, is, that, with the exception of the *Sadducees* only, who though generally rich were not numerous, it was the belief of the Jewish nation in the time of our Saviour, and in that of the *Maccabees* and others after the time of *Malachi*.

Of the former no doubt can be entertained, from the history of the *Evangelists*, and the *Acts of the Apostles*; and of the latter there is sufficient evidence, both from express testimony and undisputed facts. For what could possibly induce men, and especially so many as were the martyrs in the persecution by *Antiochus Epiphanes*, to lay down their lives, and even in torture, rather than sacrifice to the Heathen gods, and thereby renounce their religion, but the firmest persuasion that by so doing they ensured a happier lot in another life?

That these, and all those who were eminent for their piety in former times, were actuated by this *faith*, was certainly the opinion of the writer of the Epistle to the Hebrews. After enumerating many striking instances of the power of faith, he says, *Chap. xi. 35*, "Others were tortured, not accepting deliverance, that they might obtain a better resurrection."

The apocryphal book, entitled *Wisdom*, shews the sentiments of its author, and probably that of his nation in general, on the subject. And it is evident, that by them it was taken for granted, that the righteous were destined to come to life at a future period, and then to possess the kingdom mentioned in the book of *Daniel*, as reserved for "the saints of the Most High." *Wisdom iii. 1—8*: "The souls (or lives) of the righteous are in the hands of God, and there shall no torment touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction. But they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality; and having been a little chastised, they shall be greatly rewarded; for God proved them, and found them worthy for himself. As gold in the furnace hath he tried them, and received them as a burnt-offering. And in the time of their visitation they shall shine, and run to and fro like sparks among

the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever." This happy lot, it is evident, was not supposed to take place immediately after death, but at a future period.

Whoever it was who made the translation of the book of *Job* that is now in the LXX., he must have lived in the interval between the writing of the books of the Old and those of the New Testament; and to this we find the following remarkable addition: "*It is written of him that he shall rise again, with those whom the Lord raiseth up;*" which shews that the belief of a resurrection was general among the Jews in his time.

That this doctrine should have been received by the Jews from the Chaldeans at Babylon, or from any other Heathen nation, is altogether incredible. Though there are some faint traces of the doctrine of a resurrection among the ancient Chaldeans, it soon became evanescent in the Heathen world in general. Among the Heathens, the doctrine of a *separate soul*, which never dies, but survives the body, soon became universal; and this is in reality inconsistent with the doctrine of a resurrection. And though it gradually gained ground among the speculative Jews, who had intercourse with the Greeks, and adopted the principles of their philosophy, such as *Philo* and *Josephus*, it certainly was not the belief of the Jewish nation in general in the time of our Saviour; but that of a resurrection only. When Jesus said to Mary, with a view to comfort her on the death of her brother, (*John xi. 23.*) "Thy brother shall rise again," she replies, (*ver. 24.*) "I know that he shall rise again in the resurrection, at the last day;" which evidently implies that she had no belief of any kind of life, or enjoyment, for her brother, in the intermediate time.

If, then, the Jews did not receive their doctrine from the Heathens, they must have derived it from revelation. And at what time can we suppose that this greatest of all discoveries was made to them? Certainly not after the time of *Moses*; for then there would, no doubt, have been some record of it in some of the books of the Old Testament; every other divine communication recorded in his writings, and those of the subsequent prophets, being of little moment compared to this. But though, from the time of *Moses*, the history of the nation, and the succession of prophets, was uninterrupted, we have no mention of any such communication, or of any circumstances connected with it. It is impossible, therefore, not to conclude that it must have been



known to all the great ancestors of that nation, and probably to those of all mankind, prior to any history; and being universally believed, there might not have been any particular occasion for the writers to mention it.

Arguing in this manner, *a priori*, it can hardly be doubted but that the ancient Hebrews must have had the knowledge of a future state, and of a resurrection; and if so, they must have been influenced in their conduct by it. It may, therefore, be presumed, that there are allusions to it, though no express mention of it, in their *moral writers*, though without this previous knowledge of their sentiments, their meaning might be doubtful; so that no certain inference could have been drawn from their language only. As to their *historians* and their *prophets*, we have no particular reason to expect any reference to this doctrine in their writings, since the occasion of their writing did not require it. I shall, therefore, consider some passages in their moral writings, as the books of *Psalms*, *Proverbs* and *Ecclesiastes*, as well as the book of *Job*, as I think they may be reasonably supposed to have been written with a belief of a future state, and to have a reference to it.

VI. There are, however, two circumstances in the historical books of the Old Testament, which clearly imply that there is another state of existence for man besides the present. I mean the translations of *Enoch* and *Elijah*;\* for it could not be supposed that these men were taken up to heaven to die there, or any where else. It must have been to enjoy life to more advantage. To be taken up to heaven, which is supposed to be the residence of God, must have given the Hebrews the idea of their being admitted to the more immediate presence of God. And this explains those passages of Scripture in which the presence of God implies a state of greater felicity than any man can attain to in this life; as, *Ps. xvi. 11*, "In thy presence is fulness of joy, at thy right hand there are pleasures for evermore." And as these two men were eminent for their virtue and piety, it would necessarily be inferred that this state of superior happiness would be the portion of the righteous only. Hence, also, might come the apprehension that *no man could see God and live*, this being reserved for a state after death.

These translations of *Enoch* and *Elijah* would not give any idea of there being a soul in man, capable of existing, and of enjoying happiness, independently of the body; since

\* See *Gen. v. 24*; *2 Kings ii. 11*; Vol. XI. pp. 53, 451.

the whole of these men were translated, the body not being left behind. It would, however, be concluded that, if there be a future life for other men, it must be after a resurrection from a state of death, and not a continuation of the present life, a mere change in the mode of existence, and no interruption of it.

## SECTION II.

### *Of the Allusions to a Future Judgment in the Books of the Old Testament.*

I. THE office of *judge*, or of hearing and deciding causes, having always belonged to that of *king*, as we see in the example of *David* and *Solomon*, either of them, in the language of Scripture, implies the other; and the terms themselves are often used promiscuously, as being synonymous. Of this we have an example in the second *Psalms* (*ver.* 10), "Be wise now therefore, O ye kings: be instructed, ye judges of the earth."

Whenever, therefore, the Divine Being is represented under the character of a king, or governor, as he always is, we may conclude that the writer considered him as a judge, and a righteous judge, of the conduct of men; and consequently that at some time or other he would render to every man according to his works; that, being righteous himself, and a lover of righteousness in others, persons of this character would not finally go without reward; and being a hater of iniquity, the wicked would not always go unpunished.

When, therefore, the Psalmist says, *Psalms* ciii. 19, "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all," (and language similar to this is frequent in the *Psalms*,) he must have had a view to a time in which God would appear in the character, and discharge the office of judge, rewarding the righteous, and punishing the wicked.

II. But besides this, there is frequent and express mention of a future judgment in the books of the Old Testament, and this necessarily implies a future life. Many of these occur in the *Psalms*; and it is evident that in the idea of the writer this judgment could not take place in this life, in which, by his own acknowledgment, all things in general fall alike to all, and the wicked not only live, but frequently die in great prosperity, while the righteous were oppressed



by them. I shall recite the principal of the passages in which they occur. Some of them are more, and others less, definite, but all sufficiently to the purpose.

*Psalms* 1. 5, 6: "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish."

*Isaiah* 7, 8: "The Lord shall endure for ever: he hath prepared his throne for judgment. He shall judge the world in righteousness, he shall minister judgment to the people in uprightness."

*Lamentations* 1—6: "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me, those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself." *Jeremiah* 22: "Consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver."

*Lamentations* 12: "Unto thee, O Lord, belongeth mercy, for thou renderest to every man according to his works."

*Lamentations* 3—7: "Let the people praise thee, O God, yea, let all the people praise thee. O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth.—Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear him."

*Isaiah* 11, 13: "Let the heavens rejoice, and let the earth be glad, before the Lord; for he cometh to judge the earth. He shall judge the world with righteousness, and the people with his truth."

*Isaiah* 8, 9: "Let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity."

It is equally evident that *Solomon* had a view to a future judgment, when, after expressly and repeatedly saying, that in this life *there is* "one event to the righteous and to the wicked," he recommends the precepts of religion as the great

duty, and the highest interest of man. He also speaks of a future judgment in the most express terms.

*Eccles.* III. 17: "I said in my heart, God shall judge the righteous and the wicked: for there is a time for every purpose and for every work."

VIII. 6: "To every purpose there is time and judgment."

XI. 9: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."

XII. 13, 14: "Let us hear the conclusion of the whole matter. Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." \*

III. The absolute assurances of the final happiness of the righteous, and of the certain destruction of the wicked, which are frequent in the scriptures of the Old Testament, could not have been given in any consistency with the frequent complaints of the prosperous condition of the wicked, and the sufferings of the righteous in this life, without a view to a future state of recompence. I shall only quote a few of such passages, out of numberless that might be produced.

*Psalms* LXXXIV. 11: "The Lord God is a sun and a shield. The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."

XCII. 11: "Light is sown for the righteous, and gladness for the upright in heart."

CIII. 17: "The mercy of the Lord is from everlasting to everlasting upon them that fear him."

On the other hand, the anger of God, and some dreadful punishment, are always said to await all the wicked and ungodly, whatever be their lot in this life.

*Psalms* LXXV. 7, 8: "God is the judge.—In the hand of the Lord there is a cup, and the wine is red. It is full of mixture, and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them."

When the prosperous state of the wicked is particularly

\* See *supra*, pp. 134, 135, 140.



mentioned, the most express assurance is, notwithstanding, given, that the lot of the righteous will finally be much better than theirs, and therefore that they are not to be envied.

*Psalm xxxvii.* 5—7: "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in the way, because of the man who bringeth wicked devices to pass." *Vers.* 9—13: "Evil-doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and delight themselves in the abundance of peace. The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him, for he seeth that his day is coming."

*XLIX.* 16—19: "Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth, he shall carry nothing away: his glory shall not descend after him. Though whilst he lived he blessed his soul—he shall go to the generation of his fathers. They shall never see light."

In one remarkable passage, the case of the prosperous wicked is particularly considered, and in it they are represented as in a state proper to excite envy even till the time of their death; so that the destruction with which they are threatened must necessarily be in a future state. \*

*Psalm lxxiii.* 2—4: "As for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death, but their strength is firm." *Vers.* 16—20: "When I thought to know this, it was too painful for me, until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh, so, O Lord, when thou awakest, thou wilt despise their image." *Ver.* 24: "Thou shalt guide me with thy counsel, and afterwards receive me to

\* See *supra*, pp. 93, 94.

glory." *Ver.* 26: "My flesh and my heart faileth: but God is the strength of my heart and my portion for ever." *Ver.* 27: "They that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee." What could be the glory that he expected when "*his flesh and heart failed*," but a state of happiness after death?

We find, in the writings of *Solomon*, the same representation of the possible happiness of the wicked in this life, even to the utmost term of it, accompanied with an assurance of superior advantage to be enjoyed by the righteous.

*Eccles.* viii. 11—13: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, that fear before him. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow, because he feareth not before God." By *prolonging his days*, in this place, cannot be meant in this life, because they were said to be prolonged before. It must, therefore, respect his existence in a state after this.

IV. There is no express mention of a life after death in the books of *Moses*, but only of *life and death* in general. But it is evident that the Jews understood these terms of a future life and death, or of future happiness and misery.

*Deut.* xxx. 19: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life."

That a view to a future life was the real sanction of the laws of *Moses*, seems to have been understood by our Saviour, as well as by the Jews of his time. For when a *certain lawyer* came to him, saying, (*Luke* x. 25—28,) "What shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answered, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." It is evident that they both understood the life spoken of by *Moses*, of *eternal life*, as a state after death. Our Saviour also says, *John* v. 39, "Search the Scriptures, for in them ye think ye have eternal life."

I am much inclined to think that the phrase, so frequently used by *Moses*, of being *cut off from their people*, or from their *congregation*, which is denounced as the punishment



of wilful transgression of the law, respects a future state; and that it is in opposition to the phrase being “gathered to their fathers,” which, it is remarkable, is never used but with respect to good men, and is sometimes promised as a reward of their virtue, even after the longest term of human life, when, if there was no life after this, no proper reward could possibly await them.

In the writings of *Moses*, not only is the nation of the Israelites threatened with heavy judgments in the case of their addictedness to idolatry, but individual persons; and yet it is evident from their history, that individuals were not punished in any remarkable manner; nor does it appear that any judgments were inflicted till the apostacy was become general, and the crime a national one. *Moses* however, says, *Deut.* xxix. 18—21, “Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God;—saying, I shall have peace though I walk in the imagination of mine heart, to add drunkenness to thirst: the Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven, and the Lord shall separate him unto evil.”

That the Jews in later times understood the promises contained in the books of *Moses*, and consequently the judgments denounced against transgressors, to respect a future life, is evident from the account that *Josephus* gives of the sanctions of his laws. In his treatise against *Apion*,\* he says, “The reward of such as live exactly according to the laws is not silver nor gold. It is not a garland of olive branches, or of smallage, nor any such public sign of commendation. But every good man hath his own conscience bearing witness to himself; and by virtue of our legislator’s prophetic spirit, and of the firm security that God himself affords such an one, he believes that God hath made this grant to those that observe these laws, even though they be obliged readily to die for them, that they shall come into being again; and at a certain revolution of things, shall receive a better life than they had enjoyed before. Nor would I venture to write thus at this time, were it not well known to all, by our actions, that many of our people have many a

\* L. ii. C. xxxi. (P.) *Whiston’s Translation.*

time bravely resolved to endure any sufferings rather than speak one word against our law."

V. In the book of *Jeremiah*, the wicked are threatened with some heavy judgments in their "latter end," אַחֲרִית (*acherith*), which, as he saw were not inflicted in this life, he must have understood as taking place in another. *Jer.* xvii. 11, 13:

(*As*) the Kore, that hatcheth what it doth not lay;  
(*So is*) he that getteth riches, and not according to right:  
In the midst of his days he shall relinquish them,  
And he shall be a felon in his latter end.—  
O Jehovah, all that forsake thee shall be confounded,  
And shall be recorded in the earth for revolvers,  
Because they have forsaken Jehovah, a fountain of living waters.\*

Here *shame* is represented as the punishment of the wicked; and this is a circumstance particularly mentioned by *Daniel*, when he is speaking of the resurrection, *Chap.* xii. 2: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."† This, no doubt, is the *weeping and wailing and gnashing of teeth* that occurs so often in our Saviour's account of future punishment. On the contrary, of good men it is said by the apostle [1 *John* ii. 28] that *they will not be ashamed at the coming of Christ*.

VI. The solemn warnings given by *Ezekiel* to individual sinners, who certainly, neither in his time nor in any other, were punished in this life, must necessarily refer to another. *Chap.* xviii. 4: "Lo, all souls *are* mine: as the soul of the father, so also the soul of the son *is* mine: the soul that sinneth, it shall die." *Ver.* 20: "The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." *Vers.* 26, 27: "When the righteous man turneth from his righteousness, and committeth iniquity, he shall die because of those *deeds*; for his iniquity which he hath committed he shall die. Also when the wicked *man* turneth from his wickedness which he hath committed, and doeth judgment and justice, he shall save his soul alive." *Ver.* 30: "Therefore I will judge

\* *Blayney*, p. 78. The author uses through this *Inquiry* the common version. See on the present substitution of the modern translations, *supra*, pp. 413, 445, and Vol. XI. p. 13.

† See *supra*, p. 342.



you, O house of Israel, every one according to his ways saith the Lord Jehovah." \* By *life*, in this remarkable passage, must necessarily be understood happiness in a future state, and by *death*, either extinction of being, or misery in that state. In *ver.* 26, it is remarkable that the death with which the sinner is threatened, is, after his natural death; for he is represented as dying in his iniquity, previous to his punishment.

## SECTION IV.

### *Of the Belief of the ancient Hebrews in a Resurrection.*

As the ancient Hebrews believed in a future state of retribution, it is equally evident that it was upon the principle of *a resurrection of the dead* at a future period, and not on that of the soul surviving the body, and living independently of it; a principle that was adopted by the Heathens, and irreconcilable with it. The writers of the Old Testament always speak of the state of death as that of absolute insensibility.

*Psalm* vi. 5: "In death there is no remembrance of thee: in the grave who shall give thee thanks?" lxxxviii. 10—12: "Wilt thou shew wonders to the dead? Shall the dead rise and praise thee? Shall thy lovingkindness be declared in the grave; or thy faithfulness in destruction? Shall thy wonders be known in the dark; and thy righteousness in the land of forgetfulness?" cxv. 17: "The dead praise not the Lord, neither any that go down into silence." *Eccles.* ix. 5, 6: "The dead know not any thing, neither have they any more a reward," (meaning, no doubt, in this life,) "for the memory of them is forgotten: neither have they any more a portion for ever in any thing that is done under the sun." *Ver.* 10: "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

It is farther evident that the belief of the ancient Hebrews in a future state, was upon the principle of a resurrection of the body, because the righteous are described as living upon the earth, and inheriting it for ever.

Of this there is frequent mention in the xxxviii *Psalm*,

\* Newcome's *Ezekiel*, pp. 57, 59, 60. See *supra*, pp. 275, 276.

(vers. 10, 11): "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." This passage our Saviour refers to, (*Matt.* v. 5,) understanding it in this sense. *Ver.* 29: "The righteous shall inherit the land, and dwell therein for ever." *Ver.* 34: "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land. When the wicked are cut off, thou shalt see it." *lxix.* 35, 36: "For God will save Zion, and will build the cities of Judah: that they may dwell therein, and have it in possession. The seed also of his servants shall inherit it, and they that love thy name shall dwell therein."

The correspondence of this passage to two others in the book of *Isaiah*, adds much to the probability of this prophet speaking of a real resurrection of the righteous dead at the restoration of the Israelites to their own country, as the Jews always understood them. *Isaiah* xxvi. 19:

Thy dead shall live; my deceased, they shall rise:

Awake, and sing, ye that dwell in the dust!

For thy dew is as the dew of the dawn;

But the earth shall cast forth, as an abortion, the deceased tyrants.\*

The word here rendered the *dead*, is *rephaim*, which usually denotes the impious dead, such as perished in the deluge. The image in the former part of the passage is that of the roots of plants buried in the ground, and reviving by means of moisture.

The same idea occurs *Chap.* lxvi. 14:

And ye shall see it, and your heart shall rejoice;

And your bones shall flourish, like the green herb.†

Though now dry, and shewing no sign of life, they will revive, as plants, seemingly dead, revive by means of refreshing showers. In this sense it is evident that the passage was understood by the writer of the book of *Ecclesiasticus*, who says concerning the twelve minor prophets, *Chap.* xlix. 10, "Let their memorial be blessed, and let their bones flourish again out of their place." When this was written they were all dead.

This also gives considerable probability to *Ezekiel's* vision of the dry bones denoting not merely a revival of the nation of the Israelites, as from a state of death, but the actual resurrection of those of them that were dead. It concludes

\* *Bp. Lowth*, p. 64. See *supra*, p. 182.

† *Ibid.* p. 173. See *supra*, p. 423.



in this remarkable manner: *Chap. xxxvii. 12—14*: “Therefore prophesy, and say unto them; Thus saith the Lord Jehovah: Behold I will open your graves, and cause you to come up out of your graves, O my people; and bring you into the land of Israel. And ye shall know that I *am* Jehovah, when I open your graves, and cause you to come up out of your graves, O my people, and put my breath within you, and ye live; and I place you in your own land: ye shall even know that I Jehovah have spoken *it*, and have done *it*, saith Jehovah.”\* The prophet was addressing himself to the men of his own times, as to be convinced of the truth of his prophecy when they should be witnesses of the fulfilment of it. Such, at least, is the most natural interpretation of the passage.

That there is the most express mention of a resurrection in the book of *Daniel*, cannot be questioned without the greatest straining of the text, and reducing the plainest language to figures of speech. *Chap. xii. 1—3*: “At that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.† And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.”

*Daniel* himself is particularly promised a place in this resurrection, *ver. 13*: “But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.‡ This could not refer to any future period in the life of *Daniel*; for this vision was in the reign of *Darius the Mede*, when he was extremely old, and in as much power as he ever had been, or as he was in under *Cyrus*, who succeeded *Darius*; a degree of credit and power, which he could not, according to the course of nature, enjoy much longer. Besides, there is a reference to an interruption of the happy state of *Daniel*. He was to go and *wait* till the end be; whereas he continued in power from this time till his death, as is most probable from what is said of him, *Chap. vi. 28*: “So this *Daniel* prospered in the reign of *Darius*, and in the reign of *Cyrus the Persian*.”

With this evidence of the belief of a future life, and of a resurrection, among the ancient Hebrews, we need not hesitate to interpret literally several passages in the Psalms, to which some ingenious commentators, who entertained a dif-

\* Newcome's *Ezekiel*, p. 140. See *supra*, p. 295. † *Ib.* p. 342. ‡ *Ib.* p. 343.

ferent opinion, have, with tolerable plausibility, given a figurative interpretation; as, *Ps.* xvi. 10, 11: "Thou wilt not leave my soul *in the grave*, neither wilt thou suffer thine holy one to see corruption;" meaning that he should not continue for ever in that state. "Thou wilt shew me the path of life," i. e. of eternal life. "In thy presence is fulness of joy; at thy right hand there are pleasures evermore." This language does not correspond to any thing that can be enjoyed in this world, but only in the state to which *Enoch* was translated.

The Psalmist, speaking of the wicked, says, (*Ps.* xlix. 14, 15,) "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning;" i. e. the morning of the resurrection. "And their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave, for he shall receive me." *Ps.* lxxi. 20, 21: "Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side." David lived only eight years after the rebellion of Absalom, which was the source of the greatest of all his troubles; and from several circumstances it is probable that he had no great enjoyment of the last years of his life. He was extremely feeble, and two years before his death, was the pestilence which followed his numbering of the people. His great consolations must have been derived from his prospects of a state after this.

## SECTION V.

### *Of the Doctrine of the Book of Job.*

ALL the later commentators on the book of *Job* represent him and his friends as unacquainted with the doctrine of a future state, and as arguing on principles which exclude the idea of it. But this is contrary to all the more early interpreters, and to natural probability.

Job and his friends were *Arabs*, and appear to have lived in the patriarchal times, when all other nations had a knowledge of a future state, and held it in greater purity than it obtained afterwards. There is also abundant evidence of the *Arabs* in general, before the time of *Mahomet*, being well acquainted with this doctrine. Can it be supposed, then, that Job and his friends, all men of religion, should have been ignorant of it?



It is alleged, that had they been acquainted with this doctrine there would have been no room for any controversy between Job and his friends, which they say related to the vindication of the ways of God to men. But this is a mistake of the question, which was simply whether Job was a wicked man or not; his friends arguing that he must have been so, from the uncommon calamities in which he had been so suddenly involved, and which they considered as divine judgments. But how many persons at this day, when the doctrine of a future state is unquestioned, argue in the same manner; thinking that very great crimes will not pass unpunished in this life, and that it behoves the Divine Being to make speedy examples of such wretches, as a warning to the rest of the world?

In reply to them, Job not only asserts his own innocence, and even his exemplary virtue, which he says he should do in the presence of God himself; but shews that the administration of Providence in this world is by no means so equal as they pretended: for that many good men suffered, and many wicked men were prosperous, even to the latest term of life.

The friends of Job speak in such high terms of the rectitude and the justice of God, his love of virtue, and his hatred of vice, as is inconsistent with their belief of there being no future state, in which that justice and regard to virtue would be more manifest than they could pretend that it was in this life. Job himself enlarges on this head, as much as his friends.

It is evident that Job is represented as having no expectation of surviving his misfortunes. On the contrary, he earnestly wishes for death, being without hope of any thing favourable to him in life; and yet it cannot be denied that the passage in this book which is generally considered as expressive of his belief of a future state, shews at least that he was confident of something favourable to him taking place at some future time; that notwithstanding his present afflictions, which he, as well as his friends, considered as coming from the hand of God, the Supreme Being would finally appear as his friend and saviour. Where then, in these circumstances, could this, in his idea, be, but at some time after death? The common interpretation, therefore, whether the passage be rendered exactly in our translation or not, is, *a priori*, the most natural. This celebrated passage is as follows:

*Job xix. 23—27*: “Oh that my words were now written,

oh that they were printed in a book ! that they were graven with an iron pen and lead, in the rock for ever ! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth : and though after my skin worms destroy this body, yet in my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

Dr. Kennicott supposes that *Job* expected that God would appear in a miraculous manner to bear testimony to his innocence before he died. But besides that this is not consistent with his repeatedly wishing for death, as the completion and termination of all his sufferings, (for then he would have died in triumph,) and with his supposing, as in this very passage, that his body would be wholly consumed by his disorder, what reasonable expectation could it be supposed that he, or any man, could have of such a miraculous interposition in his favour ? It is, however, something to which he appeals with the greatest confidence, as an event with respect to which he entertained no doubt.

What *Job* says on this occasion was not to vindicate the ways of Providence, but only a solemn appeal to a future judgment with respect to his innocence ; being confident that he should be acquitted there, though not by his friends here ; and to this his accusers could not have any thing to say, and therefore they had no occasion to notice it. It was only a peculiar mode of declaring his innocence, and contradicting what they had urged against him.

The writer of this book had no more a belief in the conscious state of the soul, while the body was in the grave, than *David* or *Solomon*. He ever speaks of death as a state of insensibility, and by no means desirable, except as a termination of affliction. But *Job* expresses his hope of a change in his favour after death. This appears to me to be clearly intimated in the following passage :

*Chap.* xiv. 7—13 : " There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground ; yet through the scent of water it will bud, and bring forth boughs like a plant ;" that is, it will presently re-appear, and be the same that it was before. " But man dieth, and wasteth away : yea, man giveth up the ghost, and where is he ? As the waters fail from the sea, and the flood decays and drieth up ;" that is, he is like to a rivulet in *Arabia*, which disappears in the heat of summer, so that there is no trace



of it left, though it will be found again at the return of the proper season of the year; "so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep;" that is, *till the heavens be no more*, till a very distant period, like the rivulet to which he compares him. He wishes for death, but in hope of a future change in his favour, and therefore he adds, "O, that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be past; that thou wouldest appoint me a set time, and remember me!"

It is evident that he hoped not to be forgotten when he was dead. *Ver. 14*: "If a man die, shall he live again?" that is, immediately, as he now does. Man does not die like a tree, but only disappears for a time, like an Arabian rivulet. With this idea, he proceeds to say, "All the days of my appointed time will I wait till my change come." This was, no doubt, a change in his favour; and therefore he wished for it. *Ver. 15*: "Thou shalt call, and I will answer thee. Thou wilt have a desire to the work of thine hands." That is, after a state of insensibility in death, he would be called to a new life, free from the troubles and distresses of this.

It must have been with a full persuasion of a future life that he said, *Chap. xiii. 15, 16*, "Though he slay me, yet will I trust in him: but I will maintain my own ways before him. He also shall be my salvation; for a hypocrite shall not come before him," or stand in his presence. Here he speaks of trust in God, and of salvation, after he was dead. What could a Christian say more? This language is exactly correspondent to that of *David*, quoted before.

To the same purpose he says, *Chap. xxvii. 8*, "What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" i. e. *his life*. The meaning evidently is, that how prosperous soever a wicked man may be in this life, which he elsewhere supposes he might be in the highest degree, and till the day of his death, he can have no hope of happiness after death, which the righteous man has. He likewise says, *Chap. xxvii. 19*, "The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not." To be *gathered*, in this place, must mean something more than merely dying, and it is evidently some privilege which the wicked had not, and therefore must refer to something after death. It is, as I have observed, a phrase that is never used but with respect to the deaths of good men. He could hardly have spoken more intelligibly if he had said that when the wicked man dies he has no expecta-

tion of a future happy life, which is reserved for the righteous, and when he opens his eyes at the resurrection, it is to receive the doom of the wicked, which is generally denoted by the phrase *destruction*, or by language of the same import.

*Zophar* too seems to consider the crimes of the wicked as rendering them liable to punishment after death, when he says, *Chap. xx. 11*, "His bones are full of the sin of his youth, which shall lie down with him in the dust." Why does he speak of his sins as going with him to the grave, but with the idea of their appearing against him hereafter? Thus of good men it is said, *Rev. xiv. 13*, that "*their works follow them*," when they die.

*Job* seems to warn his uncandid friends of a future judgment, though the exact meaning of the language he uses is not obvious. *Chap. xix. 29*: "Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment." This he seems to intimate would be more favourable to him than it would be to them.

Considering that the sufferings of *Job* could not well have been greater than they were, in this life, he must necessarily refer to something after it when he expresses his dread of some other divine judgment, if the charges of his accusers had been well-founded. *Chap. xxxi. 13, 14*: "If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me, what then shall I do when God riseth up; and when he visiteth, what shall I answer him?" Here the phrase *rising up* seems to be what is called *juridical*, referring to the customs of courts of justice, in which the judge stood up when he pronounced a sentence. He therefore supposes that there is a future judgment, to which he would be amenable after death.

## SECTION VI.

### *Of the Fate of the Wicked at the Resurrection.*

It is observable that the punishment of the wicked is always described in the Old Testament in language that implies "destruction," or the extinction of being:

*Job* says, *Chap. xxi. 30*, "The wicked is reserved to the day of destruction. They shall be brought forth to the day of wrath." *Chap. xxxi. 3*: "Is not destruction to the wicked, and a strange punishment to the workers of iniquity?" *Ver. 23*: "Destruction from God was a terror to me."

This language is frequent in the book of *Psalms. Ps. v. 5, 6*: "The foolish shall not stand in thy sight: thou hatest all



the workers of iniquity. Thou shalt destroy them that speak leasing." xxxvii. 20: "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume;—into smoke shall they consume away." *Ver.* 28: "The Lord loveth judgment, and forsaketh not his saints; they shall be preserved for ever: but the seed of the wicked shall be cut off." lv. 23: "Thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days." By this he could not mean that they would not live to the natural term of human life, for he often says the contrary. He must therefore refer to a future existence. lviii. 9—11: "He shall take them away as with a whirlwind, both living and in his wrath. The righteous shall rejoice when he seeth the vengeance;—so that a man shall say, Verily there is a reward for the righteous. Verily there is a God that judgeth in the earth." lxviii. 1—3: "Let God arise, let his enemies be scattered: let them also that hate him flee before him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of the Lord. But let the righteous be glad; let them rejoice before the Lord: yea, let them exceedingly rejoice." lxix. 28: "Let them be blotted out of the book of the living, and not be written with the righteous." This text receives illustration from *Dan.* xii. 1: "At that time thy people shall be delivered, every one that shall be found written in the book." *Psa.* xcii. 9: "For, lo, thine enemies, O Lord, shall perish: all the workers of iniquity shall be scattered." civ. 35: "Let the sinners be consumed out of the earth, and let the wicked be no more."

*Solomon* makes use of language of the same import. *Prov.* xxiii. 17, 18: "Let not thine heart envy sinners, but be thou in the fear of the Lord all the day long. For surely there is an end (*acherith*), and thy expectation shall not be cut off." By *acherith*, in this and several other places, must, I think, be meant a future state, in which, and not before, the wicked will be punished. The prophet *Isaiah* adopts the same language, *Chap.* lxvi. 17:

They who sanctify themselves, and purify themselves,  
In the gardens, after the rites of Achad;  
In the midst of those who eat swine's flesh,  
And the abomination, and the field-mouse;\*  
Together shall they perish, saith Jehovah.†

\* By which circumstances he describes the idolaters. (P.) See *supra*, p. 209.

† Bishop Lowth's *Isaiah* p. 173.

By the term *destruction* we are not, however, necessarily to understand utter annihilation. For the Israelites are threatened with destruction in case of apostacy, when they were only to be dispersed, and suffer a long time, in a state of exile from their own country, to which they were to be restored in due time. *Deut. iv. 26*: "I call heaven and earth to witness against you this day, that ye shall soon \* utterly perish from off the land whereunto ye go over Jordan to possess it. Ye shall not prolong your days upon it, but shall be utterly destroyed." It is added however, *vers. 30, 31*: "When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice, (for the Lord thy God is a merciful God,) he will not forsake thee, neither destroy thee."

There is therefore reason to hope that, notwithstanding the *destruction* with which the wicked in general, like the idolatrous Israelites, are threatened, mercy may be shewn to them at a distant period, provided the punishment denoted by the phrase *destruction* have its proper effect upon them. And, happily, this cannot be doubted while the general principles of human nature remain the same that they are now. In that state of suffering they will want neither *knowledge* nor *experience*; and it is only for want of these that any persons are drawn into sin, and become the proper objects of punishment.†

\* Here the word *soon* is probably used for *certainly*, and a similar interpretation will remove several considerable difficulties from other passages of Scripture, especially that of our Saviour's promising the penitent thief that he should be with him in paradise *on that day*; when his meaning probably only was, that he should *certainly* be with him, without intending to give any idea of the time when they should be there. So in *Rev. iii. 11*, and *xxii. 20*, he says, *surely I come quickly*; though almost two thousand years are passed, and he is not yet come. Even when he says, *Matt. xxiv. 34*, that *that generation would not pass* before his predictions concerning his second coming, as well as that of the desolation of Judea, should be fulfilled, he might only mean to say that those events would take place as certainly as if those who then heard the prediction should themselves see the fulfilment of it. For as to the time when he should actually come, he expressly says that he did not know it. In *Luke xviii. 8*, the term *speedily* is, no doubt, used for *certainly*. For in the application of the parable of the unjust judge, Jesus says that God would *speedily* *avenge his elect*, though he had just before said that he would *a long time* *forebear to do it*; so that their patience would be exercised by waiting. (P.)

† See the Author's Letter to Mr. Lindsey, 1803, quoted Vol. II. p. 64, *Note*.

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END OF VOLUME XII.

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